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THE

# GOSPEL ADVOCATE,

AND



## IMPARTIAL INVESTIGATOR,

DEVOTED TO THE DISSEMINATION OF

### RELIGION, MORALITY AND GOSPEL TRUTH.

Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark-  
and they say, who seeth us? and who knoweth us?—BIBLE.

Have we not all one Father? hath not one God created us? And hath made of one blood all nations  
of men, for to dwell on all the face of the earth.—*Scripture.*

  
L. S. EVERETT, EDITOR.  


Volume V.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 1.]

BUFFALO, SATURDAY, JANUARY 6, 1827.

[Vol. V.]

## THE EXPOSITOR.

[From Ballou's Notes on the Parables.]

### PARABLE I.

"And now also the axe is laid unto the root of the trees ; therefore, every tree which bringeth not forth good fruit, is hewn down, and cast into the fire."—MAT. iii, 10.

The forerunner of Jesus was here giving that instruction to the people which was necessary for them to receive, in order that they might be prepared to receive the more mighty than himself. He showed them the futility of depending on their being descendants from Abraham as to their being accepted in that dispensation which was immediately to be introduced.

Although that circumstance was of consequence to them in respect to that shadowy dispensation which was waxing old and ready to vanish away, it could not serve them as an induction into that by which all things were to be made new ; by which the shadows of the law were to flee away, and Jew and Gentile, as of twain, made one new man.

Fruits meet for repentance are, therefore, required ; for as they stood in their law character, they were a generation of vipers, as is every child of Adam in the earthly character. And as those Pharisees were ever desirous of performing something whereby God might accept them and delight in them, it was proper for them to be informed, that good works or fruits alone would receive approbation, of which they, in the character of vipers, were destitute.

"And now also the axe is laid unto the *root* of the trees." Note the axe is an instrument by which the tree is severed from its roots, which, in the Parable, signifies the executive power of the law ; the trees every individual of mankind ; the *root*, (not roots) that one Adamic nature from which we all sprang. "Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—Has any one, in or by the carnal mind, brought forth good fruit ? Is there any spiritual life in Adam the first nature ? It was said to him, "In the day thou eatest thereof, thou shalt surely die." If we sprang from a spiritually dead root, can we possess any spiritual life derived from that root ? If we have no spiritual life, can we bring forth the fruits of righteousness ? If not, the axe must do its office ; the trees must be hewn down, that is, severed

from the old root, cut off from the Adamic nature ; for in that nature we can never partake of the tree of life, for behold God placed cherubims and a flaming sword in the *east*, the place of *light*, that we in that nature, cannot approach the *tree of life*. It is, therefore, showed unto us, in the priesthood of the law, that neither the High Priests themselves, nor the people in their representatives, could enter the holy place until they were slain in the outer court, which was done by proxy, in those sacrifices which were offered for the priests and the people. The trees, when hewn down, must be cast into the fire ; that being consumed, in respect to the carnal or old man, there might no part of that life appear which was derived from Adam the first.

Further, see the nature of this fire, as described by Malachi iii. 2, 3, where Christ is represented by a refiner's fire, and by a fuller's soap ; whereby the sons of Levi were to be purified, that their offering might be in righteousness. And that we are right in respect to this fire, is made sufficiently evident by the words of John, in that he saith, speaking of Christ, "He shall baptize you with the Holy Ghost and with fire," speaking to the Pharisees, whom he called a generation of *vipers* ; and here he noted the difference between his own baptism and that which Christ would administer. John does not say that Christ would baptize them with the *Holy Ghost and fire*, if they would *willingly consent* to his ministry ; but *asserted*, saying, "*he shall baptize you with the Holy Ghost and with fire.*" We then observe, that the fire, into which the trees are cast, when hewn down, is the same with which he baptizes ; and that is what always accompanies the Holy Ghost. He, who has happily experienced the work of grace, in taking him from the wild olive tree and grafting him into Christ, knows well that the Lord contended with him by fire.

### ILLUSTRATION.

As it is a thing well known that the foregoing parable has generally been applied, by christian commentators, very differently from the application, made by these notes, it is thought expedient to enlarge this edition by candidly considering suitable evidences by which the subject may be the more easily judged of.

The same reason which renders an illustration of this particular subject necessary, re-



quires an illustration also of notes on other parables, which I propose the execution of, in as plain, impartial and scriptural a manner as God, by his grace, may assist me to do.

In my labors on this very important subject, I think it advisable to state the common use which has been made of the text, in as plain and concise a manner as is convenient; seek for the relation between the common explanation and the text with the context; consider suitable arguments to show the impropriety of the common application, and also to shew the consistency of the notes with the text, context and the general tenor of the gospel.

The doctrine of a future and eternal state of *unmerciful* punishment, having obtained almost universal assent in the christian church for many centuries, many of the parables spoken by our Saviour, as well as many other passages of scripture, have been generally used to prove and enforce that sentiment, among which this parable spoken by the forerunner of Christ is found.

I said of a future and eternal state of *unmerciful* punishment; for surely that punishment which is never to end, cannot be said to be administered in *mercy*, even by those who think they can see such punishment to be consistent with divine justice.

Agreeably to this doctrine, it has been generally supposed, that the true meaning of the above text is, that by *trees* is meant righteous and wicked men, and that every tree which bringeth not forth good fruit, signifieth every wicked man who bringeth not forth the fruits of righteousness. Hewing those trees down and casting them into the fire, signifieth the cutting off of the wicked from all their enjoyments, and casting them into the before mentioned state of future, eternal, unmerciful punishment.

Let us now look for the relation between the above explanation, and the text with the context. Why are the trees which bring not forth good fruit, hewn down and cast into the fire? Answer, because they did not bring forth good fruit, but evil fruit. This is the natural sense of the text. What is the evil fruit produced by those trees which are to be cast into the fire? Answer, sin. To this answer none will object. Now look carefully. Will the cutting off of the wicked from all possible comforts, and consigning them to future, eternal, unmerciful punishment, cause them to cease bringing forth evil fruit, and to bring forth good fruit? Answer, for that punishment which weans the creature from sin, and inclines him to righteousness, is by no means unmerciful, nor can it be endless. And surely it does not require a very critical investigation to show the impropriety of hewing down and burning trees, because they bring forth evil fruit, if this hewing them down and burning them, will in no degree prevent their bringing forth this evil fruit.

In the 8th verse, John required of those whom he calls a generation of vipers, to bring forth fruits meet for repentance; but in the 10th verse, he intimates that they must be hewn down and cast into the fire; and in the 11th verse, he informs them what he meant by their being cast into the fire. I indeed baptize you with WATER unto repentance, but he that cometh after me is mightier than I, whose shoe I am not worthy to bear; he shall baptize you with the Holy Ghost and with FIRE. We now see that if Christ's baptizing that generation of vipers with the Holy Ghost and with fire, mean their being cast into future, eternal, unmerciful punishment, then the common application of this parable is correct; if not, then it is easy to see that all mankind standing in the same character, in which the unregenerate scribes and pharisees stood, they must be cut off from the olive tree which is wild by nature, and be grafted into the good olive tree, which is Christ, in order to bring forth the fruits of righteousness required, that Christ may be manifested as the *Lord our righteousness*. And that the Saviour's baptizing with the Holy Ghost and with fire, effects this necessary work of regeneration, will not be doubted. It is hardly necessary that I here say any thing on the subject of the consistency of my explanation of the above parable, with the general tenor of the gospel, as nothing can be more evident. If the gospel was a scheme of endless condemnation, sin and misery, I grant the explanation which I have given of this scripture would by no means accord with the general tenor of the gospel; but if the gospel be a scheme of salvation from sin and death, then these notes appear to agree with it.

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## CONTROVERSIAL.

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[For the Gospel Advocate.]

### AN APPEAL TO THE PUBLIC.

The subject which leads me to make the following appeal to a candid public, is one which would have been avoided, had it not been for circumstances, which render silence inexpedient. It is with reluctance that I attempt a vindication of my own character; for it is ever a matter of delicacy, for a man to attempt to speak or write in his own defence; nor would I now undertake the painful task, had the case been less aggravating; but, as it is, I cannot, conscientiously, let it rest.

In the 15th No. of the Gospel Advocate, Vol. 4, there is a communication addressed to Mr. Ragon, a Methodist preacher, who had slandered my character, with a design, (as I suppose,) of retarding the progress of the doctrine for which I contend. I therein called upon him to substantiate his statements through the same medium, if he could; and, also, to answer a few questions, which were proposed him; but, as yet, he has not answered me, and I fear, he never will. I have been informed, that he says



he never will reply to my questions. Since, therefore, he has thus refused to reply, after waiting a long time, even till the patience of many of my brethren has been exhausted, I now give him another opportunity to repel my accusations, and answer some questions, with the hope that he will now reply.

Mr. Beals, a citizen of Pierpont, Ashtabula county, called on Mr. Ragon, and asked him if I ever sent him a challenge for a public debate? Mr. Ragon's answer was as follows: "I don't know what else you will make of it; for Mr. Sisson, who lives near Mr. St. Clair, told me that he, [Mr. St. Clair,] called on him with a special request, to attend one of my meetings, and there in the forenoon preach his sentiments in full; after which, I might reply." This conversation between Mr. Beals and Mr. Ragon, was given me in writing. A short time after this I called on Mr. Sisson, (who is a Methodist,) in the presence of Mr. Bruce, of Chardon, and asked him if he ever knew me to request the privilege of attending Mr. Ragon's meeting, in order to preach in debate with him? He answered that he *did not*. I again asked him, if he ever told Mr. Ragon, that I left such a request with him? His reply was, "No; neither do I believe that Mr. Ragon ever said so!" I again enquired, did you not tell him something that would give him such an impression? He answered in the negative. I then observed to him, that Mr. Ragon had said so, and I could prove it, by three or four good witnesses; therefore, one or the other of these, (if I should speak plain, I should say *Methodists*,) had uttered a base falsehood; or, to be a little more mild, have wilfully mistaken the fact!

Friendly reader; are you a believer in the soul-chilling doctrine of endless misery? If so, do you not believe that all LIARS shall welter in the flames of an endless hell of liquid fire, where waves of melted lava roll to all eternity? While the vindictive justice of your God, in darts of malignity without mercy, shall be hurled at their guilty souls? If this be your belief, surely you can have no hope for Mr. Ragon.... May God have mercy on him and his brethren, who have espoused his desperate cause!

Again: I beg the attention of the reader, to another circumstance. Mr. Ragon informed a woman in Salem, named Julia Ann Applebee, that he had conversed with a young woman, who had worked for me, and that she told him, that I made a "constant practice of swearing, in my family; that I swore more than I prayed." I now call on Mr. Ragon, to inform the public, through the medium of the Gospel Advocate, who this young woman is; where she lives; when she worked for me; when I used profane language; and what oaths I used? And I declare the story to be FALSE. No woman, man, or child, has ever heard me use profane language since I commenced preaching. But, if Mr. Ragon can disprove my assertion, he is

at liberty to do it, and clear his skirts of guilt! And, if he refuses to comply with my proposals, I hope and trust, the public will give to each his due.

The reader will discover many severe charges in this communication, against Mr. Ragon, which I think can be sustained in any court of justice. I, therefore, wish no one to take upon himself any responsibility on my account; for I am determined to abide the result of a close investigation before the public; and, if I have done any thing worthy of death, I refuse not to die.

If the Methodists will overlook the conduct of Mr. Ragon, in this case, what may we not expect from them hereafter! I have been advised by many of my brethren to institute a suit against him, but I have, as yet, deferred doing so, hoping he would appear before the public, in a vindication of what he has said.

Editors of the several Religious Papers, are humbly requested to give this statement an insertion, for the sake of one who wishes to have the truth brought to light; who pleads NOT GUILTY to the charges alledged against him by one or more, who dare not meet him in the field of investigation. That I have been severe, I admit; but, a case like this, I think requires severity.

DAVID ST. CLAIR, 2D.

Hamden, Nov. 15, 1826.

## SENTIMENTAL.

[Selected for the Gospel Advocate.]

Five years had elapsed since I saw my friend, Lorenzo, the day after his union with his amiable Clarissa, cast a "lingering look" towards the venerable cottage of her father, and drive towards the rural spot destined for their future place of residence. The pursuit of happiness had led me from the circle of my friends, into distant parts; where I too often had observed the painful scenes of misery and wretchedness, which sin, ignorance, and folly produce, and which are entailed upon our species, by the want of a resolution to discard them, or a destitution of that knowledge which would annihilate the procuring cause of every moral evil.

While attempting to investigate the causes of inquietude, of woe, and of abject wretchedness, I had been led to conclude, that the want of an acquaintance with the pure principles of the Gospel, is perhaps, the cause, of incalculable misery. Surely, said I to myself, our kind CREATOR, has not, in establishing the laws of nature, rendered necessary, nor proper, those acute miseries so often experienced by his offspring..... The fowls of heaven, and beasts of the field, are evidently more happy, in proportion to what they are capable of experiencing, than the reputed "lord of creation." And is it not true, I inquired, that we invent a thousand wants and evils, in the gratification, and practice of which, there is, at best, but a momentary enjoyment? It is, if I mistake not, our pride, our extra-



gance, our ignorance, and perhaps our unchastened ambition, which so frequently leads us to the portals of wretchedness and despair. Let man limit his desires to his own fireside, or at most to the circle of his friends, who, having been tried are found worthy of confidence; and, with a becoming resignation to the will of HEAVEN, his happiness will be complete, or at least as perfect as can be expected here below.

A train of reflections, similar to the foregoing, were passing through my mind as I rapped at the door of my friend. With mingled emotions of joy and apprehensiveness, I entered their dwelling, and saluted the friends of my youth. I had heard but little of them since their settlement in life; and it was impossible to restrain a degree of anxiety proportionate to the interest I felt in their welfare. Perhaps their humble dwelling had become the residence of disappointed hope and its concomitant misery: perhaps they had sought for happiness in the giddy circles of fashionable folly, and like thousands of others, had been rewarded with vexation and remorse: and, perhaps, by embracing the corrupting dogmas of a fashionable religion, they had become callous to the emotions of friendship, or the voice of charity. But these apprehensions were soon dispelled.

We were soon seated by the cheerful fire, engaged in conversation. By the side of the interesting Clarissa was seated her son of about four years of age, and, in her arms, an infant daughter of as many months. The glances of the father had attracted my attention; and every thing I beheld tended to convince me, that the happy pair were blessed with mutual affection. Health and contentment were seated upon their countenances, and the competence which their honest industry had acquired, was apparently received, and enjoyed, with thankfulness and gratitude. Surely, said I to myself, if happiness is to be found on earth, it is here. The mother caressed her infant, with the fondness of one whose soul was wrapped up in parental love, and listened, occasionally, to the innocent prattle of the urchin at her side, with a mother's fondness.

A momentary silence had occurred, and was agreeably interrupted by the mother. "These little ones," she said, addressing herself to me, "are considered by us, as rich blessings bestowed by heaven itself; as seals of our plighted and mutual love. Since our marriage, on which occasion you was present, we have been blessed with prosperity and happiness. Our all, this side the grave, is centered in our lovely children. Our joy is unutterable, while we witness the expansion of their faculties; nor is our happiness diminished, when we retrospectively survey our efforts to provide for them.... Our industry has been blessed, by our heavenly Benefactor; and we trust, that by a continuance of our efforts, with the blessing of heaven, our own and their wants, will be supplied. Lo-

renzo, you perceive, (she continued,) is apparently happy, and my enjoyment is enhanced by doing all in my power to render him so, and is not destroyed by any suspicions of inconstancy or want of affection for myself." As she paused, I found it difficult to refrain from expressing my emotions; and, involuntarily responded—you must be happy indeed!

A cruel thought obtruded upon my mind, and cast a momentary gloom over the pleasing scene. Oppressed with its weight, I ventured to express it. Your affectionate husband, madam, and your little children, with whose happiness your own is evidently identified, are doubtless indescribably dear to you; but, have you never been told, that, on account of the sin of our progenitors, even your little children have become liable to the wrath and curse of God! Yea, have you not been told, that possibly your FUTURE bliss will be enhanced, by beholding their unutterable woe and misery? And have you not been taught to believe it your duty, to be WILLING to witness all this, if it should appear to be the will of God to have it so? The chill of death, seemed for a moment to pervade the faculties of the mother; but soon a heavenly smile irradiated her countenance, and dispelled the unwelcome gloom. She replied:—"Tis true, we have heard such sentiments advanced, even from the sacred desk; but blessed be God, the impressions of that nature, so abhorrent, so destructive of rational piety, so repugnant to enlightened reason; nay, so hostile to the revelation of HEAVEN—have been eradicated by the illuminating spirit of eternal truth. Our minds have long since been liberated from the bondage of such unholy opinions, and we heed them not!" The light of Jehovah's countenance seemed to inspire her with love divine, as she proceeded. "God is LOVE; and hath commended his love towards us, in that while we were yet sinners in due time Christ died for us. Nor did he die for us alone. He gave himself a ransom for all, to be testified in due time. He died to redeem us from all iniquity; he was the propitiation for the sins of the whole world, and we, being sinners, and numbered among transgressors, feel for ourselves, that we have an interest in our redeemer. But these little innocents," she said, "who know no law, and are consequently incapable of wilfully violating any, whether human or divine, are not exposed to the penalty of any moral rule. Moreover, they were set forth by Christ, as patterns for our imitation, and well would it be for us all, if we imitated their humility and innocence more carefully. Yea, our blessed Saviour hath said, 'suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

How then, can we doubt, therefore, that if they are taken from our arms by death, they will be embraced by our Saviour, and nourished by the God of all grace? No, sir, she con-



tinued; we, imperfect as we are, love our children; but God, Oh! delightful reflection! loves them and us, with a PERFECT LOVE. Believing thus, we are truly happy; and it is our heart's desire and prayer to God, that every parent may have the same holy and peace-giving faith."

As she ended, a tear of joy was seen trickling down her cheek, while a glow of generous pride, on the part of the happy Lorenzo, seemed to say "she is the idol of my heart."

The happiness of the moment was indescribable. Thy Gospel, Great God, I inwardly ejaculated, how precious—how consoling!..... Thy Love, all-gracious Heaven, how vast, how stupendous!—How little is known of thy nature, by those who fear thine implacable wrath! and how superlatively happy are those, who know thy will, and KEEP THY COMMANDMENTS.

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### EDITORIAL ADDRESS.

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**PATRONS OF THE GOSPEL ADVOCATE AND IMPARTIAL INVESTIGATOR:** Four years have nearly elapsed, since the first number of this paper was offered to the public; and we felicitate ourselves, on being able to present you with the first number of the FIFTH VOLUME, in an improved dress, and under more propitious circumstances, than have hitherto attended the work.... It has been a desideratum, to have the ADVOCATE unshackled, either by the influence of pretended but misguided friends, or the fear of those whose errors it explodes. The object has at length been attained; and we pledge ourselves to the public, that so long as we are enabled to wield a pen, or offer a prayer to Almighty God, it SHALL BE a fearless advocate of gospel truth, and an impartial investigator of whatever concerns the present or eternal peace of our fellow beings.

In addition to what has heretofore been stated, relative to the course which we have marked out for ourselves, it is thought proper to give the following outline of our plan:

**OUR CREED IS THE BIBLE.** The scriptures of the Old and New Testaments, we take as the man of our counsel; and, it will be our constant endeavor to exhibit the truths therein expressed, in their native purity, simplicity, and loveliness. We do verily believe, that they are filled with the words of eternal life, salvation, and joy; and, thus believing, we shall honestly endeavor to recommend them to the regard of all men; vindicate them from the aspersions of the enemies of truth; and exhibit the impartial and superabundant love communicated through them to man, as the sacred medium of divine grace, so that the way-faring man, though a fool, may understand and believe.

Believing that the BIBLE, REASON, and COMMON SENSE, teach the ultimate triumph of Jehovah's Grace and Love, over Death, Sin, and Hell; we shall contend for "the faith once delivered to the saints," and vindicate the "restitution of all things," as spoken by the mouth of all God's holy prophets ever since the world began." Having constantly in view, the hope

of a world's salvation, we shall use great plainness of speech, trusting the event with our Heavenly Father.

Being fully convinced, both from the history of past times, and our own experience, that superstition, bigotry, and intolerance, have in a measure been produced, upheld, and perpetuated in our world, by designing men, we shall endeavor to rescue the equal rights of man, from their unhallowed grasp; and expose the pretensions of those who take the place of God, in dooming to condemnation the world of mankind. In doing this, personalities will in all cases be avoided, unless persons become identified with error.

Holding it to be self-evident, that virtue and happiness, vice and misery, are inseparably connected, as cause and effect, we shall encourage virtue, that men may be happy; and expose vice, in the hideousness of its deformity, that it may be avoided. The honest inquirer after truth; the practical christian; the sober moralist; the philosophical reasoner; as well as the conscientious controversialist; will find in our columns, "a portion of meat in due season." Although we claim the right, to decide on the merits of any productions of our correspondents, yet well-written essays of suitable prolixity will meet with a cheerful reception, whether for or against the doctrines we maintain.

Not having been favored with a poetical talent, we shall select from the writings of others, to fill the corner allotted to sentimental productions of that kind; and content ourselves with soliciting the favors of those who court the muses. A judicious selection from the best authors, and the numerous papers received in exchange for ours, will render the Advocate both interesting and useful to our patrons.

In addition to the defence of truth, the exposition of error, the inculcation of religious and moral principles, and the ordinary subjects introduced into religious papers of this kind, we shall, in each number, give a brief summary of the most interesting intelligence of the day. This will be done with a view to save expence to our subscribers, and to render our paper interesting to our readers.

With this unvarnished statement of our plan, we submit our undertaking into the hands of our Creator, and the public; trusting in the all-prevailing righteousness of the former, and the acknowledged generosity of the latter. If the decision should be in our favor, that reward will be all that we desire; if against us, we shall endeavor to endure the trial, with becoming resignation. Our prayer to Heaven is, that our labors may be useful, in promoting the peace of our fellow beings; and that the benignant smiles of Omnipotence, may attend our patrons through the year, and for ever.

☞ Owing to a failure on the part of the paper maker we are compelled to issue this number on paper of a quality inferior to that which we had engaged; but have thought best to do so, rather than delay the publication. We are determined to have our paper issued PROMPTLY, let come what will.

EDITORS.

Those who are desirous of paying in advance for this volume, are requested to forward one dollar and fifty cents, as soon as convenient, to "J. GUTTEAU, Esq. P. M. Buffalo," or to the editors, free of postage.



# MISCELLANY.

[From the Maine Baptist Herald.]

## DEFAMATION.

"Who steals my purse, steals trash; 'tis something, nothing;  
'Twas mine, 'tis his, and has been slave to thousands,  
But he that filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed."

A great portion of our happiness is derived from social intercourse with society, in being surrounded by friends to whom we are united by the endearing bond of affection and friendship; friends, who have equal rights and privileges, and who claim from us, in return for their good will, a fellow feeling of mutual kindness and benevolent sentiments. But, notwithstanding the numerous claims which mankind, as the children of one parent, have on each other, is it not an obvious truth, that they too frequently call into action many uncharitable and unchristianlike feelings, which are founded on a disposition to lessen our neighbor's real or supposed good qualities? This evil habit of defamation is, assuredly, one of the greatest ills attendant on human society. If any good was to result from this contemptible practice, something might be urged in its excuse, but as it does not reflect any degree of credit on the defamer, nothing can be urged in extenuation of it.

By detracting from our neighbor's character, we do him the most serious injury by depriving him of his dearest earthly treasure, his reputation; for the loss of which he can never receive an equivalent.—In our pilgrimage on earth, we anticipate the deception of *pretended* friends and *known* enemies; and we are aware of the many, who bear the appearance of actual kindness and benignity, at the same time they are shedding their poisonous venom thickly around us, and are inwardly our greatest foes.—Let us all endeavor to bear in mind the "Golden Rule," and if we hear ill of our neighbor, let us not seek to augment the evil by making public any incident calculated to operate to his disadvantage, but in the true spirit of charity, labor to quench the flame by suffering it to pass unnoticed. E. L.

[From the Christian Register.]

Mr. Editor.—The following notes were found in the pocket book of a young lady after her decease. If you think their publication would be useful they are at your disposal.

"A few things which I desire constantly to keep in my mind.

1st. That it is the object of my life to prepare my soul for the enjoyments of heaven and to do all in my power to assist my fellow creatures in attaining the same end.

2d. That the eye of my God is at all times upon me.

3d. That I must keep a constant watch upon

my thoughts, words and actions, and hourly carry on the work of self-examination.

4th. Let the love of God and gratitude to my Saviour, for what he has done for me, be the predominant emotions of my soul.

5th. Let the example of purity and holiness which Jesus has given us in his life be my standard of virtue, and let this be the object upon which my mental eye is continually fixed.

6th. Let me be ever striving to increase my stock of religious knowledge.

7th. Let me ever remember that prayer is the most solemn act in which I can be engaged, and let me never enter upon it with levity or without preparation.

8th. When I read the Bible let it be as I would read a message directly from the most High."

*The Holy Inquisition.*—It appears from documents which must be deemed authentic, that this infernal tribunal in Spain, during the eighteen years that an infamous wretch named Torquemada was inquisitor general, (to which office he was appointed by the *most pious* pope Sixtus VI. and the *most catholic* king Ferdinand V.) no less than 10,220 persons were burnt alive, 6,640 in effigy, and 97,371 sent to the galley or to prison; all under the horrible and blasphemous plea of supporting the mild and glorious doctrines of Jesus Christ. The grand total of the priestly murders and persecutions in Spain, are as follows; *burned alive* 34,658, in effigy 18,049, sent to the galley 288,214—besides those that were imprisoned, or quietly put to death, in dungeons, by starvation or disease for the *honor of the cross*! And these things are among the "ancient and venerable" institutions that the late Gouverneur Morris exhorted Spain to 'rejoice' in the restoration of, in a mild oration, which was listened to by a portion, (a little one only), of the *American* people, in the mad days of party spirit, not many years ago! It seems that the "*holy inquisition*" was first completely organized in 1203, by his holiness pope Innocent III; but it was his holiness pope Gregory IV, under whom it was authorised more fully to murder men, that *Christianity* might abound! There is a great deal of this infamous stuff still remaining in the world—and too much of a disposition to employ the fire and faggot even among ourselves, for the conversion of 'infidels.'—*Niles Reg.*

A GOOD REGULATION.—In Winthrop's Journal it is stated, that "in 1693, at the General Court, an order was made to abolish that vain custom of drinking to one another, and that upon these and other grounds. 1. It was a thing of no good use. 2. It was an inducement to drunkenness, and occasion of quarrelling and bloodshed. 3. It occasioned much waste of wine and beer. 4. It was very trou-



blesome to many, especially the masters and mistresses of the feast, who were forced to drink more often than they would. Yet divers, even godly persons, were loth to part with this idle ceremony."—*Salem Obs.*

**Mothers.**—A pious, intelligent and faithful mother, is the greatest earthly blessing that a merciful providence can bestow on a child.—If she performs her duty, her offspring will rise up and call her blessed. It is evident from the biographies of Washington and Dwight, that their intellectual, moral greatness was derived from the blessing of heaven on the instruction and advice of their mothers. The same is no doubt true of many, if not all the worthies of our land, and the benefactors of our race.

"There is no greater weakness than for a man to be ashamed of his religion, because ignorant men despise it. Would you be ashamed of the light of the sun, because a company of blind men ridiculed the idea of light? Would you be ashamed of the noble faculty of reason, because madmen denied its existence?"

#### NEWS OF THE WEEK.

Mr. Garnsey has made a motion in congress to inquire into the expediency of improving the harbor of Fayette, at Silver Creek, on the south shore of Lake Erie.

Mr. Jacob Barker, and others, which were found guilty under indictments for fraud, recently at New York, have taken their cases before the supreme court, on certiorari.

A meeting has been held at Watertown, for the purpose of devising means to render aid to the Greeks.

Allen Trimble, has been elected Governor of Ohio, by a majority of about 50,000 votes.

The merchants' clerks, at Canandaigua, have formed a mercantile library, at that village; the Governor and his lady made a donation to the same.

**Fisheries.**—The fisheries in Nova Scotia and New Brunswick, according to a recent investigation, employ about 20,000 persons, and yield annually from 250,000 to 300,000 quintals of fish, or 250,000 barrels including fish of the different kinds: salmon, mackerel, herring, &c.

**National Debt.**—The reduction of the public debt comes in evidence of the general prosperity of the country, as well as of the prudence and wisdom of the government.—In 1817, the national debt of the United States was 123,000,000; and in January 1827 it will be less than \$74,000,000, being a reduction of 50,000,000 in ten years.

**Donation to the Greeks.**—It is understood that a vessel will sail from Philadelphia in a few days for Greece with a cargo of twelve or fifteen hundred barrels of flour; a donation from the merchants and others of that city to the suffering Greeks.

**Increase of Rochester.**—The present population of this village, as we are informed by Mr. Elisha Ely, who has just taken the Census, amounts to 7,669.—Thus in about sixteen months, there has been an increase of 2,396 people.

It may be well to add, that of the 7,669 people in the village, there are

In the 1st, 2d, and 3d wards, on the west side of the Genesee, 4,839

In the 4th and 5th wards, on the east side of the Genesee, 2,830

Total, 7,669

**Steam Carriage.**—A gentlemen in Springfield, Mass. has constructed a steam carriage upon very simple principles, which bids fair to be a valuable improvement. It was designed as a model to test the principle; and the strength of a one horse power has only been applied. It moves up hill as well as otherwise, and carries eight men. Its cost was one hundred dollars. The proprietor is now erecting one of larger dimensions, with 5 or 6 horse power, estimated to cost \$1000, and to consume one cord of pine wood per day.—*Noah.*

**Safety Carriage.**—A Mail Stage was publicly exhibited on the 15th inst. at Baltimore, having an apparatus for detaching the horses, and locking the wheels in cases of danger.

By inserting a brief SUMMARY of the news of the week, we effectually silence the clamors of those who demand Magazine postage for this paper. The Post Master General has decided that such an arrangement will exonerate our subscribers from paying any more postage than is lawful for a common newspaper. We hope that all our patrons will assert, and receive, their just rights hereafter. Legal postage is one cent per sheet within the state, and one cent and a half, out of the state and over 100 miles.

**MARRIED.**—In this village, on Monday last, by Mr. Crawford, Mr. B. Wilcox to Miss Lydia Ann Calender.

At Lewiston, on Thursday last, by Mr. D. M. Smith, Mr. Volney Spalding, to Miss ——— Alvord.

#### LIST OF AGENTS.

Alexander, N. Y.	Mr. Wells.
Attica,	A. Goodrich.
Bethany,	C. J. Lincoln.
Bennington,	A. Hayden, Esq.
Covington,	Benjamin Voill.
Clarendon,	E. Farwell, Esq.
Canandaigua,	O. Ackley,
Chardon, Ohio,	E. Paine, Jun. Esq.
Cleveland,	I. Kelley, Esq.
Concord, N. Y.	A. Ashmun, Esq.
Geneseo,	A. Adams, Esq.
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Parma,	Hollis Sampson.
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South Pembroke, N. Y.	Dr. J. G. Seacer.
Scottsville,	D. Farwell.
West Bloomfield,	H. Roberts.
West Mendon,	W. I. Reese.

The above gentlemen are respectfully solicited to act as Agents for this work, and their receipt for money paid for the Fifth Volume, will be valid.

Our ministering brethren, generally, are requested to aid us in obtaining subscribers, and forwarding the amount—and all post-masters, who feel friendly to our cause, would render us an essential favor, by acting as agents. The list will be continued as others are appointed.

The following gentlemen in Upper Canada are also duly appointed agents for this paper.

H. Leavenworth, at St. Catharines, U. C.

John Crooks, Esq. P. M. Niagara.

Post Master, Thorold.





## Poetic Department.

### THE GAMESTER.

See where the victim stands ! not covered with flowers,  
But compassed round with fiends ;—His haggard cheek,  
His beamless eye—what tell they ?—Of lost hours,  
With mute, but dreadful eloquence they speak !  
Of fame and fortune blighted, hopes betrayed,  
And all the fearful wreck one cherished vice has made.

Hark to you hollow laugh of desp'rate mirth,  
That while it fires the brain, and lights the eye,  
Sounds the last knell of peace ; owing its birth  
To the deep pangs of mental agony.  
'Tis the convulsive joy of wild Despair,  
Wrung from the tortured heart—a joy that Demon's share.

Oh, love of play ! so called in fashion's phrase,  
Blighter of social hearths and peaceful hours ;  
Cank'rer of manhood's fair and opening days,  
That but for thee had else been strewn with flowers ;  
Thou direst passion of the human heart,  
None but a master's hand can paint thee as thou art !

Oh ! vice of all most hurtful to the soul,  
Climax of every other vice—the mind  
That once acknowledges thy fell control,  
Spreads desolation round it ; like the wind  
That sweeps the desert in its poison'd wrath,  
Shedding where'er it breathes destruction in its path !

Oh, vice of all most deadly ! on thy shrine  
Nature's soft links, love's sweet and holy ties,  
Fall early victims—all the bonds that twine  
Around man's heart, light up a sacrifice  
More cruel than on Bramah's bloodstained pyre,  
Where Hindoo mothers joy to see their babes expire !

Fame, honor, fortune, all are swept away,  
All swell the gen'ral wreck ;—why stands he here  
A ruin'd hopeless wretch ?—As breaks the day,  
He quits the scene of plunder ;—in his ear  
Ring the still rattling dice ;—his throbbing brain  
Is crowded now with thoughts, that ne'er shall rest again.

Rushing with horror through the silent streets,  
And shrinking from himself, he seeks his home  
(Once 'twas a happy one,)—his pale wife greets  
His wished return with smiles ;—how can man roam  
From woman's calm endearments to partake  
Those scenes that of his soul a leafless desert make ?

Ah ! she has listen'd with a beating heart  
To every passing footstep ;—she has told  
Each ling'ring hour's dull chime with frequent start,  
And tears that none might chide, and none behold ;  
And she has kiss'd her infant in his sleep,  
Praying that heaven from him such fatal vice may keep !

But now she meets the lost one with a smile,  
That should seem cheerful—save that her pale brow  
And faded cheek tell other tales the while  
Of sufferings which her lips will ne'er avow ;  
Fondly she clasps the wanderer to her breast—  
Alas ! not even there can his wreck'd heart find rest !

She leads him to the couch where calmly sleeps.  
His beggar'd child ;—then e'en the gamester's soul  
Owns all a father's feelings ! See, he weeps—  
(But they are tears that madden as they roll—)  
Oh ! drops, by years of anguish cheaply bought,  
Could ye but wash away the ruin he has wrought !

It may not be !—already on his brow  
Cain-like, is stamp't the burning mark of shame ;  
And the chill hand of scorn is pointing now  
Its withering finger at his blighted name ;—  
It may not be ! ere sinks another sun,  
Self-murder crowns his work of guilt—Despair's last work—  
is done. *Mrs. C. B. Wilson.*

### FROM MOORE'S MELODIES.

A BEAM of tranquillity smil'd in the west,  
The storms of the morning pursued us no more ;  
And the wave, while it welcom'd the moment of rest,  
Still heav'd, as remembering ills that were o'er !

Serenely my heart took the hue of the hour,  
Its passions were sleeping, were mute as the dead,  
And the spirit becalm'd, but remember'd their power,  
As the billow the force of the gale that was fled !

I thought of the days when to pleasure alone  
My heart ever granted a wish or a sigh ;  
When the saddest emotion my bosom had known  
Was pity for those who were wiser than I !

I felt how the pure, intellectual fire  
In luxury loses its heavenly ray ;  
How soon, in the lavishing cup of desire,  
The pearl of the soul may be melted away !

And I prayed of that Spirit who lighted the flame,  
That pleasure no more might its purity dim ;  
And that sullied but little, or brightly the same,  
I might give back the gem I had borrow'd from him !

The thought was ecstatic ! I felt as if Heaven  
Had already the wreath of eternity shown ;  
As if, passion all chasten'd and error forgiven,  
My heart had begun to be purely its own !

I look'd to the west, and the beautiful sky  
Which morning had clouded, was clouded no more :  
" Oh ! thus," I exclaim'd, can a heavenly eye  
Shed light on the soul that was darken'd before !"



**DIED.**—In this village, Mrs. Nancy Holmes, wife of Mr. W. Holmes, aged 25 years.

In Geneva, on the 21st ult. Walter Grieve, Esq. aged 52, Brig. Gen. of the 4th Brigade of N. Y. State Artillery.

In Glen, Montgomery co. N. Y. on the 28th of Oct. last, Miss Polly Reese, sister of Br. W. I. Reese of West Mendon, Munroe co. aged about 20 years. It need only be said,

\*\*\*\* " why mourn her loss ?

She lived—she died !—she lives to die no more ;

Her sorrows, pains, and woes, forever o'er ;

Death, sin, and hell, have lost their cruel sway,

She lives with Christ in an eternal day ;

For God is Love."

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of Gentlemen, at \$1.50, in advance ; \$2.00 if paid within six months ; and \$2.50, if not paid before the expiration of the year.

L. S. EVERETT AND T. FISK, EDITORS.

SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 2.]

BUFFALO, SATURDAY, JANUARY 13, 1827.

[Vol. V.

### THE EXPOSITOR.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

#### THE PARABLES.

Those interesting portions of the New Testament commonly called the parables, contain such a fund of information, that an exposition of each one, in the progress of this volume of the Advocate, will, doubtless, receive the attention and approbation of our readers. We do not suppose ourselves capable of throwing much light upon them, in addition to what has already been done by others; nor shall we, in all cases, attempt to add any thing to the information already given to the public by our brethren; but shall endeavor to give, in this volume, a full and lucid exposition of each parable, either in extracts from the writings of others, or in words, if not ideas, of our own. Several of the parables have been heretofore explained in this work, perhaps to the satisfaction of our readers; but as knowledge is progressive, some thoughts may be suggested, upon a reconsideration of the same subjects, which will be of service to the reader; and also, since our subscription list is undergoing an alteration, and receiving an increase of many new names, even a republication of the same may be interesting to many, and perhaps with the contemplated additions, of service to all. In the first number of this volume will be found the first of the contemplated series, under the head of "THE EXPOSITOR;" by referring to which each week, the reader will find an attempt at an elucidation either of some one of the parables, or an explanation of some difficult or controverted portion of the scriptures.

[From Ballou's Notes on the Parables.]

#### PARABLE II.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

MAT. iii. 12.

The main central idea contained in this verse, and that which we understand thereby, is easy and familiar to our senses, and signifies a change from a state of nature. While wheat is growing in the field, it is encompassed with chaff; this is its natural state, which shews the natural state of man in which he is encompassed with the imperfections of Adam the first, who was made subject to vanity.—When the wheat is brought into the floor, it is for the purpose of taking its *substance* from its state of nature, that it may be better prepared for acceptable use; by which we are taught that circumstance into which God will bring

the creature. For, as I have before represented the creature by the tree cut off from its root, so now we see him represented by wheat reaped down, or cut off from the stock on which it grew in the field, and lying on the floor.—Here pause, and open your bible to Micah iv. 11, 12, 13, and learn the intention of the Lord in bringing the enemies of Zion into his floor as sheaves. The daughter of Zion is commanded to arise and thresh; for which purpose, God promises to make her horn iron and her hoofs brass, that thereby many people might be *beaten to pieces*, but their *gain* was to be *consecrated* unto the *Lord*, and their *substance* unto the *Lord* of the whole earth: So as *wheat* is the *substance* of the growth, it is to be gathered into the garner of Christ, which is the church, or covenant represented by Sarah, or Jerusalem which is above, which is the mother of us all. "But he shall burn up the chaff with unquenchable fire." We cannot conceive of more than one *unquenchable* fire, and that one is God, as it is written, our God is a consuming fire; it cannot be supposed that this fire is *quenchable*, neither can we with propriety suppose another *unquenchable* fire, as that would be supposing another nature equal to *himself*.

This fire is often alluded to in scripture, but Isaiah xxxiii. 14, is sufficient with the other hints already given: there the question is asked, "Who among us shall dwell with devouring fire? Who among us shall dwell with *everlasting burnings*?" And in the 15th verse the question is answered: "He that walketh righteously," &c. By which we learn, that unholiness cannot abide this fire, nor the wicked in the character of sinfulness, but *purity* and *holiness*; and *men*, in that character, may dwell even on high, and their place of defence be the munition of rocks, to whom bread shall be given, and waters be sure.

#### ILLUSTRATION.

The common use which has been made of this parable, is the same which has been made of the former; and it is evident that they were both spoken on one subject, and that their meaning is similar.

By *wheat*, in this text, commentators in general understand righteous men, and by *chaff*, wicked men; by gathering the wheat into the garner, is meant the receiving of the righteous into heaven and eternal happiness, and by burning up the chaff with unquenchable fire, is

meant the future, eternal, unmerciful punishment into which the wicked will be cast.

As this use of the text is as dishonorable to the Saviour, and as tormenting to man as any use that could possibly be made of the text, the reader will not be surprised if there should appear to be no relation between the text, with the context, and the common use which divines have made of it. What do our divines mean by the righteous? Answer, those who have been regenerated and born again. What were they before? Answer, children of wrath even as others. If an unconverted man be chaff, and this same man by conversion become wheat, then *chaff* is converted into *wheat*.—Why then does the text say that the wheat is to be gathered into the garner, but the chaff burned up with unquenchable fire? Would a grower of wheat burn his chaff, if he could convert it into wheat, especially if he could procure no wheat but by the conversion of chaff? Again, what analogy can any body see between the ideas of the *burning up of chaff*, and the future, eternal, unmerciful punishment of wicked men? The burning up of chaff surely means a total destruction of chaff.—Who would pretend that chaff could be *burnt up* in a fire, and still remain chaff as before? As it is easy for the reader to see the impropriety of converting chaff into wheat, or of burning up the chaff in unquenchable fire, and having the chaff still remain chaff in the fire eternally, so it is equally easy to see the total want of any relation between the text and the use which divines have made of it.

In the notes on this parable the reader may see their analogy with the text, the context, and the general tenor of the gospel. Man is represented in two characters in the scriptures, as may be seen in St. Paul's 1st epistle to the Corinthians, xv. 45, 46, 47, 48, 49. "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." As wheat is encompassed with chaff while growing in the field, so are mankind encompassed with the imperfections of the first man, Adam; and as the wheat is separated from the chaff, so the gospel dispensation is designed to separate mankind from all the imperfections of this natural state, and perfect the whole in Christ, the second man, who is the Lord from heaven.

It may be well for the reader to open his bible and read the context, and observe that *fire* is spoken of in verses 10, 11, 12. In the 10th

verse John says that every tree which bringeth not forth good fruit, is hewn down and cast into the *fire*; in the 11th verse he tells the Pharisees that Christ should baptize them with the Holy Ghost and with *fire*; and in the 12th he says that Christ will burn up the chaff with unquenchable *fire*. From these passages it is evident that the *fire* into which the trees were to be cast, the *fire* with which the Saviour baptizes, and the *fire* which burns up the chaff, are the same *fire*. And as this is the fire which accompanies the Holy Ghost, in its quickening and life giving operations, it is perfectly consistent with the text and context to suppose that this *unquenchable fire* is the *fire* of divine love, which is God himself, for God is love. Many waters cannot quench love, neither can the floods drown it. This eternal, unquenchable fire of divine love is the great love which St. Paul speaks of to the Ephesians, chap. ii. 4, &c. "But God who is rich in mercy, for his *great love* wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Rom. v. 8. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." These scriptures show us as plainly as can be expressed, that God loves his offspring, man, while he is a sinner, even while he is dead in sins. Where then can be the propriety of explaining the above parable, or any other, to prove and enforce the idea that God will punish eternally and unmercifully, those his offspring, whom he loves with an *unquenchable love*?

It is hoped that none into whose hands these notes may fall, are so blinded by the unwarrantable prejudices of education, as not to see that to explain this and other parables to mean the final reconciliation, purification, and complete sanctification of sinners, is more consistent with the general tenor of the gospel than the contrary idea.

I said above, that the idea generally entertained of this parable, was the most dishonorable to the Saviour, and tormenting to man, of any to which the text could be applied, and I am satisfied that the statement is correct, and that no person will undertake to controvert it in any way by which they can be conveniently answered. To suppose that he who was sent of God, for the express purpose of saving sinners, to which end all power in heaven and on earth are committed to him, will exercise that very power to make those whom he came to save, endlessly miserable, is as dishonorable an idea as can be entertained of Christ, and surely no idea can be more tormenting to mankind.

How widely different such an opinion is from the testimony of the angel to the shepherds. "Fear not, for behold I bring you good tidings of great joy, which shall be to *all people*. For unto you is born this day, in the



city of David, a Saviour, which is Christ the Lord."

While the false doctrine which this and many other scriptures have been forced to support, have been urged with a zeal which becomes a better cause, to the sorrow, mourning, grief and despondency of thousands, the true doctrine taught by them is calculated to fill the rational mind with the most exalted ideas of the scheme of salvation, the peace of God, which surpasses all the enjoyments of an earthly nature, those joys unspeakable which are full of glory, and that love and charity towards our fellow men, which are the bond of perfectness.

## CONTROVERSIAL.

We copy the following remarks on revivals from the CHRISTIAN INTELLIGENCER. They refer to an article on the same subject from the CHRISTIAN REGISTER, which is also copied below. Both articles are written in a becoming style, and are worthy the attention of every one who is desirous of knowing the truth.

### REVIVALS.

We have inserted the article on a preceding page, from the *Boston Christian Register*, because we believe the remarks are, generally, correct and reasonable. The writer confines himself to obvious facts.

The triumphant and insolent tone, in which modern "revivals" are trumpeted abroad, is truly astonishing. The advocates for those animal excitements, appear to boast of their success, as though the work was uniformly attended by signal evidences of a miraculous interposition of divine power. They seem to forget, or rather conceal, many humiliating facts, accompanying or following those irrational scenes. They treat those contemptuously, who cannot in conscience, say, they believe such excitements are ascribable to the agency of the Holy Ghost. These *Revivalists* (if we may coin a word to express our meaning,) exhibit but one side of the story. They tell us of their marvellous works, in making converts, but never divulge the many indecorous and lascivious circumstances which follow. It is known to many of us, that in the midst of powerful revivals, the very *leaders* and principal actors in them, have been detected in the most infamous deeds. Let *revivalists* ask for names, places, and dates, and they shall be forwarded forthwith. Still, we accord to our religious opposers, *all that is their due*. We cheerfully grant that many of those, who have been the subjects of those religious excitements, are honest, upright and virtuous people; and are entitled to the highest respect. But, we deny that these excitements made them honest, good people. From a very extensive acquaintance with them, we hesitate not to say, that we never yet knew an instance, in which a revival converted a *dishonest* man, to an *honest* one; a *miser*, to feelings of generosity; or a *tattler*,

to a peaceable, quiet citizen. We have frequently said, and now repeat it, that if they will produce one solitary instance of the kind, we will believe we may have been mistaken. But, readers, the thing will not be attempted. Such events, if they occur at all, "are, like angel visits, few, and far between."

We have no pleasure in exposing the errors, or even the iniquities of zealots. But, in common with others, we claim the right of undictated opinion. The writer of this notice, once shared, in what is technically called "a revival," but it was then called "a reformation;" he has lived in the midst of several frantic excitements, where multitudes were all on flame, like burning straw; when some men, but many more women and children were sighing, groaning, screaming, falling down, seeing visions, &c. keeping up their religious orgies early and late;—and are we now to believe, that we are not qualified to judge candidly of such scenes? Are we to be scoffed and ridiculed, because we cannot pronounce them the supernatural work of God? or say "*Shibboleth*," according to modern orthodoxy? If so, we must make our defence, by appealing to facts. Let our opposers carry on their work, in their own way; but let them not hurl their shafts at us, because we have too much experience in those incantations, to be overcome by them. We respect the sincere and upright among them, let their zeal be ever so vehement; and will not wound their feelings by an exhibition of humiliating facts, so long as they manifest proper courtesy.

[From the Christian Register.]

Most of the orthodox journals are filled with accounts of missions and revivals. The first relate to many interesting topics, and constitute by far the most interesting and valuable part of these publications. With regard to revivals, too, there is certainly nothing for which we should pray and endeavor more earnestly, than for a real revival of religion; and we can easily conceive of judicious and well written accounts of any remarkable improvement in the religious condition of a town or neighborhood, serving to convince others of what may be done by well directed effort, and stimulating them to similar exertions. Some of these accounts may therefore be read with pleasure and advantage; but to others, and to the practice of inserting all accounts indiscriminately, we object strongly. Many of them are weak and silly beyond expression—such as instead of inclining men of sense to uncommon attention to religion, must have an effect, so far as they have any effect, to disgust them with it, by associating it with ignorance and mental imbecility. Christians should remember, those especially, who write for the public, that they are not more accountable for the doubts, than they are for the disgust, they occasion. We ex-

tainly should respect the religious experiences of the weakest brother, if convinced of his sincerity; but there is no excuse for exposing them. It is true, all these accounts will be swallowed greedily by those, who mistake religious gossiping for religion itself; but this is a propensity, which those who assume the office of guiding, should seek to discountenance; not cater for it.

We also believe that the frequent publication of these accounts has a tendency to inflate the pride of those instrumental in getting up the excitement in question; and indeed, that these accounts often originate in this pride. It is telling the world what *they* have done. True they were but *instruments*, they will tell you; but where all are but instruments who does not perceive, that the glory consists in being the best and most effective instrument. To be sure they were but humble instruments, they will tell you—aye, humble. In the thirteenth century, when the ascendancy of the Pope was at its greatest height, he never forgot to style himself “the servant of servants.” Every body knows, that these excitements have come to be regarded as almost entirely the effect of personal influence, and those who may have shown themselves to possess this influence in a remarkable degree, are sent for from place to place; and to suppose that this can be done, and so much publicity given to it, without flattering the vanity of these persons, or increasing their self-complacency, would argue a strange ignorance of human nature.—Men mistake, if they think that the ambition of the clergy cannot be gratified without political power. There was more in the life of such a man as John Wesley, to feed personal ambition, than that of a Dominic, Loyole, or Laud.

Besides, in most of these communications respecting revivals the cloven foot of party appears. Often the main object of the writer is not to show what the Lord has done, but what his party has done. Indeed, a disposition is manifested at times to make the whole question of a man's orthodoxy turn on his favoring revivals; as if all sects did not favor revivals, when convinced that they are really revivals of religion. When we are told to favor revivals, it is not meant, certainly, that we should favor all the excesses which have been committed under this name—the excesses of some of the early Anabaptists or the French Prophets, for example. It is certainly meant that we should use discrimination; and this is all for which any sect contends—to distinguish the genuine from the spurious.

Something should also be said of the credit due these accounts, as they are often given.—We have met with more than one person, who has received from an orthodox newspaper his first intimation of the existence of a famous revival, which, according to the newspaper

had been going on for weeks in his own neighborhood, and under his very windows. These accounts may help to keep up the spirits of a party, but they give very deceptive views of the real state of religion in the community; for even where the statements themselves are true, they are always deceptive, from what is omitted or overlooked. They tell us how many persons are under concern of mind; how many have joined the church. But they do not tell how many families have been divided in consequence, how many parishes have been broken up, how many minds have been disgusted with the whole subject of religion; nor how soon the excitement declines, nor how many of the subjects of it relapse into their former courses, and become worse than ever.—They do not tell how much intermeddling, censoriousness and spiritual pride, the excitement generates in those who partake of it, nor the questionable means employed in getting it up, nor the follies and excesses to which it sometimes leads; nor the bad effect all this has on the rest of the community, who do not believe in it, who despise it. They do not tell the influence it has on the society and enterprise of the place, nor its political bearings, nor the very serious consideration, that the evil which it does is commonly real and lasting, while the good is often illusive and evanescent.

To form a correct opinion respecting the nature and influence of the religious excitements, commonly called revivals, knowledge must be had on all these particulars; and the facts giving it can be communicated by those only who reside on the spot, and know the whole history of these excitements from the beginning to the end. Persons so situated would do an important service to truth, pure religion, and the public good, by making such communications. It is known to those who have read Dr. Chauncey's *Seasonable Thoughts on the State of Religion*, how much advantage he derived from this sort of aid in the position of that invaluable work. It is only necessary to add, that we should open our columns with pleasure to any such communications, if written with candor and seriousness, and with an obvious design, while they expose false religion, to recommend and cherish the true. In this way the materials may be collected for a work, which we hope will not be always wanting—a fair and full history of Revivals of Religion.

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## PRACTICAL.

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[From the Christian Intelligencer.]

### CHRISTIAN DISCIPLESHIP.

“Then said Jesus unto his disciples, if any man will come after me, let him deny himself, take up his cross, and follow me.”—MATT. xvi. 24.

It is a great and good acquisition to become a genuine disciple of Jesus Christ. But there are too many, we have reason to fear, whosp



views of the subject are extremely superficial. They do not appear to consider, that men at this day, may be as *really* the followers of Jesus, as at any former period, though they cannot in every respect, be equal to the primitive disciples. The suspicion that men are incapable of following Christ, in an evangelical sense, is attended with many serious disadvantages. For in the same degree that we are convinced that a thing is unattainable, we neglect the means which are necessary to its attainment.—To remove all suspicions of this nature, let it be considered, we have, in the scriptures of the New Testament, a very fair account of our Saviour's preaching—of his *doctrine, precepts and examples*. In the text, we have the very requisition which was essential to discipleship, when it was delivered; and I know not that any alterations have been made, as to the terms of admission into the school of Christ.

Let us endeavor to throw some light on this subject, by attending to a few particulars.

1. It is requisite that a man become a christian from *choice*, or from a sober conviction of the value and excellence of the christian religion. Those who *profess* christianity, by constraint, or from motives of mere worldly policy, ambition or pride, without discovering an amiableness and glory in the character of Christ and of his cause, are not the followers recognized in the text. The profession will be formal and vain, unless the act be *conscientious* and voluntary. "If any man *will* come after me." If he has taken all the circumstances of the case into consideration, and on mature reflection is satisfied that an espousal of my cause would be desirable, then, let him come after me. Hence the general invitation is, "Whosoever *will* let him come;" that is, whosoever really *chooses* to serve me instead of satan, let him take my yoke upon him. It is said,

"A man convince'd against his will,  
"Is of the same opinion still."

2. To be a true disciple, a person must give himself up to the Saviour, for instruction. We must be convinced of his superiority, and of his ability to teach and enlighten us in spiritual and in eternal things. Hence it is said, let each one "deny himself." Let him become teachable and docile; ready to receive divine instruction. Circumstances may occur, in which the command of Christ may be inconsistent with what we should deem prudence and good economy. But we should remember the declaration, "He that would save his life, shall lose it." We ought to be satisfied that Christ is a competent leader, before we engage in his service; but when enlisted, we should follow his directions.

When our children enter a school, they have to *deny themselves*, and submit to the judgment of the instructor. But all the self-denial which is required, when the teacher is competent to

his employment, is, that submission to the regulations of the school, and attention to study; which are necessary to the improvement of the pupils. The requirements of Christ are suited to the condition of mankind, in different ages of the world; so that, at no period would it be unsafe, all things considered, to yield them obedience. Indeed, our safety, as an highly favored people, consists in a cheerful conformity to the law of the spirit of life, in Christ Jesus. All the self-denial which christianity now imposes on men, is, that they should not abuse their talents, time and privileges; but should conduct in a rational, sober and dignified manner.

3. Christian discipleship requires a preparation of heart, by which difficulties and disappointments may be met, with a good degree of patience and fortitude. We should be prepared to face the storm of adversity and breast a phalanx of opposition and persecution, with a firmness, becoming the good soldier of the cross. *Christians* profess to worship God, through a Mediator, who suffered *Crucifixion*. They take up their cross by following Christ's example, so far as duty requires. It was the ardent love of Jesus, which enabled him to triumph over temptation, opposition, and fiery persecutions; and nought but this same divine principle can produce in the conduct of his followers, a corresponding devotedness to the requirements of Heaven.

But, if none are real Christians, except such as take up their cross, so as to act contrary to their natural inclination, where, in the name of wonder, are Christians to be found? In what respect do professors deny themselves the elegancies and luxuries of life, where they are able to enjoy them? Where is the man, whose *parsimony* or *poverty* does not prevent, that does not enjoy the best that our fields or markets afford? Which do Christians most resemble, the *rich man* or the *beggar*, mentioned in the parable? If their clothing is not "purple and fine linen," it is something of equal costliness and splendor. Shew us the *fashionable Christians*, who take up their cross according to the popular notions concerning this subject. Let it be soberly remembered that whereas, on the one hand, we are not required to deny ourselves of the blessings which God has bestowed on us, for our good, so on the other, we are not allowed, as rational beings and as christian disciples, to pamper our pride, cloy our appetite, and revel mid scenes of luxury and sensual gratifications.—No; the great art of human prudence, consists, in "*using the world*, as not abusing it." The wisdom even of a christian, is exhibited to the greatest advantage, in what is called *self-government*. It is displayed to admiration, when all the propensities and passions of our nature, are controlled by the laws of reason, and kept in due subordination to the good principles of religion in the heart. Keep sober

reason and religion at the helm, and you will be safely conducted through the gales of pleasure and the storms of passion, to the desired haven.

4. The last requirement is, that, as disciples, we not only learn the doctrine and precepts of our Teacher, but also *follow his examples*.—Much, indeed, is implied in the simple expression, “follow me.” It alludes to a practical illustration of Christ’s religion, as professed by his followers. We have not room to enlarge on this part of the subject, nor can it hardly be thought necessary. The Bible, especially the New Testament, is the principal book to be used in the school of Christ. In that precious Book, then, you are to learn the lessons of duty and meditate on the innumerable examples of a Saviour’s kindness, which we are called upon to imitate. *Follow Jesus* to the house of mourning; to the chamber of sickness; to the habitation of the unfortunate, and the hut of the industrious poor. Follow him to the widow’s desolate mansion, where the fatherless cry in vain for bread. Let it be seen by your fruits, that in all these things, you do, like your honored Master, “go about, continually doing good.” It should be the pride, the ambition, the joy of our hearts, to tread in the footsteps of the FRIEND of the needy. And without this practical commentary of our doctrine, it is but a dead letter, instead of the saviour of life unto life.

Are there any who have professed to follow the impartial Saviour, that will begin to complain, as did some of the disciples of old, “These are hard sayings; who is able to bear them?” But if they complain that we draw the chords of moral obligation too close, we hope it will no more be pretended that our doctrine is so *lax* as to please the carnal heart! We labor for the moral improvement of society and for the dissemination of truth and knowledge.

And while we express our felicity that so many young people of intelligent and virtuous habits are disposed to seek for religious instruction, in our sanctuaries, we would charitably hope there may be *none*, who, like the young man, mentioned by St. Mark, (xiv. 51,) embrace our religion in so loose a manner, that should they experience some severe attacks and be laid hold of with violence, would take a precipitate departure. It is an injury to our cause, for young men of good moral habits, to leave our meeting with the hope of adding to their worldly estate, or to court the esteem and applause of the rich and the noble. Thanks be to God, that there are so many whose dignified deportment and constant attendance on religious worship, where truth impartial and eternal is taught, who can be considered the substantial ornaments of the *School of Christ*.

THE PREACHER.

## GOSPEL ADVOCATE.

### A FRIENDLY HINT.

TWELVE QUESTIONS TO THE UNIVERSALISTS OF BUFFALO.

It is a well known fact, that the GOSPEL ADVOCATE has been read by many of the inhabitants of this village, with very little advantage to the publisher, during the four years it has been issued from the press in this place. The few faithful friends, who in prosperity and adversity, have afforded us their patronage, are entitled to our warmest thanks; and now, for the benefit of such as have taken our paper for their own and their neighbor’s accommodation, as well as on our own account, we invite the attention of our friends to what follows.

*Seventeen hundred copies* of this work have been issued weekly from the press, during the last year; and such is the present aspect of affairs, that it is thought expedient to extend it still farther! We have therefore, commenced the FIFTH volume, by publishing *two thousand and seven hundred copies*. We do this, believing that within six months from the date of the first number, every copy will be called for. It may be thought that we are too sanguine, and hazard too much in the undertaking; but, being tolerably well acquainted with the condition and wants of our brethren in this region, we are induced to think, that a less number would fail of supplying the demand. More than three hundred subscribers have added their names to our list since the present proprietors have assumed the management of the work; and as yet, we have only begun! And now, what say ye, brethren, universalists of the great “Emporium of the West?” How much have ye contributed towards the advancement of the work? Have your arms been unitedly raised in its defence, or your hands opened for its encouragement? While your brethren in other places, even in places quite remote from this, of influence and respectability, have been mindful of us, and the glorious cause in which we are engaged, what have ye been doing? Have not some of you dear brethren, been listening to the syren song of “popularity,” and been spell-bound by the honied accents of pride rendered perverse by your own indifference; nay, is it not true, that many have voluntarily subjected themselves to the necromancy of this world’s wisdom, and become the willing subjects of its reign? While your brethren, on every hand, have been mourning over the miseries of the world, entailed upon our species by the powers of darkness,—while they have labored and suffered reproach, in the cause which some of you have espoused, have you offered up a prayer for their success, or dropped a tear for their want of it? When your opponents have told you that the public feeling was against the ingenuous course we have pursued, the plainness of speech which we have used, and the frankness with which we have exposed the errors of the world, have ye not assented to their declarations without opening your eyes to behold the march—the unprecedented march of that very cause which they affect to despise, and which you profess to have espoused? And are you not even now, measurably identified with the enemies of our doctrine—so listless, inactive, and indifferent to the interests of Zion, that some of you are hardly distinguished from the lovers of “greetings in the market-places?”

The foregoing inquiries are not made out of any ill will towards you nor any person on earth; but they are made with a view to awaken the sleeping energies of our friends; to bring into exercise the faculties of every free-born soul; and to apprise you of the danger and disgrace that await the indolent; as also, to stimulate, if possible, our brethren to the performance of long neglected duty. A want of attention to the interest of our cause has been the principal rea-



son of its want of complete success. Our opponents are emboldened by our apathy, rendered insolent by our inactivity, and made sanguine in their hopes of our defeat by our want of engagedness in the cause we inwardly approve. Nay, they fear, lest by one mighty and united effort our ends should be attained: and therefore, they fail not to use their endeavors to disunite us, that we may fall. They have said that our doctrine is unpopular, and we have believed them, until facts stare us in the face to prove the contrary; they have held out to us the husks of error and some have fed upon them; they have assailed us and some have yielded; they have pretended to be our friends and some have taken them at their word!—Shall it remain so? Shall we yet tamely bend our necks to the yoke which they delight to fasten upon us? Shall the *ADVOCATE*, which has stood alone against the phalanx of its enemies,—which has scattered to the winds of heaven their refuge, be driven from its moorings by the winds of a “mongrel theology” for the want of encouragement at home? We mean not to insinuate that this work can be silenced by the batteries of its enemies—*It will live when orthodoxy is dead*,—but we mean that it needs a more liberal encouragement from the friends of liberal principles in this place, and unless it receives it, the work *must* be published elsewhere. With a patronage of two thousand subscribers, many of whom are the first men in this and other states, it cannot and *SHALL NOT DIE!* But unless our brethren and friends in this place will aid us,—will strengthen our feeble hands,—and encourage our way-worn hearts, we must despair of its continuance here. Think not, brethren and friends, that we beg—to dig we are not ashamed,—we only ask you to do justice to yourselves, to the confidence of your distant brethren, to your consciences, to YOUR GOD AND HIS SALVATION! We therefore entreat you to awake, and arise from your slumbers. Put on the whole armor of God and truth, and HEAVEN will bestow the needed help, and grant you a speedy victory through Jesus Christ our Lord.

## MISCELLANY.

### DEDICATION AND ORDINATION.

On the two hundred and sixth anniversary of the *Landing of the Pilgrims*, the “First Universalist Society in Plymouth, Mass.” dedicated their New Meeting House to the worship and service of the living and true God, and set apart, by solemn ordination, Br. Jas. H. Bugbee, to the pastoral charge of the society. The services are represented as having been impressive, appropriate, and refreshing. The period chosen for the setting apart of the house and their pastor, added much interest to the solemnities of the occasion, and deserves to be recorded for the benefit of those who come after us. We can most fervently unite with our Brother Pickering, of the Telescope, in praying God, that “long may their present happy union be perpetuated, and their children, and their children’s children, realize, within the consecrated walls of their sanctuary, ‘How good, and how pleasant it is, for brethren to dwell together in unity.’”

A Minister of Marblehead in advice to his students, says, “I advise you to the judicious use of notes. *Notes!* I say, not *written sermons*. You may say some use written sermons, and do excellently well with them. I reply, if they do excellently well with them, I think they would do excellently better without them.” Dr. Staughton once said, (on the subject of

reading sermons,) “I think that what is gained in correctness is lost in power.”

In a list of officers to a female charitable institution in N. York, we see the names of “Mrs. General Hamilton,” and the “Reverend Mrs. M’Auley.”—*Religious Inq.*

INTEMPERANCE.—The editor of the Middletown (Ct.) Gazette, remarks that “there is one excellent mode in which gentlemen may do much to prevent the abuse of ardent spirits, and that is *not to drink them*. The example of respectable persons will do more towards effecting a reformation of the dissolute, than moral lectures, or associations for the correction of vice.”

### CHOICE SAYINGS.

MIDAS was so great a man, that every thing he touched changed into gold,—altered case now; touch a great man with gold and he will change into any thing.

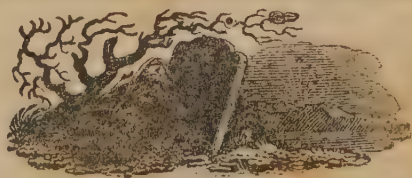
Reflect on what you learn, and arrange your ideas under proper heads. In proportion as you improve your imagination, memory and understanding, you exalt yourself in the scale of thinking beings.

Secure the approbation of the aged, and you will enjoy the confidence of the young.

“My friend,” says Hyder, “the state of a beggar is more delightful than any envied monarchy:—awake, they see no conspirators; asleep, they dream of no assassins.”

Truth is no less true from the weakness of its votaries; nor can error be made truth by the approbation of misguided millions.

“God,” says the orthodox Dr. Scott, “never imposes upon us laws as arbitrary tests and trials of our obedience. The great design of them is to do us good and direct our actions to our own interest. This, if firmly believed, will infinitely encourage our obedience; for when I am sure God commands me nothing but what my own health, ease and happiness requires; and that every law of his is both a necessary and sovereign remedy against the disease of my nature, and that he could not prescribe less than he has without being defective in his care of my recovery and happiness, with what prudence and modesty can I fail to obey him?”



DIED.—In Phelps, Ontario co. Mr. Lemuel Hotchkiss, aged about 45 years.

In Troy, N. Y. on the 18th ult. Mrs. Anna Bradley Eaton, wife of Professor Eaton.

In Geneva, on the 21st ult. Gen. Walter Grieve, aged 53. He was a native of Scotland, but emigrated to this country and settled at Geneva, 32 years ago, when there were but three houses in the place.

In Milton (Va.) Andrew Monroe, Esq. elder brother of James Monroe, ex-president of the United States.

## NEWS OF THE WEEK.

**EXPLOSION.**—The boiler of the steam-boat *GRAHAM*, which plied between Hull and Grimby, Eng. burst on the 7th of Nov. and about half the passengers, of whom there were seventy on board, were swept into the river. Two persons were instantly killed, nine wounded, and four who are missing are supposed to have been drowned. An inquest was held on the dead bodies, and the jury returned a verdict of "manslaughter against the engineer and the acting proprietor of the packet."

**SLAVE TRADE.**—The extent to which the trade in slaves is carried on, may be imagined from a fact stated in a Brazilian paper, that on the first and second of October, there arrived at Bahia three vessels; one with five hundred and four; a second with one hundred and thirty three; and the third with four hundred & twenty-eight human beings; in all, one thousand and sixty-five!

**IMPOSTURE.**—Mr. Hartley, an English missionary, writes that the Greek monks have lately brought to the island of Zante, "one of the arms of John the Baptist!" and that they are enriching themselves by showing it to the credulous multitude! Some of the Greek ladies give as much as fifteen dollars, for a sight of such rarities! [*See A Missionary Story!*]

**MISSIONS.**—As a proof of the advanced state of civilization in the Sandwich Island, we may mention a riot between a gang of sailors and some missionaries, in consequence of a police regulation! Some facetious traveller once blessed his stars for having reached a civilized country, when he fell in with a gibbet!—*N. Y. Pap.*

**EFFECTS OF GAMBLING IN LOTTERIES.**—At the police office in Philadelphia, Dec. 18, an old man, well dressed, and of intelligent appearance, was charged with an assault and battery, and larceny, in picking the pocket of an Irishman. In answer to questions put to him by the mayor, the prisoner declared "that he was nearly sixty years of age: that he was reduced to poverty and desperation by *gambling in lotteries*; that he had within forty years, spent twenty-three thousand dollars or more than five hundred dollars a year; and that he never had drawn a prize of any importance!" He was committed for trial.

**PANTHER.**—A panther, measuring seven feet and an half from the nose to the tip of the tail, was killed on the 11th Decem. last, on the Plains near this village, (Buffalo,) which was supposed to be in company with another from the southern wilds.

**GOVERNOR'S MESSAGE.**—This document, is as usual, highly spoken of by many, and contains much interesting information relative to the unparalleled prosperity of our state.

**SUICIDE.**—A young man, a book-binder, committed suicide, by cutting his throat, in Liberty st. Philadelphia. Poverty was the cause. Oh! what a remedy!



## Poetic Department.

[From the Christian Register.]

TO MRS. H—E. ON THE DEATH OF HER INFANT BOY.

Weep not, fond mother, o'er the tomb,  
That shrouds thy infant flower;  
Weep not that all that opening bloom,  
Hath faded in an hour.

What, though the light of heaven shone—  
In thy lov'd infant's smile?  
What, though that light, forever flown,  
No more thy griefs beguile?

What, though the Almighty lender soon  
Recall'd that precious gem?  
It shines with brighter ray upon  
Heaven's jewell'd diadem.

Then, weeping mother, cease to mourn  
The cruel spoiler's power,  
That from thy arms, thy babe hath torn  
In beauty's morning hour.

The eye of faith beholds in this  
A Father's tender love,  
That early called him home to bliss  
In better worlds above.

Fresh with the light of other spheres  
The new-born spirit came;  
But soon a land, where fall no tears,  
Reliev'd its undimmed flame.

An inexperienced stranger here,  
He went without regret;  
Ere disappointment, grief, and fear  
His path with thorns beset.  
Ere vice had marred, with blackening spot,  
The whiteness of the soul;  
Or sin had dropped one deadly blot  
Upon the bosom's scroll.

The storms of life shall ne'er assail  
Thy infant's peaceful breast;  
The winter's blast, or summer's gale  
Break not his lasting rest.

The all of him that ere could die,  
Now sleeps beneath the sod;  
The spark of immortality  
Hath risen to its God.

Then weep not, mother, o'er the tomb,  
Where buried love now lies;  
But hope to see it brighter bloom  
In yonder smiling skies.

MOUNTAIN BARD.

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L. S. EVERETT AND T. FISK, EDITORS.

SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 3.]

BUFFALO, SATURDAY, JANUARY 20, 1827.

[VOL. V.]

### THE EXPOSITOR.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

[From Ballou's Notes on the Parables.]

#### PARABLE III.

"Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—MAT. v. 13.

As will be shown in notes on another parable in this chapter, Christ represented the operation of the Holy Spirit by fire, under the similitude of salt. So in this parable he speaks of his disciples as answering the same purpose to the earth, by which we understand mankind at large, as the fire or divine salt did to them.

2d. He shows how unprofitable they would be in their holy calling, should they depart from the spirit of that fire by which he would baptize them, by the worthlessness of salt when it had lost its savor.

3d. That instead of their having power over their adversaries, and wisdom to silence gain-sayers; they would themselves be overcome by them, is meant by salt being cast out, and trodden under foot of men.

#### ILLUSTRATION.

Agreeably with the above notes, we may consider, 1st. The important character of the true ministers of the gospel.

2d. Their liability to lose that influence among men, which renders them profitable in the ministry.

3d. The disrespect with which a ministry is justly treated, which is destitute of the savor of the word of salvation.

As it is the nature of salt to save, preserve, and season, so is the true and faithful ministry of the gospel efficacious to save men from sin, to preserve them in uncorruptible purity, and to bring them into that proper temperament of mind by which they are acceptable sacrifices unto God through Jesus Christ.

The use of salt is seen in the directions given concerning sacrifices in Lev. ii. 13. "And every oblation of thy meat-offering thou shalt season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." This salt is the divine power of the covenant of God to save from sin, and reconcile the sinner to God, as may be seen by Rom. xv. 16. "that I should be the minister of Jesus Christ to the Gentiles,

ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The Holy Ghost is therefore, the salt of the everlasting covenant ordered and in all things sure.

2d. A departure from the simplicity of the gospel of God, disallowing the power of the salt of the covenant to sanctify and season the sacrifice, setting up creeds, modes and forms as necessary unto salvation, leading proselytes to depend on a righteousness of their own for acceptance with God, is undoubtedly meant by the ministers of the word losing their savor, and becoming good for nothing. Such has been the melancholy falling away of the christian ministry, and such, for a long time, has been the unprofitableness of their labors.—There is no room for misjudging in this case, for the multitudes who have been proselyted by them, have discovered as much unholiness as the old Gentiles did before the gospel was preached by the apostles. This is witnessed by the cruel persecutions at the head of which has ever been found a carnal ministry, imposing creeds and carnal ordinances on men, of their own invention. And the great want of charity and brotherly kindness among the different orders of the clergy of this country, too plainly shows their want of that salt of the covenant of God; while the ill will and injurious bigotry of professors in general too plainly discover that they imitate their leaders.

These observations are not designed to represent that there are no instances, even in all denominations, of faithful evangelical ministers of the word, but it is very evident that this class is by far the minority.

In departing from the power of the gospel covenant, the christian clergy have acted the part which the prophet Ezekiel accuses the shepherds of Israel of acting. See xxxiv. 4. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." With unreasonable, unscriptural, and cruel doctrines and ecclesiastical disciplines, have the sheep of Christ been driven from the fold, and scattered on barren mountains. Therefore, "thus saith the Lord God, behold, I am against the shepherds; and and I will require my flock at their hands, and

cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." No doubt the Jewish doctors supposed, that by compassing sea and land to make a proselyte to their traditions, by which they made void the law, they obtained a sacrifice well pleasing to God, though they judged and condemned their neighbors without mercy.— But they little thought while they were doing this, they were the children of hell, and that their proselytes would be still more so.

On their feast days could they rejoice and offer offerings to God in gratitude for their successes, but oh, the reproof! See Amos v. 21, 22, 23. "I hate, I despise your feast days, and will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." How much like those Jewish doctors, christian doctors are doing and have done, and how similar to the rejection of those, the rejection of these has been and will be, is not very difficult to see. Societies are now formed, at the expense of which sea and land is compassed to proselyte men to those sentiments and customs which have kept the christian church in a perpetual strife and debate, persecution and blood, ever since they were invented.

But 3d. God will recompense this folly on those who practise it, for they now appear like salt which has lost its savor, which is henceforth good for nothing but to be cast out and to be trodden under foot of men. The Lord will surely deliver his people from such shepherds, and make them who have dishonored him, to be lightly esteemed.

## PRACTICAL.

To hear some Christians talk, one would imagine they thought it their duty, and a mark of sincerity and goodness, to be always complaining of corrupt and desperately wicked hearts, and consequently that they ought to have, or in fact should always have, such hearts to complain of. But let no man deceive himself. A wicked and corrupt heart is too dangerous a thing to be trifled with. I would not here be thought to discourage the humble sentiments every man should have of himself, under our present infirmities. But we may greatly wrong ourselves by a false humility; and whoever carefully peruseth the New Testament will find, that however we are obliged to repent of sin, a spirit of complaining and bemoaning is not the spirit of the gospel; neither is it any rule of true religion, nor any mark of sincerity, to have corrupt hearts, or to be always complaining of such hearts. No, the gospel is intended to deliver us from all iniquity, and to purify us into a peculiar people zealous of good

works, to sanctify us throughout in one body, soul and spirit, that we may now be saints, may now have peace and joy in the Holy Ghost, and at length be presented without spot or blemish before the presence of God. Christ loved the church and gave himself for it, not that it might continue groaning in a state of corruption and wickedness, but that he might even in this world, sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. And this is the invariable sense of revelation. Nevertheless it is manifestly true, that while we are in the body we shall be exercised with the passions thereof. But this is not our corruption or wickedness, but the trial of our virtue and holiness in resisting and subduing every irregular appetite. And it is the real character of every true Christian, not that he feels he hath a corrupt and wicked heart, but that he crucifieth the flesh with the affections and lusts, and perfects holiness in the fear of the Lord. A real christian may say, my heart is weak, and my passions strong; but he is no real christian, or the gospel hath not had its proper effects upon him, if he cannot at the same time truly say, I resist and restrain my passions, and bring them into captivity to the laws of reason and true holiness. Whatever is evil and corrupt in us we ought to condemn; not so as that it shall still remain in us; that we may always be condemning it; but, that we may speedily reform, and be effectually delivered from it; otherwise, certainly we do not come up to the character of the disciple of Jesus Christ.—*John Taylor.*

## CONTROVERSIAL.

### ORIGINAL LETTERS.

The following expostulatory letter, as will be perceived, was written by the "Church Clerk," of the Baptist Society in Bethany. We are desirous to record such productions, believing that our children's children, will cause them to be collected into a volume with Dr. Cotton Mather's Magnolia; or at least with his dissertations on witchcraft and the wars of the "Salvages."—EDITORS.

BETHANY, Jan. 29th, 1825.

Dear Friend,—It has become the painful duty of your unworthy servant, to address you on a trying and solemn occasion. By the report of a committee of our church who have labored with you for a number of months, to return and live, for why will ye die? the committee report, that they cannot prevail on you to attend to your covenant relation with us; therefore, if you will not be prevailed on to walk with us, we are at last constrained to withdraw our hand of fellowship from you, and notify you of the same. Now, dear friend, I beseech of you to reflect for a moment on the trials that we have had with you in our church; we have granted you all the possible indulgence that church discipline will admit: Now I ask you in the fear of God, have you covenanted with your God to walk soberly, and be a faithful servant in his vineyard, that you may at last receive a crown of glory at his right hand in heaven above; and may this notice sink deep in your heart, so that you may properly reflect, and return to your first love, while Christ is waiting to be gracious. May you speedily embrace the charms



of Christ, that he may once more set your soul at liberty, and that at last you may fall asleep in his arms with the righteous; for where doth the ungodly and the sinner appear?

By order of the Church,

ELIJAH HERRICK, Ch. Clk.

To MR. RUFUS DEVENPORT.

The following letter is published by request, with a view to elicit some information relative to the subjects therein mentioned. Mr. Cochran, the gentleman to whom the original was addressed, in August last, has had time to reply; and if he should be disposed to censure either the writer or ourselves for publishing it, we have an apology in his silence or indifference. He, as a public man, and a professed preacher of the gospel, is amenable to the public for the doctrines he may advance, and should be ever ready to give an answer to every man that asketh a reason for his declarations. We cheerfully tender him the use of our columns for a reply to the interrogations and queries of Mr. Seaver; and after sending him this paper, shall wait with patience for his reply.

PENBROKE, August 1st, 1826.

TO MR. COCHRAN, PREACHER OF THE GOSPEL.

Dear Sir,—I have ever deemed it a privilege and a duty, to inquire of an instructor respecting things of which I am uninformed; and I do not doubt the pleasure you will feel in satisfying my mind in the present instance.

I understood from your discourse, on Sunday evening, 30th ult. that you believ'd, that God our Heavenly Father is a Being infinite, eternal, and unchangeable, in all his "perfections or existence, wisdom, power, holiness, justice, goodness," &c. and all this I believe as fully as you can.

You observed that the salvation of all men was the original intention of God, and quoted a number of passages of scripture directly in point, to prove it. After this, you said, in substance, that none of the human family except the heathen, on whom the light of the gospel had never shone, could be saved, unless they complied with the conditions of the gospel, by exercising faith and repentance. Now sir, please to inform me what agent God our Creator has produced, or what agent has been self-produced, or whether there is an agent in the universe at all, or ever has been, that was, or is capable of changing the "original intention," of that infinite, eternal, and unchangeable God "in whom we live and move and have our being."

Has God ever introduced an agent, or suffered one to be introduced into the moral system, to mar the happiness of mankind, other or greater than was embraced in his "original intention," at the time when "man was created subject to vanity not willingly, but by reason of him who hath subjected the same in hope?" And did not that agent of human misery which was at that time embraced in the "original intention of God," consist wholly as Paul says, in the lust of the flesh, the lust of the eye, and the pride of life, that was to be manifested in the man that was subsequently made to till the ground? And will not the effect of that agent, principle, or cause, cease to exist

or operate with each individual, at a time when in each individual of Adam's race, this mortal has or shall put on immortality?

By answering the above questions, you will confer a favor that will be gratefully received by one who fully believes "that the salvation of all men was the original intention of God," and that his intentions have never been frustrated or changed.

JAS. E. SEAVER.

REV. MR. COCHRAN.

### THE DEVIL AND SATAN.

In the 44th number of the Gospel Advocate, Vol. IV. a request was made by a writer under the signature of "D. L." addressed to brother Lewis C. Todd, to have an explanation given of Job, ii. and iii. relative to his Satanic Majesty the Devil. We are informed by br. Todd that his time is so taken up with various avocations and duties, that he cannot conveniently attend to the subject, and wishes that "D. L." would refer to the writings of Mr. Balfour on the subject, which are in unison with his views. Another correspondent desires an explanation of Rev. xx. 1, 2, and with a view to make short work of the matter, as well as to give a specimen of Mr. B's, ability in treating the subject, we give, below, extracts from his "Second Inquiry" on those *demoniical* and much controverted subjects. Should any one, after reading the extracts, feel disposed to contend that the devil is a fallen angel or personal being, with "head, horns and tail," we would inform him, her or them, that Mr. Balfour's Inquiry may be had of R. W. Haskins, in this village, and is, in our humble opinion, an effectual refutation of such an idea.

### EXTRACT.

Job i. 6—13. and ii. 1—11. comes next to be considered. To save room, I forbear transcribing these two passages. The reader can easily turn to his Bible and read them. The term *satan* occurs here fourteen times, but is uniformly left untranslated. It is rendered in the Seventy's version by the word *diabolos*, devil. Here, say many good people, *satan* must mean a fallen angel—"for the name, the things said to be done, and all the circumstances mentioned, go to prove his existence and wicked character." We frankly admit, that these two passages, have more the appearance of teaching this doctrine, than all the other texts usually adduced as proof of it. We even admit, that if the devil of Christians is taught in the Bible, this is the place. We hope then, that our friends are willing to abide by the result, whatever devil or *satan* this turns out to be.

I have examined these two chapters, with all the care and attention I could command, and shall submit the result for candid consideration, by stating and answering the following questions.

1st. Who wrote the book of Job? Answer; about this there are various opinions. Some have ascribed it to Job himself. Others to Elihu or one of the prophets. The general opinion has been, that it was written by Moses, and composed of materials left by Job or his friends in the Syriac or Arabic language. See Gray's Key.

2d. When was the book of Job written? An-

swer: It is generally agreed, that it was written sometime between the death of Joseph and the delivery of the law at Sinai. It is perhaps impossible for us to fix its precise date. Nor is this at all important, as to the object of our present investigation. Those who wish to see the various opinions entertained concerning this, may consult Gray's Key, p. 228—258.

3d. Was Job a real, or only a fictitious person? Answer; Some have held the latter opinion. I am strongly inclined to think that Job was a real person, for in after parts of Scripture, his afflictions are represented as real afflictions, and his patience under them as real patience, and as an example to us. He is spoken of just as Noah and Daniel are. One of the sons of Issachar, is called Job, Gen. xlvii. 13, and was one of Jacob's grandchildren, who went down with him into Egypt. If this was the person, who forms the subject of the book of Job, it fixes, generally the period in which he lived.

4th. Is every thing in the book of Job to be understood literally, or is any allowance to be made for embellishment or allegorical representation? Answer: Although I think Job was a real person, yet many things are set forth in the way of allegory. For example, God is not only represented as talking with satan, but as influenced by him to bring accumulated sufferings on a just man without cause. These are brought in such rapid succession too, as seldom occurs among men. Besides, there seems something studied and artificial, that only one servant should make his escape, to tell Job what had happened, and before he is well done, only one more makes his escape to bring additional evil tidings. And just as he closes his speech, a third also in like manner, and a fourth in the same way arrives, and closes the first scene of Job's calamities. Besides, throughout the whole book, there is something very studied and artificial in the set speeches of Job and his friends, and even of God himself at the close. The writer gives Job just double the number of camels, oxen, sheep, and asses, without one more or less, which he had at the beginning. And he gives him precisely the same number of sons, and the same number of daughters, as at the first. And finally leaves Job in a more prosperous condition than before his afflictions came upon him, with a long life of enjoying his prosperity. The book concludes without any notice of the removal of Job's disease, which by some is called *elephantiasis*, and was deemed by physicians incurable. Had the whole been matter of fact, and nothing in it allegorical, we hardly think such artificial statements could have been given.

5th. In what part of the world, were the scenes of the book of Job laid? Answer; we are told chap. i. 1, that—"there was a man in the land of Uz, whose name was Job." That this was in Chaldea or its neighborhood, is

almost certain, for the Chaldean robbers or freebooters are said to have carried away Job's flocks, chap. 1. 17. Dr. Parish in his Sacred Geography, says—"Bochart and the authors of the Universal History, and some others place the land of Uz far south from Damascus, and almost directly east from the tribe of Reuben, and west from Chaldea, in Arabia Deserta." But see his work on the word Uz for other opinions about this. See also Gray's Key, as referred to above. It is not of essential importance, to determine the precise spot where Job lived. It is sufficient for our purpose that he lived in the east. See Job i. 3.

6th. What were the religious opinions of the people where the scenes of the book are laid? Answer: This is a point of very great importance to ascertain. Orthodox men who certainly did not write to favor my opinions shall furnish us with all necessary information about this: Prideaux in his Connexions, vol. 1. pp. 185—6. thus writes: "Directly opposite to these were the Magians, another sect, who had their original in the same eastern countries; for they abominating all images, worshipped God only by fire. They began first in Persia, and there, and in India, were the only places where this sect was propagated; and there they remain even to this day. Their chief doctrine was, that there were two principles, one which was the cause of all good, and the other the cause of all evil: that the former is represented by light, and the other by darkness, as their truest symbols; and that, of the composition of these two, all things in the world are made: the good god they name Yazdan, and also Ormuzd, and the evil god, Ahraman: the former is by the Greeks called Oramasdez, and the latter Arimanius. And therefore, when Xerxes prayed for that evil upon his enemies, that it might be put into the minds of all of them to drive their best and bravest men from them, as the Athenians had Themistocles, he addressed his prayer to Arimanius the evil god of the Persians, and not to Oramasdez their good god. And concerning those two gods there was this difference of opinion amongst them, that whereas some held both of them to have been from all eternity, there were others that contended, that the good god only was eternal, and that the others were created. But they both agreed in this, there will be a continual opposition between these two till the end of the world; that then the good god shall overcome the evil god, and that from thenceforward each of them shall have his world to himself, that is, the good god his world with all good men with him, and the evil god his world with all evil men with him; that darkness is the truest symbol of the evil god, and light the truest symbol of the good god. And therefore they always worshipped him before fire, as being the cause of light, and especially before the sun, as being in their opinion the most perfect fire, and causing the most perfect light. And for



this reason, in all their temples, they had fire continually burning on altars erected in them for that purpose. And before these sacred fires they offered up all their public devotions, as likewise they did all their private devotions before their private fires in their own houses. Thus did they pay the highest honor to light, as being in their opinion the truest representative of the good god; but always hated darkness, as being, what they thought, the truest representative of the evil god, whom they ever had in the utmost detestation, as we now have the devil: and, for an instance hereof, whenever they had an occasion in any of their writings to mention his name, they always wrote it backward, and inversed, as thus, uenurqv."

TO BE CONTINUED.

## GOSPEL ADVOCATE.

### EXCOMMUNICATION.

We are again called upon to record a transaction, which, could angels weep over the derelictions of mortals, would draw tears from their eyes. Mrs. Editha Curtis the author of the following letters, had been for a long time, a member of the Presbyterian church at Nine Mile Creek in Marcellus, Onondaga co. N. Y.—At length her spiritual understanding was enlightened by the truth, and she saw in the fulness of God's love, a rich supply for all his offspring. She saw that his goodness is infinite, that his grace is impartial, that his tender mercy is eternal and unchangeable. She found that God is the Saviour of all men, and finally rejoiced in the hope of the final restitution of all things.

Being unwilling to put her light under a bushel, she informed her brethren and sisters, as will be seen from her letters, of the joyful change which had been wrought within her; and stated her grounds of belief, in a charitable, friendly and commendable manner.—What was the result? Did they attempt to remove her doubts of the truth of their doctrine? No! They cut her off from their church; not for any wickedness she had been guilty of, but for reputed HERESY!!—Blessed be God, they are not entrusted with the keys of Heaven; the great HEAD of the church of God has the keys of heaven and hell; and when he shuts no man can open—when he opens no man can shut. Our prayer to God is, that the Saviour of sinners may speedily open the eyes, hearts and understandings of those blinded mortals who neither go into the kingdom of God themselves, nor suffer those who are entering to go in. We refrain from further comment,—the letters speak for themselves.

### LETTER I.

*Editha Curtis to her brethren and sisters of the church at Nine Mile Creek in Marcellus.*

DEARLY BELOVED:—I have either been so happy or else so unhappy as in some measure to change my religious sentiments; and the last communion day I did not partake of the bread and wine, though I hope my soul feasted in the goodness and mercy of God with yours. But I think if you believed that Christ died for all, and that in the time of the res-

titution of all things, when all that the Father hath given to the Son shall praise him, he will see of the travail of his soul and be satisfied, you would be more happy than you now are. Our heavenly Father says that he hath given all things into his hands, and power over all flesh, that he may give eternal life to as many as are given him. And our Saviour said, that all power was given to him in heaven and earth; and he is the propitiation for our sins, and not for ours only: but also for the sins of the whole world. The prophet says, he was wounded for our transgressions, and bruised for our iniquities; and by his stripes we are healed. All we like sheep had gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. Our Saviour said, "And I, if I be lifted up, will draw all men unto me." Now I think, if you believed these and the rest of the gracious promises contained in the scriptures, your tongues would not be so silent in the praises of God when you meet together as they now are. For if it is a greater blessing to have ten saved than one, then the blessing must be in proportion, in saving the whole human family.

Christ is the head of every man; and do you think he will be satisfied while any member of his body is in misery? He is the true light that lighteth every man that cometh into the world: He is the way, the truth, and the life; he that believeth on him shall not be ashamed. And I think it is the sincere desire of my heart, if I am in error, that I may be convinced; and, that if you are, that you may be convinced. For I really believe, that the more goodness, mercy and love we believe in of our heavenly Father, the more we shall love him. He that loveth is born of God; for God is love. How can I believe that he will ever hate the works of his hands? He is of the same mind now that he ever was, and none can turn him. His tender mercies are over all his works, and he is no respecter of persons.

Now, my brethren and sisters, the reason why I did not partake of the bread and wine, was, because I thought it would be deceiving you and all who knew of it, without letting you know that my belief was changed. If you can now feel free to commune with me, I shall be happy to come forward; but if not, I shall stay away without any hard feelings. And I pray God of his boundless mercy to enlighten all our minds into a knowledge of the truth; for if we believe the truth, the truth will make us free;—free not only to forgive our friends, and commune with them, but free to forgive our enemies and love them. This I think is a cross which we all ought to take up more than we do, if we wish to enjoy the love of God: For he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?

I wish to ask you one question. Do you believe that the "ransomed of the Lord will return and come to Zion with songs and everlasting joy upon their heads"—that they "shall obtain joy and gladness, and sorrow and sighing shall flee away?" If you do, I desire to have you tell me who the ransomed of the Lord are? And as you are not here, let me answer it from the New Testament. I think it is all for whom Christ died; and the apostle says, he "tasted death for eve-

ry man," and that he "gave himself a ransom for all to be testified in due time." We are further told that as in Adam all die, even so in Christ shall all be made alive;—"and "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And further; "as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one the free gift came upon all men unto justification of life."—God hath concluded all in unbelief that he might have mercy upon all. He says, by the which WILL we are sanctified through the offering of the body of Christ, once for all. Hence, the angel said unto the shepherds "fear not, for behold I bring you good tidings of great joy which shall be unto all people, for unto you is born this day in the city of David a Saviour who is Christ the Lord." I cannot see how it can be good news to all, if but a small part are to be benefitted by it. If any of you can make ALL men a small part you think differently from me.

The Lord reigneth, let the earth rejoice; for he must reign till he hath put all enemies under his feet: the last enemy that shall be destroyed is death. Then shall be brought to pass the saying, that is written, death is swallowed up in victory: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ. This is not by works of righteousness which we have done, but by his great love he hath saved us,—not of works lest any man should boast. God looked upon us when we were in our sins, and the time was a time of love; and we love him because he first loved us. It was said "behold the Lamb of God who taketh away the sin of the world." All things are of God, who hath reconciled us to him by Jesus Christ, and who hath given us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are in earth, even in him.

After all these promises I do not see how we can put too much confidence in the love of Christ. For while we were sinners he died for us.

I have written three times as much as I intended when I began; but the thought that all creatures in heaven and on earth, and under the earth, and such as are in the sea, shall finally be brought to sing blessing, and honor, and glory, and power be to him that sitteth on the throne and to the Lamb for ever and ever, is so pleasing to me that I know not how to stop writing. But I will close, by praying that the God of all mercies, if I am right, will direct me still in the right to stay; and if I am wrong to teach my heart to find the better way.

EDITHA CURTIS.

Before a person can be considered a *Bard* among the *Welsh*, he must be gifted with *Poetic Genius*, which signifies, "An eye that can see *Nature*, a heart that can feel *Nature*, and a resolution that dares follow *Nature*." What a just and philosophical definition of genius!

## MISCELLANY.

[From the London Courier.]

### EXTREME MISERY.

GENTLEMEN:—Yesterday afternoon, Mr. Rogers, a chymist in Cheapside, brought in a poor half-naked man of color, who had just been applying to purchase some arsenic at his shop. From his manner, and his extremely destitute condition, Mr. Rogers believed that he wanted the arsenic for the purpose of self-destruction; and, therefore, he very humanely brought him before the Alderman, in the hope that, by receiving some charitable relief, he might be diverted from his miserable purpose.

The poor fellow had no clothing, except a coarse flannel shirt and very ragged canvass trousers; and the Alderman, having complimented Mr. Rogers on his humanity, proceeded to question the wretched being before him as to who and what he was.

His story was soon told:—He was stolen from his father's house, he said, when he was only seven years old, and sold into slavery at Rio Janeiro, where he was christened Louis Guled. After some years, he was brought out of slavery by the captain of an English merchant ship, and, on his arrival in England, he was re-christened John Hampden. From that time he had been chiefly at sea—sometimes in the merchant service, and sometimes in the Royal navy. He had served on board the *Mutine frigate*, Captain De Courcy, at the siege of Algiers; after which he was turned adrift, and had ever since been wandering about London, unable to obtain employment, and "getting more and more miserable every day."

"Then if you could find no employment," said the Alderman, "how have you contrived to exist so long?"

"Sometimes I go about trying to gather a few bones," he replied, holding up a tattered bag: "and if I can find enough to sell for sixpence, I pay four-pence for my night's lodging, and spend the other two-pence in food. But sometimes I can't find enough to buy me a crust; and then I go without food, and lie in the streets at night, until the watchman rouses me up from one place, and drives me to another. Twice have I been sent to prison, three months each time, for asking two or three halfpence, when I was so faint and hungry that I could not walk about any longer; and in prison I have had nothing but bread and water;—because they said I could get employment if I would."

"But you went to a chymist's shop in Cheapside, this morning:—what was your object in going there?" asked the Alderman.

"I went for a ha'p'orth of arsenic—I had no more money," he replied.

"And what did you mean to do with the arsenic?"



"Why, If I must tell the truth, I meant to use it myself, that there might be an end to me at once. I am sick of hunger and nakedness, and of being brow-beat, and put down, and imprisoned, by a parcel of fellows, many of them not half so good as myself; for, miserable as I appear now, I am a gentleman if I had my right."

Alderman Crowther asked him if he should like to be sent back to his own country: and he replied: "*my country?* I have no country!.... It is thirty years and more since I was stolen from my father's house; and where am I to look for father, or for friends, after thirty years? I have no country—no friends—no home: and it would be better I should die out of the way!"

The worthy Alderman told him his case certainly appeared worthy of much commiseration; and, having pointed out to him the wickedness of self-destruction, gave him a couple of shillings, for his immediate necessities, and directed that he should be taken care of in the Giltspur-st. Compter, until something could be done for him. "I send you to prison," said his Worship, "not by way of punishment, but in order that you may enjoy a few days of comfort and protection whilst your case is under consideration."

"God bless you, sir!" rejoined the poor fellow; "and be pleased to remember that I am willing and able to work, if any body will be kind enough to employ me."

From the Candid Examiner.

**SUICIDE.** Mr. Calvin Easton, of Milford, (Pa.) has fallen a victim to the soul-chilling and God-dishonoring doctrine of *infinite partiality* and *endless misery*. He recently became a convert to the calvinistic faith, under the ministrations of the Rev. Mr. G. The tremendous doctrine of *devils* and *damned spirits* vociferated by this priest of modern Moloch, as from lungs of brass, was more than he could bear—and his sincerity proved his destruction:—his mind became harrassed with the belief of an *endless hell* for the torment of sinners in a *future world*. He expressed doubts about the sincerity of his repentance, and despaired of salvation. He believed he had "eat and drank unworthily," and that he "was a reprobate, sealed to everlasting misery."—Insanity was the consequence; and the distracted miserable man sought relief in suicide, on Tuesday last.—"Death, the friend to the wretch, whom every friend forsakes," kindly came to his relief, and he left in despair a world, where he heard, instead of the gospel of life and salvation, (breathing "peace and good will to men,") that pretended gospel thundering the anathemas of a revengeful and angry God.

Christ declares, "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but to steal, and to kill, and to des-

troys: I am come that they might have life, and that they might have it more abundantly." But, alas! this unfortunate man entered at a door where *no pasture could be found*—a door that leads to death. Let the heralds of sanctimonious error, and the instruments of mental distraction, remember that the blood of their victims will be required.

"*God is love.*" The blessed Jesus "healed all manner of diseases among the people."—His pretended followers afflict men with mental disease, the most agonizing and most incurable sickness that ever befel wretched man. Jesus Christ and his apostles never drove men to insanity.—On the contrary, they relieved the sufferers, and cheered them with the tidings of peace and salvation. "Do thyself no harm," said Paul and Silas to the distracted jailor;—"Believe on the Lord Jesus Christ, and thou shalt be saved—thou and thy house," No injunctions that he must believe in an *interminable hell* and all its concomitants.

Thus is presented another, among the many instances which daily occur, of the awful consequences of that violent mode of conversion, where *threats* instead of *persuasion* are resorted to.

Mr. Easton was a respectable man, and his remains were interred with masonic honors, in a manner corresponding with the character which he had borne.

## NEWS OF THE WEEK.

The tavern-house of Mrs. Clarke, partly occupied by herself and Mr. H. B. Jones, was destroyed by fire, on the night of Tuesday last.—Not a pound of provisions, not an article of furniture, not a rag of clothing was saved from the flames, excepting the night-clothes the poor sufferers had on when they fled from their beds, and escaped with their lives! It was a bitter cold night. What the amount of the loss was, we are unable to say, but it was the widow's all.—We hope those possessed of feeling hearts, will open their hands cheerfully on this occasion.—Donations of property of any description, if put into the hands of F. B. Merrill, Esq. will be duly forwarded to the sufferers.

Mrs. Clarke, is the respected relict of the late Hon. A. S. Clarke, of the town of Erie.

By the correspondence of the comptroller, who repaired to Washington at the request of the Governor, to effect the settlement of the account between this state and the government of the United States, for expenditures made during the last war, it appears that that officer obtained from the general government, for

Interest,	\$40,264 86
Assigned Niagara Claims,	26,934 87
Total,	\$69,199 73

The rage for counterfeiting is carried to great lengths in Philadelphia. A foolish fellow commenced the manufacture of cents from cast iron! which was considered a hard business.

Hon. Heman Allen, our present minister to Chili, has been elected a member of the next congress from the state of Vermont.

James Noble has been re-elected a senator from the state of Indiana, for the term of six years from the 4th of March next.

Eliza Baker has recovered a verdict of \$1000 against a man by name of Anderson, at the circuit court lately held at Ithaca, for a breach of promise of marriage.

Gov. Lincoln in his message to the legislature of Massachusetts speaks favorably of the projected rail-way from Boston to Albany.

Dr. Robinson of Brownville, Jefferson county, lately committed suicide, by taking a quantity of corrosive sublimate!

The Watertown Freeman states that the extensive iron works at Carthage were destroyed by fire on the night of the 22d ult. The loss was considerable. They were insured.

The reservoir of the Ohio Canal on the Licking Summit, is completed: it is intended to supply the main line of the canal with water in dry seasons, and has an area of 500 acres. The embankment, with a wall of hewn timber in the centre, is more than two miles long, and cost \$50,000.

The snow fell at Utica on Friday, the 12th inst. two and a half feet deep.

*Aid to the Greeks.*—On the 6th of January, a large meeting was held at New-York, and a committee of 200 of its most distinguished citizens, was appointed to solicit aid in money, food or clothing, for the Greeks.

Silas E. Burroughs, Esq. of Stonington, Conn. offers the Greek Committee at New-York, the use of a new and elegant brig, to carry out donations to the Greeks—to sail in the vessel himself, and make no charge.

The profits of a performance at the Philadelphia Theatre, for the benefit of the Greeks was \$500.

*Canadian Forts.*—The two new forts at the Short Hills on Henry's farm, Mount Defiance, will, it is said, command a view of Lakes Erie and Ontario in clear weather, and may be made the means of telegraphic communication between these lakes in case of war. The height of the highest ground in the neighborhood is about 7 or 800 feet above Lake Ontario. These forts will be about twenty miles from each lake.

The house of Mr. Isaac Lerme, of Hector, was burnt on the night of the 1st instant. One of his children, aged three years, perished in the flames, and a lad (13 years old,) was so badly burnt in endeavoring to extinguish the fire and in rescuing three or four other children, that he died the next evening.



**DIED.**—In Buffalo on the 10th instant, Mr. George W. Fox, aged about 36.

In Rehoboth, Ms. Elder Thomas Simmons, aged 104 years, 5 months and 16 days. He supplied a pulpit until upwards of 90, and attended religious meetings until 100 years old.

In North Haven, Ct. Mrs. Amy Hull, aged 100 years, 5 months and 25 days.

In Prattsburgh, Steuben co. Jesse Waldo, Esq. aged 65, a revolutionary soldier.

At a plantation near Kingston, Jam. Nov. 28, Charlotte Sanders, a free black woman, at the advanced age of 140 years. She retained her faculties within a few days of her death.

At Cheltenham, England, Nov. 18, Sir James Monk, late Chief Justice of Lower Canada.

At Springfield, Mass. while sitting in his chair, Harrison Gray Otis, Jun. Esq. of Boston.

In Wilkesbarre, Pa. on the 27th ult. Edward Covell, M. D. aged 35 years.



## Poetic Department.

[From the Edinburgh Magazine.]

"I came to the place of my birth, and said "the friends of my youth, where are they?" and echo answered,

"WHERE ARE THEY."

Long years had elapsed since I gazed on the scene,  
Which my fancy had robed in its freshness of green,  
The spot when a school-boy all thoughtless I strayed,  
By the bank of the stream in the gloom of the shade.

I tho't of the friends who had roamed with me there,  
When the sky was so blue, and the flowers so fair;  
All scattered, all sundered, by mountain and wave,  
And some in the cold, silent womb of the grave.

I thought of the green banks that circled around,  
With wild flowers, sweet briar, and eglantine crowned,  
I thought of the river, all still and bright,  
As the face of the sky on a mild summer's night.

And I tho't of the trees under which we had strayed,  
Of the broad leafy boughs, with their coolness of shade,  
And I hoped, tho' disfigur'd, some token to find,  
Of the names and the carvings impressed on the rind.

All eager I hastened the scene to behold,  
Rendered sacred and dear by the feelings of old;  
And I dream'd that unalter'd my eye should explore  
This refuge, this haunt, this elysium of yore.

'Twas a dream;—not a token, or trace could I view  
Of the scenes that I lov'd, or the trees that I knew:  
Like the shadows of night, at the dawning of day,  
Like the tale that is told—they had vanish'd away.

And I thought the lone river that murmur'd along,  
Was more dull in its music, more sad in its song,  
Since the birds, that had rested and warbled above,  
Had all fled from its banks at the fall of the grove.

I paused and the moral came home to my heart,  
Behold how of earth all the glories depart;  
Our visions are baseless, our hope but a gleam—  
Our staff but a reed, and our life but a dream.

Then, oh! let us look—let our prospects allure  
To scenes that can fade not, to realms that endure;  
To glories, to blessings, that triumph sublime,  
O'er the blightings of change, and the ruins of time.

## LIST OF AGENTS,.....CONTINUED.

Wm. Goff, Esq. *Goff's Mills*, Steuben co. N. Y.—Elder J. S. Flagler, *Scipio*, Cayuga co. N. Y.—Mr. Parley E. Howe, *Marcellus*, Onondaga co. N. Y.—Elder Calvin Morton, *Barre*, Genesee co. N. Y.—Elder G. B. Lisher, *Clinton*, Oneida co. N. Y.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 4.]

BUFFALO, SATURDAY, JANUARY 27, 1827.

[Vol. V.]

### THE EXPOSITOR.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

[From Ballou's Notes on the Parables.]

#### PARABLE IV.

"Ye are the light of the world. A city that is set upon a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." MAT. v. 14, 15.

It must first be remembered that Christ himself is the *true light* which lighteth every man who cometh into the world, see St. John i. 9; but when Christ had communicated the light of himself to his disciples, they acting in that light and walking by it, would be to others as Christ had been to them; see St. John xvii. 8. "For I have given unto them the words which thou gavest me; and they have received them." Verse 18, "As thou hast sent me into the world, even so have I also sent *them* into the world." The apostles were appointed to *manifest* the gospel to all nations, and whatsoever maketh manifest is light; therefore, Christ declared his disciples to be the light of the world. "A city set on an hill cannot be hid." The order, regularity and harmony, which ought to be observed among the disciples of Christ, are signified by a city. And that they ought carefully to exhibit all the virtues and graces of the gospel as conspicuously as possible, is meant by a city being set on an hill so that it could not be hid. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The disciples being lit by that *true light* which will finally light every man that cometh into the world, is meant by candles being lit, and that Christ had lit them for the purpose of their giving light to others, & that they ought not to secrete that light from the world, is signified by a candle when lit being placed on a candlestick to give light to all.

Let all professors of christianity, and especially those who are called to the glorious work of the ministry, remember well the application of the parable; "Let your light so shine before men, that they beholding your good works may glorify your father which is in heaven."

#### ILLUSTRATION.

- 1st. We may notice Christ as the true light.
- 2d. The ministers of his word partaking of and reflecting his light to the world; and
- 3d. The impropriety of hiding or keeping this light in obscurity.

As the natural sun is the light, glory, and beauty of the natural world, so Christ is the light, glory and beauty of the moral world. He is called the sun of righteousness, in Mal. iv. 2. "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings." When Simeon of Jerusalem, who waited for the consolation of Israel, to whom it was revealed, by the Holy Ghost, that he should not see death, till he had seen the Lord's Christ, was blessed with that vision, and held the child in his arms, he blessed God, saying, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a *light to lighten the Gentiles*, and the *glory of thy people Israel*." St. John calls Christ "the *true light*, which lighteth every man that cometh into the world." Jesus calls himself *the light*, in the xii. John, 35, 36. "Then Jesus said unto them, yet a little while is the *light* with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have *light* believe in the *light*, that ye may be the children of *light*." Chap. viii. verse 12, he calls himself the *light of the world*. "Then spake Jesus again unto them, saying, *I am the light of the world*; he that followeth me shall not walk in darkness, but shall have the *light of life*." Christ is called the *light* of the gospel covenant, or new Jerusalem, which St. Paul calls Jerusalem that is above. See Isaiah lx. 1. "Arise, shine; for *thy light* is come, and the glory of the Lord is risen upon thee." Rev. xxi. 22, 23. "And I saw no temple therein; for the Lord God almighty, and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the *Lamb* is the *light* thereof."

Perhaps there is no representation given of Christ which more evidently discovers his power to save mankind, than in those scriptures which speak of him in the character of *light*. Man is represented as alienated from God thro' *ignorance*. This being the case, the knowledge of the truth would reconcile him to God. The object of Christ's mission is to reconcile all things to his Father. Whatsoever maketh manifest is *light*. When Christ shall have manifested the true character of the Father to mankind, universal reconciliation will be the conse-

quence. Jesus says, "Ye shall know the truth, and the truth shall make you free;" by which we see that it was only necessary for them to know the truth, in order to obtain their freedom; which shows their bondage was the effects of their ignorance. Jesus is called the faithful and true witness. The use of a witness is to make known the truth and certainty of a fact, not to be the author of the fact to which he witnesses. Christ is a witness to mankind of the Father's love, as has been observed, in a quotation from Rom. v. 8. "But God commendeth his love towards us, in that while we were yet sinners Christ died for us." Christ is not the cause of God's loving mankind, but the evidence to us that God is love towards us. The mercy and grace, according to which we are saved and called, was given unto us in Christ Jesus before the world began, but was made manifest by the appearing of our Lord and Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel. The action of light in the natural world is not to create objects for us to see, but to manifest those objects of which we are ignorant, or which are hid from us by reason of darkness. 'The things of the kingdom of God were hid from the wise and prudent, as Jesus says in Mat. xi. 25. 'And the power to reveal the Father to mankind he acknowledges in himself, in the 27th verse.... "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

The things which were hid from the wise and prudent, did as actually exist, as if they had been made known to them; if this were not the case, they would not have been revealed unto babes. In a word, all the glorious truths of the everlasting gospel have had their establishment in God, in all past eternity, and the whole system of the ministry of the gospel is designed to bring those things to light, to reveal them to mankind, by which the reconciliation of the unreconciled, blind, and ignorant children of our everlasting Father in heaven, may and will be effected.

2d. We may notice the ministers of the word of Christ partaking of and reflecting his light of the world. This is the character in which our text views them.

As is observed in the notes, Christ gave to his disciples the words which the Father gave unto him, and sent them into the world as the Father sent him into the world. The Father sent Christ into the world to be the light of the world; Christ sent his apostles into the world to be a light also to the world, by communicating the same words to the world at large, as the Father had communicated to him, and he to them. In communicating these words, the minister of Christ is a light to the people; but

if he change these words, add to them, or diminish them, he becomes darkness. When, on account of Christ speaking the words of life, many of his disciples went back, and walked no more with him, Jesus said unto the twelve, Will ye also go away? "Then Simon Peter answered him, Lord, to whom shall we go?... Thou hast the words of eternal life." In the context, Jesus informs his disciples that the words which he spake to them were spirit and life; see St. John vi. 63, &c. Here we have a very plain account of the words which the Father gave to Christ, and which Christ also gave to his apostles to preach to the world of mankind. They are the words of eternal life; they are spirit and they are life. In preaching the words of eternal life, the true minister of Jesus Christ is a light to the world. In preaching the words of spirit and life, the true minister of Christ is a light to mankind.

It may be well to notice contrary words, in order to see the contrast. The opposite of eternal life is eternal death. The opposite of spirit and life is flesh and death. The words of eternal death we have heard from the lips of a ministry which, having lost the salt of the covenant of God, possess no longer the savor of the word, and therefore have changed the words of eternal life, for words more consistent with the darkness and alienation of their minds.

As has been observed, the action of light is to make manifest things which do exist, and the duty of a witness is to testify of things which are. Thus the character of light, and the character of a witness is the same. It has been observed, that Christ was not the cause of God's love to us, but the witness to manifest, or commend that love to us; and it may be proper to notice likewise, as has been observed, that the mercy and grace, according to which we are called, was given unto us in Christ Jesus before the world began, but was made manifest by the appearing of our Lord and Saviour Jesus Christ; who hath abolished death and brought life and immortality to light through the gospel. As it is evident that the work of the Saviour was to make known, to the world of mankind, the good things which were proposed in the eternal counsel of God's good pleasure, we ought not to suppose that those good things were granted us as favors purchased, by Christ, of the Father. Nor is it the work of the true gospel ministry to initiate mankind into any scheme by which they may secure to themselves the love, favor or mercy of God; or whereby they may obtain an heirship with the sons of God.... But the labor of the true ministry is to bear witness of those things which their eyes have seen, their ears have heard, and their hands have handled of the word of life. When the preacher forgets Christ, and preaches, exhorts and warns the people to secure an interest in Christ; and sets forth the awful consequences



of neglect, he is very far from being a faithful and true witness. For the *spirit* itself, beareth witness with our spirits that we are the children of God, and if *children*, then *heirs*, heirs of God, and joint heirs with Jesus Christ.

When the devout Ananias was sent to Saul when blind at Damascus, he stood by him and said, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." And this testimony agrees with the words spoken by the Lord himself to Saul when he met him in the way, "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, & of those things in the which I will appear unto thee."

In bearing the testimony of Jesus to the world of mankind, Paul had nothing to do but to bear witness of the things which he had seen, and those in which his divine master would appear unto him.

The Saviour of sinners never instructed Saul the persecutor, how to obtain an interest in his love, but he revealed the love of the Father in his soul, by his quickening spirit, and sent him to bear witness to sinners of the love and mercy of God towards them. Thus he testifies: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

The true ministry in which the apostles were the light of the world, may be learned from the account which St. Paul gave to the Corinthians in the following words: "And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." In the true ministry of the gospel in which the servants of Christ are the *light* of the world, there is no imputation of sin to the world. It holds up to view the Lamb of God, who taketh away the sin of the world; it is a testimony of him, who says, "I came not to judge the world, but to save the world;" it is determined to "know nothing save Christ and him crucified." 3dly. The necessity of this light shining clearly, and the impropriety of its being obscured, are considerations which ever ought to lie with weight on the minds of those who are called by the grace of God, to bear witness to the truth as it is in Jesus.

1st. The infinite importance of the things to be made manifest by this light, and to be testified of by the faithful witnesses, is of consequence in a due consideration of this subject. These things are divine realities; they comprehend the love of an infinitely wise and merciful God; his divine purpose which he purposed in himself concerning the final reconciliation of all things to himself, and the means by which he will finally effect it.

2d. The darkness, ignorance and consequent alienation of mankind from God, calls aloud for the light to be placed in a conspicuous place, that all may see. The misery of mankind in consequence of not knowing the truth, calls aloud for the true witness to be faithful in his testimony.

Mankind, deceived, led by carnal mindedness, and alienated from God, are represented as being in the prison house, from which they are to be delivered by the true and faithful testimony of the faithful and true witness, as expressed by the prophet; "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a *light* of the Gentiles; to *open* the *blind* eyes, to *bring out* the *prisoners* from the *prison*, and them that sit in *darkness* out of the *prison house*." And in this is exemplified the truth of that scripture which saith, "A true witness delivereth souls."

Though we have great reason to rejoice, that there are any who are willing, by the help of divine grace, to bear that true testimony by which souls are delivered, yet we have reason to regret that the number is much greater, who give a contrary testimony, which is too successful in blinding the minds of those who are already too much in the dark. And many there are, it is to be feared, who have the words of eternal life put into their mouths, yet are fond of making a poor excuse to palliate their neglect in not letting their light shine before men.

May he who walketh among the golden candlesticks, make his angels spirits, and his ministers flames of fire.

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## CONTROVERSIAL.

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[From Balfour's Inquiry.]

### THE DEVIL AND SATAN.

[EXTRACTS CONTINUED FROM NO. III.]

That such were the religious opinions of the people where Job lived, cannot well be doubted. This fact we should think indisputable to whatever result it may lead. Ahraman or Arimanius, the evil principle deified, was the evil god of the people. The only objection which will be stated against this is—"That Job lived at too early a period for the opinions advanced in this quotation." But in answer, I would remark first, that Job's day was not too early for Sabianism or the worship of idols, for this existed in Abraham's day; and when Israel entered Canaan the worship of idols prevailed among the inhabitants. Why then should his day be too early for the Magian religion? Priedeux, speaks of Sabianism, as *opposite* to Magianism, but does not intimate that the former was of a more ancient date. On the contrary, we shall see in the next Section, that when Zoroaster arose and revived the Magian religion he revived that, which for "many ages" had been the established religion of Persia. In this

account satan is not represented as a new or extraordinary being, which had never been heard of before. It is taken for granted that the people where the scenes of the book are laid, were familiar with such a being; and the opinions expressed concerning him. This account which appears strange to us, they needed no explanation of, any more than people among us do, when any man preaches about the devil.

But what shows such opinions prevailed where Job lived, are the facts and circumstances mentioned in the account itself. These we shall notice presently. Here I would only say, that it is evident satan is introduced as an evil being, and it is generally contended that he was the author of all Job's afflictions. This perfectly agrees to the opinions of the Magians, as stated by Prideaux. Besides, previous Scripture usage of the term satan, forbids us thinking, that the sacred writers recognized either an evil god or a fallen angel under this name. Where, let me ask, do any of them intimate, that an evil being, such as the Persian evil god or the Christian's devil, existed as a rival to Jehovah? To what else then could the writer refer, but to such heathen opinions? If such a being as the Christian's devil existed, how is it accounted for, that he remained so quiet until the days of Job? Job appears to have been the first man he ever troubled, from the creation of the world. Noah, Abraham, Isaac, and Jacob, with many others were good men, and rich men, but he never attempted to injure them in their property, or smite them with a single boil in their whole lifetime. From any thing which appears to the contrary, they had no fear of such a being; nor knew of his existence. Had satan just fallen from heaven, in the days of Job, and begun his depredations on mankind? Admitting this true, how is it that as Job was the first, so he was the last man he ever so tormented? The case of the woman, whom he is said to have bound eighteen years, is no exception to this, as we shall show, Section 5..... Let it be accounted for then, why satan had such a particular hatred against Job, above all other men before or since. It is easily perceived, that these things are rationally accounted for, on the presumption, that in this account there is a reference to the evil god of the people among whom Job lived. Allowing this, the account is just what might be expected. The character given to satan, answers to that of their god, whom they believed to be the author and director of all evil.

The question, which now comes forward for consideration is—Was this account of satan introduced for the purpose of establishing, or was it introduced to refute such opinions? Let satan here be considered, either the evil principle deified, or the devil of christians, were such opinions intended to be sanctioned by the writer, or does he introduce them, to expose their fallacy, and establish the supremacy of the one

living and true God in opposition to them? All I think will agree; that the whole must stand approved or condemned. No middle path can be here taken, for no ground is afforded for it. It is then a matter of no consequence, whether we consider satan in this account the principle of evil deified, or, that he was the Christian's devil. Whether the same or different, I shall proceed to show, by direct and I think, conclusive evidence, that neither of them had any influence in producing Job's afflictions. That they were all sent by the one living and true God, whom he feared and obeyed, is evident:

1st. From Job's own testimony concerning his afflictions. Job's heathen neighbors supposed their evil god Ahraman was the cause of them. Christians believe their satan or devil was the cause of them. But does Job ascribe them to either? No; when one messenger after another is represented as announcing to him the loss of his property and at last the death of his children, he says—"The Lord gave and the Lord hath taken away: blessed be the name of the Lord," chap. i. 21. He does not for a moment admit that either Ahraman or the devil had any kind of concern in his afflictions. He no more admits their influence in taking away his property and children, than in the bestowment of them. The giving and taking them away are alike ascribed to Jehovah. Similar were his views and feelings, when afflicted with sore boils. His wife desired him to curse God and die. But he says to her—"Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Job ii. 9, 10. Does this look like acknowledging the Persian evil god or the Christian's devil? Notwithstanding the popular opinions, that Ahraman was the cause of all evil, the severe bodily pain he suffered, and the taunts of his wife, he holds fast his integrity in the true God. Now, permit me to ask, if Job had believed, that either Ahraman or the devil brought his afflictions upon him, why did he ascribe them all to the true God without reservation? And why did he not correct his wife's mistake by telling her, that Ahraman or the devil ought to be cursed? But Job had no faith in either, and hence he told her, that she spoke as one of the *foolish* or *heathen* women speaketh. Job allowed of but one God, and it is evident, that his adversity and prosperity are both alike ascribed to him. See chap. xiii, 10—12. and i. 21.

TO BE CONTINUED.

### CONSCIENCE.

On looking over the columns of the Farmer's Advocate and Steuben Advertiser, of the 11th inst. my attention was attracted to an article over the signature of A. B. on the subject of CONSCIENCE. The novelty of the article as well as the ability of its author, entitles it to more notice than we are able to give to it; and our readers must pardon us for the brevity of what follows:—



Our author defines conscience to be, "the principle or faculty of the mind, which discerns between right and wrong." Or rather, a correct knowledge of things, feelings and circumstances, approving what is right, and condemning what is wrong." After giving us the foregoing definition, he assumes the proposition that "when conviction is produced in the minds of men, conscience is the principle, or faculty, which receives the operation," and says, that "the doctrine of a perfect conscience, will appear evident from the following considerations:" and states them thus: First; from the writings of wise men: Secondly; from the light of Scripture; and, Thirdly; from its necessity. We shall briefly notice each of the foregoing arguments.

First. What does A. B. wish to have us understand by a "perfect conscience?" If he mean any thing, it must be this, *viz.* that mankind have an inherent, perfect knowledge of right and wrong; or to use his own language, "a correct knowledge of things, feelings, and circumstances." This perfect or correct knowledge of things, according to the doctrine of "A. B." enables man to approve of what is right, and to condemn what is wrong. And farther; this knowledge, faculty, or if the reader please, *conscience*, CORRECTLY approves and disapproves; for if it be perfect, it must necessarily be infallible in its decisions!

Having ascertained what A. B. means by a perfect conscience, we may now proceed to notice his arguments in support of the proposition that mankind are possessed of it. He first refers to the writings of wise men, and quotes from Mr. Emmons' sermon on regeneration. We will admit, for the sake of argument, that Mr. Emmons is good authority; but would ask what does his testimony do towards substantiating the proposition of A. B.? Mr. Emmons says, "that God commonly awakens the consciences of men, before he effectually convicts them;" but the "eminent divine," does not say any thing about a perfect conscience, nor that God commonly awakens the perfect conscience of a man before he converts him. That man has a conscience, no one doubts; but the question is, has man a perfect conscience? A. B. also quotes from his latin dictionary, to as little effect as in the preceding instance: for even that says nothing about a "perfect conscience." Pope is resorted to, with a similar want of success; for he says nothing to support the theory of our author.... He is left, therefore, to say as follows: "When conscience acts at all, it acts in opposition to the other faculties of the mind, which are depraved," &c. Now if A. B. is rightly understood, he means that *all* the other faculties of the mind are depraved, except the faculty of conscience which he contends is perfect. Will he or some other person be so kind as to give us some authority for such an assertion? We confess ourselves ignorant of any evidence of such a proposition.

Secondly. Our author says, "I believe this fact from the light of scripture." He quotes Paul, who speaks of a pure conscience, and thinks that since God requires us to be holy as He is holy, and requires no more than that we should live up to the dictates of a good conscience, it is clear the conscience is perfect. Feeling no desire to multiply words on the subject, we leave this proposition with the conclusion, and pass to see how it agrees with what follows. He says,

Thirdly. This truth (that the conscience is perfect,)

appears evident from its necessity. We can do no less than give the paragraph entire. It follows:

"Mankind are endowed with faculties, which constitute them accountable beings; and for what thing soever they are accountable, they possess the means which justifies that requirement. We are under obligation to worship God, and we have the bible to inform us of this duty. The heathen, without the bible, are under the same obligation. And now I would ask, why they are accountable for violating the commands of God? They are destitute of the volume of divine inspiration; they have no evidence of the existence of a God, but what they gather from the dim light of nature; and they have no external guide to direct them in the path of virtue and happiness. And yet, they must use the same means as we, for the possession of heaven or perish forever! I am sensible no one can render this consistent without finding in their breasts an inward principle—a perfect conscience, which condemns them when they do wrong, and approves their conduct when they do right. With such a guide, although their wicked works subdue its office, they may grovel in ignorance and heathenish darkness, and yet be speechless at the bar of God. Without it they are left upon the raging billows of time without a pilot or an oar, commanded to reach the haven of eternal rest, and yet liable to be hurled by the tempest of depravity into the gulf of perdition."

On this we remark, first, there is no doubt that man is accountable; and that we who have the Bible in our hands are especially accountable to its requirements. But does it follow from this, that all men are accountable to the requirements of the law contained in that holy book, or that any will be damned for not obeying such law when they had no opportunity of becoming acquainted with it? How came it to pass that the heathen are under the same obligation that christians are? Let us go back and take the definition of conscience as given by A. B. He says it is "the principle or faculty of the mind which discerns between right and wrong; or rather a correct knowledge of things, feelings, and circumstances," &c. Now let it be asked, do the heathens have a correct knowledge of the law of God as recorded in the scriptures? of the gospel as proclaimed by the angels, preached by God to Abraham, or believed by the "pure in faith?" If they have, what benefit will they derive from the preaching of Missionaries? If they have not the law, why damn them for not believing it? Paul said, Rom. iii. 20. "by the law is the knowledge of sin;" and if the heathen knows not the law, how can they, by that "principle or faculty of the mind" which A. B. calls conscience, determine by that standard what is good or evil? Again, it is said by the same apostle, "that what things soever the law saith, it saith to them who are under the law;" and from all the circumstances of the case, we cannot discover that justice requires that any should be punished for violating a law about which they could know nothing. What then becomes of A. B.'s assertion, that "the heathen without the bible, are under the same obligation" that others are, who have it in their hands? The premises of A. B. being false, his conclusions are not to be regarded as correct; yet we feel constrained to notice them, that the reader may see their absurdity.

After admitting that they, (the heathen,) are left without the scriptures—without any other guide than the "dim light of nature," yet "they must use the same means as we, for the possession of heaven, or PERISH FOREVER?" Dim as the light of nature may be,

the heathen may felicitate themselves on never having been more absurd in their conclusions than our author. A. B. seems to have taken tradition for fact, and built his theory upon a sandy foundation. In trying to find an excuse for God to damn the heathen, taking it for granted as matter of course, that he will do so, he frankly acknowledges, that unless they have in their breasts an inward principle—a perfect conscience, which condemns them when they do wrong, &c. God cannot justly condemn them for ever.

We conclude this article with a remark on the peculiar expressions contained in the latter clause of the above quotation from the essay of A. B. He thinks that if the heathen have a perfect conscience for a guide, although their wicked works subvert its office, they may grovel in ignorance and heathenish darkness and yet be speechless at the "bar of God." We would thank our author if he would inform us, either through the medium of the Farmer's Advocate, or this paper, where the bar of God is, and when the poor heathen, who are to be damned for not knowing Christ and using the means that we are required to use, are to be speechless before it? And if he please to tell us, we should be glad to know, what source of information we can apply to, to obtain some just conceptions of the danger of the heathen being "hurled by the tempest of depravity into the gulf of perdition." And that he may not be idle, we beg leave to ask him a few very plain and simple questions. If man have a perfect conscience, must he not be possessed of an innate knowledge of things, circumstances, &c.? If any such principles are innate, why do men disagree on every conceivable point of morality and religion? If man have a perfect conscience, and it be not innate, at what age does he come into possession of it; and do idiots possess the same perfect conscience? Lastly: will A. B. have the goodness to let the public know, what evidence he has that the heathen will "perish forever," even should they not do as we are commanded to do? We should be happy to hear from A. B. when convenient.

## GOSPEL ADVOCATE.

### A SHORT SERMON

FROM A LONG CONTROVERTED TEXT.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.—Mat. v. 20.

The above text is frequently pressed into the service of believers in the endless misery of the wicked, to prove that some will be shut out from the presence of God forever. My object is, to show the impropriety of such an application of this portion of truth; and to lead the reader into the kingdom of heaven by a way not sufficiently known to some of those who pretend to extraordinary knowledge of divine things.

Our first enquiry will be, what is the kingdom of heaven into which those addressed could not enter without righteousness superior to that of the scribes and pharisees.

It is supposed by those who use this text for the purpose above mentioned, that the kingdom of heaven

is a state of happiness, which is to be enjoyed only in another mode of existence; but to prove the error of such an opinion we have only to consult the scriptures. The gospel dispensation which was to succeed that of Moses and the law, and over which Christ was to reign until all his enemies should be subdued to God, is frequently, and we may say, almost uniformly, represented by the phrase "kingdom of heaven," or "kingdom of God." That this kingdom was to be set up on earth within a short time from the period when our text was delivered, is abundantly evident from the scriptures. The foregoing facts will be illustrated by a few quotations. See Mat. iii. 2. "Repent ye for the kingdom of heaven is at hand!" Mat. v. 3. "Blessed are the poor in spirit; for theirs is [not shall be] the kingdom of heaven." Mat. xi. 12. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." In the parables spoken by our Saviour, he generally commenced by using a similar phraseology, plainly indicating that he spoke of something which should take place here on earth. "The kingdom of heaven is likened unto" this or that, &c. Mat. xxiii. 13. Addressing the scribes and pharisees, it is said, "wo unto you scribes and pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." This form of expression unquestionably denotes something which they were then doing. They were then shutting up the kingdom of heaven by their unbelief; and they were then, by their consummate hypocrisy, preventing others from submitting themselves to the reign of Christ.

The kingdom of God is a phrase synonymous with the one just noticed. See Mat. xii. 28. "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." See also Luke x. 9, 11, and xi. 20, where similar language is used. Mat. xxi. 31. Our Lord speaking of the blindness, perversity and pride of the Jews, said to them, "the publicans and harlots go into the kingdom of God before you." And verse 43. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Luke xvii. 20, 21. "The kingdom of God cometh not with observation, neither shall they say lo! here, or lo! there, for the kingdom of God is within you."

From the foregoing quotations it is evident, that the kingdom of heaven, or of God, is a state of enjoyment here, and not in another world as many have supposed. This kingdom was likened unto ten virgins, five wise and five foolish; and no one will be so extravagant as to suppose that heaven will be darkened by the want of oil, or disturbed by the folly of those who neglect to procure it when a good opportunity presents. And to confess the truth, I am ignorant of any passage in the bible that proves the common doctrine, or the generally received opinion of this subject.

Having ascertained what and where the kingdom of heaven is, we are now led to inquire into the meaning of our Saviour when speaking of the righteousness of the scribes and pharisees.

If we consult the New Testament, we shall find that the earth never sustained a denomination of religionists, who were more strict in their discipline, or more



exact in their observance of the externals of religion, than the scribes and pharisees. Their feasts, their fasts, their holy days and sabbaths, were observed with the most scrupulous exactness. Such was their attachment to, and veneration of those institutions, that even Jesus himself did not escape their censure. They rebuked him for plucking the ears of corn on the sabbath, and condemned him for doing good on a similar occasion. In appearance they were eminently religious.—They not only attended to all the ceremonies then in vogue, but they paid tithes of all they possessed; they fasted twice a week; and although they were somewhat unfortunate in procuring converts, yet they actually compassed sea and land to make one proselyte; they made long prayers, even in the corners of the streets; and for aught we know, they were as pious as the generality of christians in our own time. But it is declared to be necessary that we have righteousness that exceeds that of the scribes and pharisees; and we will now attempt to understand the duty required.

That righteousness which is necessary to prepare us for the kingdom of heaven, consists in humility, and a disposition to keep the commandments of God.—Righteousness does not consist in saying, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out demons;" nor in trumpeting forth our charity; nor in being unwilling to go to heaven if all men are to be saved. Much of that pretended piety which is professed in the world bears a very near resemblance to the righteousness of the scribes and pharisees of old; and is the opposite of true humility, or that becoming resignation to the will of heaven, required of us in the gospel of God. True humility leads its possessor to throw himself at the feet of Jesus, humbly desiring to be fed with the crumbs that are given to the dogs. Resignation, is that which leads us to endure the ills of life with composure, and yield with fortitude to the privations and trials to which we are exposed, or are called to endure. If we are truly humble, when it pleases God to grant us health, we shall improve it in praising him for the blessing: If he cause grief for a season, it will remind us of his love: If he give us friends to smooth the rugged journey of life, we shall be glad; if he take them from us, we shall not mourn as those who have no hope: Should he give us children we shall bless him; if he take them from us, we shall say "the Lord gave, and the Lord taketh away, and blessed be the name of the Lord." And should the Almighty in the dispensation of his impartial grace, finally reconcile all things to himself: should he fulfil his gracious promises in saving all men from sin, we shall not be disposed to say "if every body goes to heaven we desire not to be saved." Such, with their concomitants, are the essentials of righteousness. The difference between this kind of righteousness and that of the scribes and pharisees, will be apparent on a careful comparison. On the one hand hypocrisy and parade are discovered; the proud pretender, with supercilious contempt, speaks forth the arrogance of his soul, saying "stand by thyself, I am higher than thou." His proud soul scorns to come down to the level of humanity, but dwells on "duties he has done." On the other hand, we may behold the sinner smiting on his breast, crying God be merci-

ful. The pharisee congratulates himself on the righteousness of his faith, of his devotion, of his daily walk and conversation, and urges his unhallowed claim upon divine favor; the humble man dare not entertain the hope of grace, unless all others are included in the same covenant of mercy that ensures his own salvation.

#### APPLICATION.

Our subject affords a striking illustration of the doctrine of divine benevolence, and the frame of mind essential to its reception. It is, if I mistake not, a fact too evident to need proof, that it requires no humility to prepare us to believe the doctrine of a partial salvation. To believe that we shall be saved, and our neighbours lost, is perfectly congenial with the spirit of the pharisee. If our Saviour had taught the doctrine of endless misery as it is now generally believed, the scribes and pharisees were well qualified to enter his kingdom and enlist in his service. Yea they would have shut out all others beside those of their own faith, and barred the gates of the holy city against all unwelcome intruders. The heart of man, while corroded with pride and arrogance, can receive the doctrine of a partial salvation without reluctance. The language of pride is, and ever has been, "I am the favorite of heaven—my neighbor is the child of Hell!"

On the other hand no man can persuade himself, or be persuaded of the fact, that his neighbors and enemies will be saved as well as himself, until he becomes humble and of a contrite heart. The most perfect humility and self-abasement are necessary to prepare the heart for the reception of truth. Impartial love is a stranger to that heart which is unwilling that all should be saved; and humility is not to be found among those who rejoice in the anticipation of another's endless woe.

Hence we learn, that before we can enjoy the hope that maketh not ashamed, we must become like little children; not anxious to be greatest in the kingdom of God, but willing to receive the "gift of grace," in common with our fellow men. If an angel should announce to the whole world, that "all men shall be saved and come unto a knowledge of the truth," not one would believe the heavenly message until he had found by self-examination, that he was the "chief of sinners." Heaven has so ordered the affairs of his grace, that his kingdom is not to be entered by the haughty scribe or boasting pharisee. Blessed are the meek, the humble, the truly penitent, for theirs is the kingdom of heaven,—yea, theirs are the joys of believing that "all the nations of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him."

#### THE END OF THE MATTER.

Previous to and at the time of issuing the first number of this volume of the Advocate, we made an explicit avowal of the plan we had fixed upon, and the course we had marked out for ourselves. The public have been duly apprised of what we designed to do; but it would seem that some are yet uninformed as to what we design not to do. Some have censured us for the independent ground we have taken, and are perhaps somewhat apprehensive of the result. And now, that there may be no misconceptions hereafter, and that we may not be subjected to the inconvenience of saying any thing farther on the subject, we give our readers the following statement of facts.

We SHALL NOT admit any thing into our columns that favors scepticism or infidelity, unless for the express purpose of refuting it. This paper is designed to support the religion of *Jesus Christ*, to illustrate his precepts and those of his primitive followers, and to inculcate the genuine doctrines of the Bible. Whoever, therefore, expects that we shall do otherwise, will be disappointed.

We SHALL NOT turn to the right hand nor to the left, to compromise with the prejudices, follies, or errors of prefer-

ing christians; nor shall we refrain from speaking what we believe to be truth, whether men will hear, or whether they will forbear. Whatever may be the consequence to ourselves, we believe it to be a duty paramount to all others, to express the honest sentiments of our hearts. Believing thus, it would be criminal in us to refrain. We are no less determined to keep our own hearts open to conviction than we are to speak what we believe; and if our friends or foes desire to set us right, they must meet us on the ground of sincerity, and assail us with argument rather than complaints.

We SHALL NOT hold our peace while we behold our own brethren in the fault; but shall ever be as ready to administer timely reproof, as to speak of the advancement of our cause. Hence those among us who desire to hear the cry of "peace, peace, when there is no peace," will probably fall out by the way.

We SHALL NOT meddle with personalities to gratify the whims of any being on earth, but shall only resort to such a remedy, when persons become identified with error and obstinately adhere to it.

We SHALL NOT "fail nor be discouraged" in our attempts to excite a laudable and praiseworthy zeal amongst universalists; to aid our ministering brethren in the cause to which their faculties of body and mind are devoted; to mark out an honest and upright course for all who have the faith; and to accompany our faithful fellow-believers in the march of improvement, until truth, honesty, and virtue, shall triumph over the groveling schemes of priest-craft and error—yea, until a countless multitude of sincere universalists, shall, without molestation, unite their voices in anthems of purest praise and thanksgiving to ALMIGHTY LOVE.

We SHALL NOT add any thing farther on this subject, leaving it to our friends and patrons to decide, whether we shall be sustained in an open and manly course, or shall pursue a contrary one. Believing that our resolution will be approbated by every honest universalist, we shall "thank God and take courage," trusting in the Omnipotent Ruler of the universe for aid, and to the approval of a good conscience for the desired reward.

#### EXCOMMUNICATION.

The following, as will be seen, is the second letter of Mrs. Curtis, and was written in reply to one from the Church, at Nine Mile Creek, citing her to appear before them. The writer, as we are informed, did not appear, but her husband, as in duty bound, became the bearer of the letter, and read it to the church. The reader must decide on its merits; but the careful observer will see in it, enough to refute the notion of endless burnings, and silence the complaints against her holy faith. She did not enter into metaphysical speculations, nor appeal to the opinions of fallible men. Her refuge was God and his testimony. Her hopes were founded on the rock, and will abide when flesh and heart shall fail.

#### LETTER II.

*To the Presbyterian Church at Nine Mile Creek, Marcellus.*

You have cited me to appear at the Meeting house, this 21st day of March, to answer to a charge brought before the church against me for not believing the doctrine of endless misery, and for believing the doctrine of universal salvation. It is not convenient for me to attend, for I have a sick grand-child under my care; but brethren, I am ready to give a reason of the hope that is in me, and pray God that I may do it with meekness and fear. My belief is founded on the immutable promises of God, which I find in the Holy Bible; and

I think it proper to state a few out of the many which I rely upon. The first is the promise that the seed of the woman shall bruise the serpent's head. No power is given to the serpent higher than the heel. Does this look like the greater part of mankind being made eternally miserable? I think it does not. It is said "look unto me and be ye saved all the ends of the earth for I am God, and beside me there is none else; I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow and every tongue shall swear, surely shall say in the Lord have I righteousness and strength." In the seed of Abraham "shall all the nations, kindreds and families of the earth be blessed;" therefore say to them that are of a fearful heart, "be strong, fear not; behold your God will come with vengeance, even God with a recompence, he will come and save you. And the glory of the Lord shall be revealed and all flesh see it together; for the mouth of the Lord hath spoken it. I will ransom them from the power of the grave; I will redeem them from death! O death, I will be thy plagues, O grave I will be thy destruction, repentance shall be hid from mine eyes." And the apostle, speaking of Christ, says, he shall destroy death and him that had the power of death, that is, the devil, and deliver those who, thro' fear of death, were all their life-time subject to bondage. It is said by the prophet, in this mountain (Zion) shall the Lord of hosts destroy the face of covering cast over all people, and the vail that is spread over all nations; that he will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. God retaineth not anger for ever, because he delighteth in mercy. He doth not afflict or grieve the children of men willingly, but for their profit, that they may be partakers of his holiness. And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets ever since the world began. This is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

Now, if Christ gave his life a ransom for all, how can he see of the travail of his soul and be satisfied, if all are not saved? And if he tasted death for every man, shall not all be benefitted by his resurrection? God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.

It is said, he that believeth not shall be damned. Now, brethren, have you not all been in unbelief? And were you not in a state of damnation at that time? And how did you extricate yourselves from that dreadful state? Was it not the work of the holy spirit; was it not all of grace? Then why not believe that God's tender mercies are over all his works, that he is no respecter of persons? or what have you done more than others, that you should say, "stand by thyself, come not near me, I am holier than thou?" Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son; and have I denied the being or power of either? No, brethren, but I acknowledge their power, their love, and their goodness; and that their will is equal to their power and goodness. I acknowledge that we have all one Father; that one God hath created us, and that his tender mercies are over all his works. Here, then, is the foundation of my belief. Let brotherly love continue. Yours, &c.

EDITHA CURTIS.

N. B. When I had done writing the above letter, I took the Bible, and opened to the LXXI Psalm and read it. The whole of it is so applicable to my present feelings, except the 10—13 verses, that I desire you all to read it attentively.

E. C.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 5.]

BUFFALO, SATURDAY, FEBRUARY 3, 1827.

[Vol. V.]

### THE EXPOSITOR.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

[From Ballou's Notes on the Parables.]

#### PARABLE V.

"And if thy right hand offend thee, (or cause thee to offend which perhaps is more just) pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, (or cause thee to offend,) cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

MAT. V. 29, 30.

It is evident that Christ spake these words by way of a parable; for literally speaking, the loss of an eye or a hand would make no difference in a moral or religious sense.

Some have understood that by a right eye, or a right hand was meant those particular sins to which men were most prone or violently attached. Others suppose, that particular friends and connexions in life, who, being unfriendly to the religion of Christ, might lead us astray, or cause us to offend against the glorious cause of the Redeemer, were to be understood by right eye or hand; and as there is nothing in either explanation which can immediately tend to any gross corruption, I need not be very particular on this part of the subject; though perhaps the latter explanation would better comport with the like passage in St. Mark, where the person is represented as *maimed* in consequence of parting with a hand, as parting with our friends causes the feelings of *maimedness* more than parting with our sins does. Perhaps we should do well to decide in favor of the latter explanation.

We pass to take notice of the *hell* noted in the text. The word *hell* is, undoubtedly, variously used in scripture, but always means misery and trouble when used in a moral sense; in which sense it is evidently used in the above passage. David, in the 18th Psalm, 5th verse, says, the *sorrows of hell* compassed me about. Psalm lxxxv. 13. "Thou hast delivered my soul from the lowest hell." If we consider David here speaking of himself, it brings to mind that awful iniquity of which he was guilty, and the crime for which he condemned himself before Nathan the prophet.—And what quill can describe the anguish of a soul lying under the guilt of a crime of as

crimson as a die as any recorded in scripture?—

No wonder David spake so highly of the goodness of the Lord in granting him a gracious remission of his sins, and a release from the bondage of iniquity and *hell* of guilt. But if we understand those words of David in a still further light, and apply them to Christ, we find him "a man of sorrow and acquainted with grief;" and it would be still more difficult to describe the sorrows of his heart, when his soul was made an offering for sin. The dreadful perplexities into which sin so often brings us would seem a sufficient inducement to raise an everlasting hatred in our minds towards it; but perhaps we are never brought to hate sin as we ought to, until we have some knowledge of its atonement by Christ. But he, who bore our sins in his own body on the tree, knew perfectly well the consequence of sin, and therefore was able to give proper warnings and admonitions against it; and as we lack wisdom in almost all things, it would be happy for us to attend to those divine monitions given by the great lover of sinners. But it is with the most of men, as with the child, they dread not the *fire* until they feel its anguish-giving power.

But before we dismiss this parable, we will take particular notice of its corresponding passage in St. Mark; more particularly of that fire of which it is said it shall never go out.—This fire is the same, no doubt, as described in notes on former parables; perhaps the same fire is alluded to in Deuteronomy xxxii. 22.—"For a fire is kindled in mine anger, and shall burn unto the lowest hell;" &c. Here observe, this fire was to burn unto the lowest hell, which teaches us that sublime truth of the agency of the Divine Spirit in reproving the world of sin, and cleansing it from all iniquity by the blood of the cross. And when we are right respecting this fire, the conclusion will fully evince. Observe Mark ix. 40. "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Remember that we are exhorted to offer our bodies a living sacrifice to God, which is our reasonable service; but this cannot be done until we are salted with fire. Again, in verse 50, Christ says, "Salt is good; but if the salt have lost its saltiness, wherewith will you season it?" that is the sacrifice. But we are not to suppose that this divine fire can change in itself, but that it may be quenched in us; and there-

fore we are exhorted not to *quench* the *Spirit*. And Christ closes, by exhorting his disciples to have *salt* in themselves, (which *salt* is that *fire* which can *never* be *quenched*;) and to have peace one with another. Here, undoubtedly, we see the end of the holy fire on the altar of sacrifice used in the priesthood of the law.

Because it is said in Mark ix. that the fire, into which the subject should be cast, never shall be quenched, the passage has been generally applied to the support of the doctrine of future, eternal, unmerciful punishment. And indeed, all such like passages must be applied to that use, or that doctrine must lose the credit which has, for a long time, perhaps too implicitly been given to it.

To show that such doctrine has no natural connexion with the text and context, we may notice the following particulars.

1st. Those to whom the words of the parable were spoken.

2d. The character of the speaker, as he stood in relation to those to whom he spake; and

3d. The nature and manifest design of the fire which is never quenched.

1st. According to the connexion of the text where it is found in the 5th of Matthew, Jesus spake these words to those whom he calls in the 13th verse "the salt of the earth" and in the 14th "the light of the world." According to the connexion in the 9th of Mark, these words were spoken by Christ to his disciples, as may be seen by reading from the 31st verse to the end of the chapter.

2d. The character in which Jesus stood, in relation to his disciples may be learned by the following scriptures. St. John xv. 12, &c.—"This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known to you." See also chap. xiii. 34. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." From these scriptures we learn that Jesus acknowledged himself to be a friend to his disciples, who loved them, and was ready to lay down his life for them. The strength of his love to his disciples is also expressed in the 9th verse of the 15th of John; "As the Father hath loved me, so I have loved you."

3dly. The nature and manifest design of the fire which is never to be quenched, we learn, as has been observed in the notes, by observing that Jesus says, in the 49th verse of the 9th of Mark, "For every one shall be *salted* with *fire* and every sacrifice shall be salted

with salt." This *salt*, which is the *fire* which never shall be quenched, is the same, no doubt represented, as has been noticed, by the directions given in Lev. ii. 13, the manifest design of this *fire* is to save, by its purifying qualities the subject on which it operates. Now if we can find any natural connexion between the three particulars, here brought to view, and the future, eternal, unmerciful punishment of those disciples and acknowledged friends of Jesus Christ, then the common opinion of this scripture stands on the evidence of the text. But the erroneousness of such an opinion is so palpable, that it requires no argument to make it more so.

The objector, possessing an unaccountable attachment to the opinion generally entertained of the text, will say—Although these words were spoken to the disciples of Christ, they ought to be applied to men in general. To this I agree, but not to the exclusion of the disciples. There surely would be no propriety in saying, that though Christ spake the words of our parable to his disciples, he did not mean that they should take either the direction or the warning to themselves. In the connexion of the text in Matthew v. Christ says to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter the kingdom of heaven." It surely would not be correct to say that Christ did not mean that his disciples should not enter the kingdom of heaven except their righteousness should exceed that of the scribes and pharisees. The truth is plain enough. The disciples of Christ, as well as every body else, must have a better righteousness than that of the scribes and pharisees, in order to enter the kingdom of heaven; and the disciples as well as every body else, were exposed to be cast into that refining fire, which never shall be quenched.—Therefore, if any of the human race ever were exposed to endless, unmerciful punishment, as proved, or intended by our parable, the disciples most surely were thus exposed. It is then reasonable for us to query, to see *what friendship* that must be which would exercise itself in inflicting endless, unmerciful punishment? If this be friendship what is enmity? If it be argued that the subject deserves this unmerciful punishment, and that it is inflicted by justice, though directly contrary to the benevolent principle of friendship, it is acknowledged that the friendship of Christ is directly opposed to justice. According to the scriptures Christ was so great a friend to all mankind as to lay down his life for them, and he is said to be the same yesterday, to day and for ever.—How then can he become unmerciful to those very sinners whom he loves, and for whom he died? The propriety of the notes on this parable, and their relation to the whole connexion is easy to be seen; for any punishment which



is calculated to purge and cleanse mankind from sin, is perfectly consistent with the love and friendship which our Saviour has manifested for mankind. David was afflicted with the pains and sorrows of hell, and acknowledged that it was good for him that he was afflicted. The goodness of God to mankind is no less evident in the chastisements with which he corrects his children, than in the smiles of his providence; for the Lord will not cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

## CONTROVERSIAL.

[From Balfour's Inquiry.]

### THE DEVIL AND SATAN.

[EXTRACTS CONTINUED FROM NO. IV.]

2d. The speech of Job's wife, and his reply to her, shows, that neither Ahraman nor the devil was the cause of his afflictions. She no doubt heard what he said, chap. i. 21. Upon seeing him still persisting in his integrity under his affliction of the boils she was provoked at him, and in taunting language says to him—"Dost thou still retain thine integrity?" Curse God and die." On the word rendered to *curse*, Parkhurst thus writes: "The Lexicons have absurdly, and contrary to the authority of the ancient versions given to this verb the sense of cursing in the six following passages:—1 Kings, xxi. 10, 13. Job i. 5, 11. And ii. 5, 9. As to the two first the Seventy render *Be-rek*, in both, by *eulogeo*, and so the Vulgate, by *benedico*, to *bless*. And though Jezebel was herself an abominable idolatress, yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen aleim* and Moloch, which subjected him to death, by Deut. xiii. 6, & xvii 2, 7. Job's fear, chap. i. 5, was, lest his sons should have *blessed the false aleim*; and verse 11, he says ought to be rendered—"And indeed stretch forth thy hand now, and touch all that he hath, surely he hath blessed thee to thy face," *i. e.* hypocritically; the verb being used in a past tense. The Seventy render it, *truly he will bless thee to thy face*. And the Vulgate—*unless he hath blessed thee to thy face*. Comp. verses 5, 7. And 1 Kings xx. 23. Satan brings the same charge of hypocrisy against Job, chap. ii. 5, which the Seventy, Theodotian and Vulgate render in the same manner. And at verse 9, his wife says to him, *dost thou yet retain thy integrity*, thy regard for the true God, *blessing the aleim and dying*, or even to death?"—Thus far Parkhurst, whose remarks shed additional light on this account. They agree with the usage of the word, which is rendered to *bless*, in other texts: they also accord,

with the charge of hypocrisy, which is brought against Job by his friends throughout the book. But what deserves particular notice, these remarks show, that Job lived among a people who had a false *aleim* or God, and a contrast, if not a contest between this god and Jehovah is set forth in the account. The false god, is spoken of as *one*, and not many, and what god could this be but Ahraman? For the Persians had only two, their good god and their evil god. That a contrast, is set forth betwixt the false god and the true, is evident from Job's fear, chap. i. 5, lest his children should have *blessed* the false *aleim* or god, instead of *cursing* the true God as in the common version. It is also plain from the speech of his wife, who, instead of desiring Job to curse the true God, expresses her surprise, that he should continue to bless him though at the point of death in suffering from his hands. It is apparent, that she believed in Ahraman, and entertained the opinions concerning him as stated above by Prideaux. She was displeased with her husband, for continuing to trust in the true God at the gates of death, and even blessing him for his afflictions. In desiring him to renounce his confidence in the true God, did she mean that he should become an atheist, or live without any God? No; she impliedly wished him to trust in Ahraman the evil god, the author of all evil, and the cause of his afflictions. Job had despised him, and continued to trust in the true God to the last. She therefore wished him to abandon this confidence, and trust in the evil god, the true author of his afflictions. By doing so, he would become his friend, remove his afflictions, or terminate them by death.

3d. That this account of satan, is introduced to be condemned, and not sanctioned, appears from the reasonings of Job and his friends throughout the whole book. Job's friends, like himself, did not believe in Ahraman, for they maintain, that Jehovah, on account of his hypocrisy and wickedness, had sent such afflictions upon him. But I ask, does any one of them ever intimate, that satan, whether Persian god or Christian devil, had produced his afflictions? No; they are to a man agreed, that they were the doings of Jehovah, nor do they insinuate, that he used satan as a tool in producing them. As a specimen of their sentiments on this subject, let the reader consult chap. iv. 9. and v. 17, 18, and viii. 3, 4. Job defends himself against the charge of hypocrisy and wickedness brought by his friends. See as examples chap. vi. 4, 5. vii. 20, 21. ix. 16—18. x. 2. xvi. 11—15, and 19, 21. We may then appeal to every candid man, whether Job's friends, would have been silent about satan producing his afflictions, if they believed so. And had they believed satan, or Ahraman the author of all evil, would they have ascribed his afflictions to Jehovah? Besides; had Job or his friends believed, that Jehovah used sa-

tan as an instrument in inflicting them, why is nothing said about it, either in their charge or his defence? In repelling their accusations, would Job have failed to urge that his afflictions arose from satan's great enmity against him, had he but suspected that this was true. All know, that people are not very scrupulous now in blaming the devil. Nothing could have been easier or more natural, than for Job to repel the charges against him by saying, that satan hated him and had thus afflicted him. Can any man then believe, that this account was introduced to establish the existence of such an evil being, yet this be contradicted by Job and his friends throughout the book? If true, why not rather go on to confirm such a doctrine. — Is it objected—"if false why introduce it at all?" I answer; for the very purpose of refuting such an opinion, and for establishing the unity and supremacy of the one living and true God. It is well known, that false gods are often introduced in Scripture, in contrast with the true, for the very purpose of exposing their absurdity. But I ask, is any false god ever allowed to be able to do good or evil? No;—they are challenged to do either, to prove that they are gods. It is admitted by every intelligent man, that in the after part of the Old Testament, and in the New, there are allusions to the evil principle deified, or the evil god of the Persians. And to darkness as the symbol of this god. See a specimen of these, and how the sacred writers expose such a doctrine, Isai. xlv. 5—7. 2 Cor. vi. 15, x. 3. and xi. 13. Eph. vi. 10.

4th. Job's afflictions are referred to, James v. 11. and his patience under them, is set forth as an example to us, but are not ascribed to satan but to Jehovah. Indeed no sacred writer, these two chapters excepted, say or insinuate that Ahraman or satan had any influence in producing them. But I have a right to demand, why no sacred writer has done this, if they believed as most people do now that satan was the author of Job's afflictions? If they had the same view of those two chapters as most people now have, is it possible that they would have been silent on such a subject?

5th. However prone the Jews were to idolatry, and the superstitions of the nations around them, it was a truth obviously taught in their Scriptures, that their God was good, and that he had no evil being as a rival to him. So far from giving any countenance to an evil being called Ahraman, Satan, Devil, or by any other name, all witchcraft, necromancy, or appeals to any other being or power stand condemned, and the Jews were solemnly charged to have no concern with them. Jehovah, and he alone, is declared to be the creator, preserver, and ruler of all things, and all beings in the universe. Life and death, sickness and health, prosperity and adversity, are all ascribed to him. See Gen. i. 1. Dan. iv. 35. 1 Sam.

ii. 6, 7. Isai. xlv. 7. Amos iii. 6. Micah i. 12. Psalm xxxiii. 13—15. Prov. xvi. 4, 9. and xxi. 30. The idea of an evil being, which Christians call the devil and satan, and other nations have designated by a variety of names found no place in the Jewish Scriptures. That the Jews learnt such opinions from the heathen, we shall see in the next Section. In concluding our remarks on this account of satan in the book of Job, let us compare what is said in it, with the above quotation from Prideaux; and we shall see all that has been advanced strongly confirmed. [TO BE CONTINUED.]

## GOSPEL ADVOCATE.

### INTEMPERANCE.

Much has been said and written against the sin of Intemperance; but until it is abolished, the pen of every friend of mankind should be aimed at its destruction. So long as men continue to indulge in the use of ardent spirits to excess, it remains the duty of the philanthropist, the moralist, and especially the christian, to endeavor to exhibit the odiousness of the crime, the destruction to which it leads, and the means necessary to be used to effect a radical cure.

We have not the vanity to suppose that any thing new can be said or written against the practice under consideration; but possibly some one may read these observations and thereby be awakened to a sense of the danger that attends an indulgence of a propensity so pre-eminently debasing and abhorrent to every heart of sensibility; and if one, who has been guilty of the sin, should be saved from ruin and disgrace by a perusal of what follows, we shall be amply repaid for the attempt.

To say that intemperance is a *beastly* sin, would be doing injustice to the animal creation; for the brutes that perish, though inferior to man in many respects, are generally satisfied when their real wants are supplied; whereas intemperate persons are not satisfied unless they have more than they need to supply the wants of nature. Many valuable lessons on temperance may be learned from the animal creation. They teach us, by their examples, the expediency of eating and drinking no more than is for our good; while frequently, rational beings, or at least, those who pretend to be rational, become riotous amidst the bounteous provisions of Providence, and are guilty of inebriation without the pretence of an excuse for the crime. In reality, an intoxicated person is the most loathsome and disgusting spectacle that can be presented to the eye of the sober observer; and any thing that approximates towards drunkenness is disgusting in proportion to the resemblance it bears to such an unnatural condition. The drunkard, how odious; how despicable; how intolerable!

The ruin to which intemperance invariably leads, renders the crime more dreadful and inexcusable. There are many iniquities to which men are led by propensities that appear to be inherent in the earthly nature of mortals; and the moralist or the christian is in duty bound to take into consideration all that can palliate or excuse them. But intemperance bears nb



resemblance to any of those sins which answer to that description; for God, it is believed, never disgraced the work of his hands by implanting in the nature of man, a propensity to drunkenness. It is an *unnatural*, and if I may so speak, an *unbeastly* sin, acquired by habit, and perpetuated by an indulgence in that which reason, as well as revelation, condemns.

Every cause has its effect; and hence follows as a certain consequence of an apparently harmless beginning, an artificial thirst, and at length an ungovernable—perhaps an incurable desire for the poisonous draught. But the more dreadful result, is the ruin of all that is amiable, commendable or virtuous in the victim of the destroying angel, intemperance.

It may be a question with the moralist, whether a depravity and degradation of the intellectual faculties of men be the *cause* or the *consequence* of intemperance; but the fact that both are intimately connected in the person of the drunkard, admits of no controversy. Who, it may be asked, ever knew a confirmed drunkard in possession of the more endearing qualifications of humanity? Or who can point us to the man of acute sensibility, who is at the same time a drunkard? The tender emotions of friendship, of affection, of kindness, are absent from the heart of him whose limbs are benumbed by an habitual use of the cup; and while the tear of pity may be dropped at his deplorable condition, he is not to be considered a friend, nor honored with our confidence or respect.

The physical, as well as the intellectual, powers, are at first impaired by inebriation, and at length entirely destroyed. He, who but a few days since, was possessed of a hale constitution, well qualified for the active and useful duties of life, may, to-day be found a weak, tottering, helpless, and loathsome being! His bloated countenance, palsied limbs, and reeling carcase, are but miserable representatives of what he once was, and exhibit to the calm beholder, a contrast, at once disgusting, dreadful and appalling. To this may be added the ruin of his estate, the loss of his reputation, and the distress of his family, which complete the outlines of a hell, more fearful than the Sheol of ancient times or the Gehenna of the Jews. To this state of mental, physical, and moral destruction, thousands are traveling, apparently unconscious of the fact that every step adds to the uncertainty of a reformation or a return to temperance and happiness.

The foregoing remarks are enough to excite a desire in the breast of every friend of man to find out a remedy for the evil. The anguish of widowed mothers, the cries of helpless children, the tears of the lonely orphan, call loudly upon every moral member of community, to make one powerful, mighty effort, to stop the progress of a sin so universally prevalent, and so undeniably alarming. We do not expect that any thing *we* can do, will be effectual: our sphere is limited, and our very strength is weakness; but we would, so far as our readers have confidence in our friendship, appeal to their reason and better judgment in behalf of the cause of temperance, believing that a majority will pay a suitable attention to our suggestions. It is to our brethren in the faith once delivered to the saints, that we make the appeal—to those who believe in a

doctrine, the pre-eminent excellence of which is beginning to be appreciated by an innumerable multitude of rational and intelligent persons.

The road to temperance, is a straight and narrow one, yet wide enough for every human being to travel in. If there appears to be any thing paradoxical in this statement, it may be easily explained. The reason why the road is narrow and yet wide enough for every human being, is, because each one is required to walk in it for himself. Reformation or perseverance in improvement, like charity, begins at home; or in other words, every man must reform himself. In order that this may be done, we would recommend a very simple, safe, and infallible remedy for intemperance, which we advise every reader to use for himself. It is like the grace of God, to be had "without money, and without price," or at any rate, can be obtained by the poor as well as the rich; and the only obstacle that can prevent a cure, is the want of a resolution to follow the directions. The remedy is this:—Let each one for himself, immediately form the noble resolution, to ABANDON, ENTIRELY, THE USE OF ARDENT SPIRITS; and after the resolution is adopted, let each one **firmly** ADHERE TO IT FOREVER.

It is possible that our prescription may be, for a few days, attended with unpleasant feelings, a loss of appetite, and a slight depression of spirits; but many certificates could be produced to show conclusively, that a few weeks will end the pain and restore the patient to health and happiness. Indeed, instances have been known, in which the peace of families, of neighborhoods, and of whole communities, has been restored, in a short time, by an application of the foregoing remedy. And we doubt not, that should all our *universalist* brethren set the example, there would soon be an apparent improvement in the moral condition of our country. We would, therefore, press the matter home upon the consciences of all who profess to believe in a God of LOVE, exhorting, nay, *entreating* each one to make the experiment. A truly noble and praiseworthy undertaking is before us: let us then, one and all, as individuals, and as a body of professing christians, distinguish ourselves by "temperance in all things," and by thus setting before our accusers an example worthy of being imitated by all, secure peace to ourselves and our families. May Heaven enable you all to form and keep the holy resolution. One effort, one resolve of the mind, will secure a victory; and he who makes the attempt will be successful.

#### APOLOGY.

¶ We owe an apology to our patrons for delays in issuing our papers. Owing to the peculiar severity of the weather, our paper maker has been unable to furnish us as we could desire. Nothing that human exertions could do has been wanting on our part, to have this paper promptly executed and delivered; but the elements have been arrayed against us. We trust our friends will be ready to overlook the delays which have been unavoidable; while on our part we renew our pledge that no pains shall be spared to meet the expectations of our friends. We intend to have our papers in the mails the evening previous to the day of publication. Our subscribers are also informed, that where the 1st number of this volume may not have come to hand, it can be supplied by informing the Post Master, Buffalo:

## IMPORTANT TO OUR PATRONS.

Owing to an unexpected augmentation of the number of subscribers for this paper, and in view of the prospect of a still greater increase, we have concluded to make the following proposals to our patrons, viz.

Those subscribers living at a distance who have not found it convenient to pay in advance, according to the original proposal, shall be entitled to the fifth volume, by sending One dollar and fifty cents to *Julius Guiteau, Esq. P. M. Buffalo, N. Y.* on or before the fifteenth of February inst. We grant this farther indulgence, with a view to accommodate our patrons and save them expense.

Subscribers in the village of Black Rock, who have not paid in advance, can, by paying one dollar and fifty cents, either to the editors, or to S. H. Salisbury, before the middle of this month, entitle themselves to the same privilege.

Our patrons in this village, are informed, that the carrier, will present their bills with the sixth number, and if paid at that time no more than one dollar and fifty cents will be required; otherwise, the original terms, of the paper, as published in the imprint, will be adhered to.

The above notice is not designed to interfere with any special agreements made with our agents, or others, but is given for the purposes above stated.

Our subscribers may save expense in postage by having their papers sent *DOUBLE*. Where two subscribers live near each other, they can have both papers sent on one sheet, and cut them apart after they are received, which will save the postage on one number each week. Those who desire to avail themselves of this privilege can do so by giving seasonable notice. "*A penny saved,*" &c.

## MISCELLANY.

In the following remarks of the Recorder, of N. Y. there is much to admire. The inestimable privileges of our happy country are delicately hinted at in his address to the culprits, and could not fail, we should think, of making a deep and lasting impression on the minds of those unfortunate foreigners who had been tried and found guilty of an offence against those laws, the benefits of which might have been enjoyed by them as well as others. Like the law of God, those of our country are enacted solely with a view to secure the happiness of every subject, and render it impossible to be happy in transgression.—EDITORS.

John M'Donnough, William M'Elroy, John Gurrell, Edward Ward, Edward Quire, John Brown, Owen Carty, John Grone, and Patrick Waters were put to the bar. The Recorder addressed them as follows:—"You have been convicted of a riot and assault and battery.—You present a spectacle of wonder and astonishment to the Court. We are informed that none of you are natives of our country; that you have come among us in search of liberty and freedom of conscience and person. Here you enjoy that freedom which is our birthright, and equally with our own citizens, the benefits of our laws and institutions. If you are reclaimed by any foreign government, we will

not only refuse to deliver you up, but even go to war in your defence. As to what you honestly earn, no man can take it from you, and the fruits of your industry are secured to you, and your families. By the law of the land alone can your earnings be taken from you, and that law you have broken. By that law, in addition to the protection afforded you both in person and property, you are entitled to worship the Almighty in what way your conscience dictates. What more you would wish it is impossible to conceive. One would naturally suppose, that with the enjoyment of such advantages, instead of breaking the laws and creating disquiet among the citizens of your adopted country, you would be among the first to support and sustain them. In this country, we never have occasion to use the military power, because, in the great body of the people, there is always a willingness to preserve quiet and quell disorder. In a country where unequal laws exist—where one man is rolling in luxury on the hard earnings of his brother—where one may worship God and another may not, except in a prescribed, limited manner, such disorders are not surprising; but here, where the laws are impartial—where every man possesses a just and unalienable right of freedom—a right enjoyed in its most sacred extent, such conduct as that of which you have been guilty is really astonishing."

After some few more remarks to the same effect, the Recorder proceeded to sentence all but Brown and M'Elroy to three years confinement in the penitentiary. Brown and M'Elroy, in consideration of their families, were discharged, on recognizances of two hundred and fifty dollars to keep the peace for one year.—M'Gee, the watchman, is still dangerously and doubtfully ill; and the Recorder stated that should death ensue, they would yet be tried for their lives.

## EXTRACT.

"Nay, so blind is *opinion-zeal*, that some good Christian Pastors will not scruple to tell you, they could find no joy in their own state, no strength or comfort in their labors of love towards their flocks, but because they know, and are assured from St. Paul, that God never had, nor ever will have *mercy on all men*; but an unknown multitude of them, are, through all ages of the world, inevitably decreed by God to an eternal fire, and damnation of hell; and an unknown number of them to an irresistible salvation.

Wonder not then, if the *inquisition* has its pious defenders; for *Inquisition cruelty*, nay every barbarity that must have an end, is *mere mercy*, if compared with this doctrine. And to be in love with it—to draw sweet comfort from it, and wish it God-speed, is a love that absolutely forbids the loving (of) our neighbor as ourselves, and makes the wish that all men



might be saved no less than a rebellion against God.

It is a love with which the cursed hater of men, would willingly unite, and take comfort; for could he know from St. Paul, that millions and millions of mankind are created and doomed to be his eternal slaves, he might be as content with this doctrine, as some good preachers are; and cease *going about as a roaring lion, seeking whom he may devour*, as knowing that his kingdom was so sufficiently provided for, without any labor of his own.

Oh, the sweetness of *God's election*, cries out the ravished Preacher!—Oh, the sweetness of *God's reprobation*, might the hellish-satan well say, could he believe that God had made him a *free-gift* of such myriads, and myriads of men of all nations, tongues and languages, from the beginning to the end of the world, and reserved so small a number for himself!

This is the blessed fruit of the imputation doctrine. What a complaint and condemnation is there made in scripture of those who sacrificed their sons and daughters to devils? And yet this reprobation doctrine, represents God as sacrificing myriads of his own creatures, made in his own image, to an everlasting hell. There is not an absurdity of heathenish faith and religion, but what is less shocking than this doctrine; and yet so blindly are some zealous doctors of the gospel bigotted to it, as to set it forth as the glorious manifestation of the *supreme sovereignty* of God. My friends let any old woman preach to you, rather than these doctors!"—*Letters to Wm. Law*, L. 3. P. 57.

#### NEWS OF THE WEEK.

**Holland Purchase Convention at Buffalo.**—On Wednesday next the 6th inst. a Convention from such towns on the Holland Purchase as may have thought proper to attend to the request of the late meeting at Lockport, will be held at Rathbun's Eagle Tavern, Buffalo, to take into consideration the situation of the settlers generally who reside upon the Holland Purchase. The embarrassed state of many of the settlers on this fruitful tract of country, would need an explanation to those without the purchase; which can be easily known and readily given, to any who will take the trouble to examine into the relations between the settlers and the Holland Company. Every town ought to be represented by the best talents it can command.

The sufferings of the Greeks, in defending themselves against the superior force of their cruel and ferocious tormentors, seems once more to expand the hearts of many of our countrymen. Very considerable sums in money, clothing and provisions, have already been received by the Greek Committee in New York.

Ineffectual attempts have been made in Massachusetts and Maine, to elect Senators in Congress. The two houses in each state not agreeing.

A most distressing fire occurred last week in the city of Alexandria, district of Columbia. More than 50 houses were destroyed, and property to more than \$150,000 was consumed. Congress, acting in their territorial character over that district have made a donation of \$20,000 to the sufferers.

**Affecting Circumstance.**—On the 1st ult. the dwelling house of Mr. Isaac Serine, Hector, Tompkins co. was burnt to the ground; two of his children perished in the flames. Mr. Serine and his wife were spending the evening at a certain neighbor's, and had left six small children who had gone to bed. One of whom, a boy of about 12 years of age, was awakened by the smoke which filled the house; he immediately got up and proceeded to an adjoining room, and succeeded in getting out of the house three of his little brothers and one sister. He then returned to the room he had slept in, where he had left a little brother about three years old, in the bed he had occupied, to take him out; but the flames had made great progress; the bed and clothes were all on fire, and he struggled with the all-devouring element to rescue his brother to no purpose, until himself was burned to such a degree that his skin peeled off. It was a cold and boisterous night, and he, entirely naked, proceeded to the nearest neighbor's house, the blood marking every footstep. He survived only until next morning. This is another awful warning to parents who leave small children alone.

**The Theatre.**—The N. Y. Advocate states that 10,000 dollars are expended a week at the theatres in that city. This does not include slings, juleps, coffee, pies, &c. Thus in six months more than \$60,000 will be expended at the theatres in one city, and thousands of youth will be ruined. "Vice, in every form lives and moves, and has its being, in the purlieus of a theatre."

**Accident.**—The Montreal Courant of December 26, says—On Thursday last, five Indian females, belonging to the Caughnawaga tribe, embarked in a canoe at La-hine, for the purpose of crossing the river, and joining their families. It is supposed that the current was so very strong as not to allow the women to bear up against it with their paddles, and that they were drifted down the river, as the canoe was afterwards found at the foot of the Lachine rapids, with its bottom upwards. A gentleman who was at the Indian village on Monday, informs us that nothing has been heard of those unfortunate passengers since their embarkation, there is consequently no doubt entertained of their having been upset in the rapids, and drowned.

A few days ago the house of Mr. Robert Anderson, at St. Catharine's, about twelve miles from Niagara was burnt down. The fire commenced while the family were asleep, and before they could be removed, Mrs. Anderson and one of her children perished in the flames.

**Waste of Time.**—"It has been discovered," says President Lindsley, in an address lately published, "It has been discovered at length, what indeed was always sufficiently obvious, that a boy need not be kept at school eight or ten years, to learn to read his primer, write his name, cipher to the rule of three, and to hate books and learning for the rest of his life. It has been discovered that boys may in three or four years be taught a hundred fold more, by skilful teachers in a skilful way, than their fathers ever dreamed of learning at all. This is the grandest discovery of our age. It will do more to meliorate the moral, physical, and political condition of mankind generally, than all other means ever yet devised."

**MARRIED.**—In Clarence on the 18th ult. by J. Wiltse, Esq. Mr. Charles Utley, to Miss Elizabeth Hunt, all of that town.

In Erie, on the 24th ult. by the same, Mr. Joel Gallup, of Clarence, to Miss Sarah Hunt, of the former place.

At Black Rock, by the Rev. Mr. Fillmore, Mr. Charles H. Saxton, to Miss Elizabeth M. Lester.



### OBITUARY.

**DIED**—At Pembroke, on Thursday, 25th ult. Doct. JAMES EVERETT SEAVER, in the 40th year of his age.—If any thing should be urged against the custom of recording in ordinary cases, the virtues of the dead, an excuse may be found for this notice, in the character and pre-eminent excellence of the lamented Dr. J. E. Seaver. It is unnecessary, and would be unbecoming in us, to attempt to add any thing to the worth of such a man; for his integrity, his moral uprightness, his superior intellectual endowments, as well as his amiable and conciliating deportment through life, will live without our aid, in the remembrance of all who knew him, as long as virtue, religion and morality, shall be venerated or cherished in the hearts of mankind.

Doct. James E. Seaver, was the eldest son of Mr. William Seaver, by his first wife. His truly excellent mother was the only daughter of Mr. Andrew Everett, and sister of the late Mr. Linus Everett, who died at Niagara Falls July 19, 1825. The subject of this notice was born at Middleborough, Mass. on the 15th of October, 1797. During his infancy his parents emigrated to Vermont, and afterwards removed to Hebron, N. Y. where he studied his profession with Dr. Darrow. Soon after his marriage, he removed to Pembroke and commenced the practice of medicine; but was soon compelled to abandon it on account of a chronic rheumatism, which brought on other complaints and terminated his earthly existence. He was uniformly upright in all his dealings, sincere in all his professions, and exemplary in his walk and conversation. His integrity was unimpeachable. He was an honest man.

His early religious principles were Calvinistic; but from reading the scriptures and investigating the important subject, he became a Universalist. He was an able advocate of the doctrine of a full, free and universal salvation of the whole world, for many years. He was not only a devout professor of the doctrine, but he lived according to its requirements. His faith was firm, and his hope unchanging. His arguments in support of his principles were characterized by sincerity and clearness; and though not always productive of the desired effect, were nevertheless well calculated to produce conviction in the intelligent mind. He possessed a vigorous and discriminating mind, which enabled him to detect and expose the follies of mankind, and to discover the intrinsic worth of men and things. He judged not from outward appearances, but formed opinions from facts. In the full exercise of reason he beheld the approach of death with composure, and left the world without regret. He realized in the trying hour, the efficacy of his faith, and has left an example of the comforts to be derived from a well grounded hope in the goodness and impartial love of our heavenly Father.

His funeral discourse was pronounced, in compliance with his request expressed a short time previous to his death, by the senior editor of this paper, before a very numerous, attentive, and highly respectable auditory, who attended to pay their last tribute of respect to a worthy man and useful citizen. Thus has terminated the earthly career of one whose loss we sincerely deplore, but whose "pains and woes, and griefs, and fears," as we humbly trust, are forever o'er. These remarks are made by one who was hon-

ored with his confidence and esteem, and who can never forget his virtues and intellectual worth, while reason holds an empire in the mind, or friendship dwells within his breast.

In this village on the 21st ult. Mrs. Mary, consort of Mr. Elisha Delano, in the 61st year of her age. She had been a firm believer in the salvation of all men for about 40 years, and proved by her example while living, and resignation while dying, that her faith was as an anchor to the soul, both sure and steadfast. She has left behind her, to mourn her loss, a husband and seven children, with whom all can sympathize, who knew her worth.

At sea, Lieut. H. Dulany, of the U. S. Navy.

At Lockport, Mr. John Tucker, merchant, aged 26.



### Poetic Department.

#### THE STILL SMALL VOICE.

The Whirlwind pass'd by in the pride of its might,  
And the dark cliffs of Horeb were shook with affright;  
It shriek'd in the forest, it peal'd in the air,  
But the prophet moved not, for the Lord was not there.

Then hard on the wind came the earthquake's wide shock;  
And reel'd the whole mountains, and shook every rock;  
The sons of the mountains grew pale in despair,  
But the prophet was silent, the Lord was not there.

Bright blaz'd o'er the mountain a column of fire,  
And the beasts of the forests in terror retire;  
But the wreath of the flames as they curl'd in the air,  
Were unseen by the prophet, the Lord was not there.

Then a voice through the gloom, softly murmuring stole;  
It breath'd inspiration, it thrill'd thro' the soul;  
It was heard in no thunder, was seen in no glare,  
But it spoke to the heart, for Jehovah was there.

F. P.

#### HUMAN LIFE.

I stood by the towers of Ardenveile,  
And the bells rang out a joyous peal,  
Loudly and merrily rang they then,  
O'er field and valley, and sylvan glen;  
And each cheek look'd bright as the blush of the morn;  
And each voice sounded gay as the forester's horn,  
And each heart was glad—for an heiress was born.

I stood by those time-worn towers again,  
And prancing forth came a gallant train;  
There was a priest in his robes of white,  
And there was a maiden lovely and bright,  
And a gallant knight rode by her side,  
And the shouts of joy sounded far and wide—  
For the heiress was Rudolph De Courcy's bride.

And again by those portals proud did I stand,  
And again came forth a gallant band—  
And I saw that same priest, but sad was his pace,  
And I saw that same Knight, but he shrouded his face!  
And I saw not that maiden in beauty's bloom,  
But a shroud and a bier, and a sable plume—  
For the heiress was borne to her forefather's tomb.

And such is human life at best—  
A mother's—a lover's—the green earth's breast—  
A wreath that is form'd of flowrets three,  
Primrose, and myrtle, and rosemary—  
A hopeful, a joyful, a sorrowful slave—  
A launch, a voyage, a whelming wave,  
The cradle, the bridal bed, and the grave.

L. S. EVERETT AND T. FISK, EDITORS.  
SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 6.]

BUFFALO, SATURDAY, FEBRUARY 10, 1827.

[Vol. V.]

### THE EXPOSITOR.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

#### PARABLE VI.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be which find it." Mat. vii. 13, 14.

This parable is frequently used to support the most disgusting and unseemly point in the doctrine of endless misery. It is thought or pretended, that it proves the notion, that but a very few of the human family will be saved, while thousands will go down to eternal ruin and hopeless despair! It has not only been said that such is its meaning, and such the fact taught us by it; but it has been mixed in with the devotions of christians and sung in the congregations of the faithful for time out of mind. We meet with the abhorrent sentiment even in our psalm books, and in our collections of sacred music. Dr. Watts, has the text thus paraphrased:

"Broad is the road, that leads to death,  
And thousands walk together there;  
But wisdom shews a narrow path,  
With here and there a traveller."

Now the mind cannot conceive an idea more appalling than that usually associated with those words. We can advert to the early impressions of our childhood, and recollect what were then our emotions on reading or hearing them pronounced. Imagination would at once survey the countless throng of the unconverted, travelling onwards to an awful hell, where were waiting a host of infernals, ready to inflict immortal pains upon the souls of the reprobated! God, the angry Judge, whose irresistible decrees had brought about the direful result, was imagined to be seated on a throne of "clouds and darkness," assenting to their dreadful doom; and a little company of good, orthodox people, perched on the lofty battlements of heaven, smiling at the irretrievable ruin of their neighbors and friends! Along the narrow road, was "here and there" a solitary individual, climbing the hill of "Difficulty," so quaintly represented by the immortal John Bunyan, with his head "bowed down like a bulrush," and his soul beset with a thousand temptations!..... But blessed be God, those cruel delusions have been eradicated from the mind, and we are now at liberty to investigate the subject for ourselves.

It has long been a mystery to us, how the

CALVINISTS can think that the parable under consideration affords any proof of the correctness of their doctrine. They strenuously maintain that the number of the elect is so "certain and definite, that it can neither be increased or diminished;" and of course the number of the reprobated is equally certain. If this be true, we should like to be informed of any propriety in our Saviour's exhortation, "enter ye in at the strait gate." Did he, as a Calvinist, believe that the number of the elect could not be increased? If so, why did he play upon the words, by exhorting them thus? Or if he, as God, knew that a certain definite number were, in the councils of eternity, "passed by, and ordained to dishonor and wrath for their sins, to the praise of his vindictive justice," why did he exhort his hearers to turn towards heaven—and, by so doing, violate the determination of the most high?

We are naturally led to inquire, what there is in the text, to uphold the doctrine of endless misery. It will probably appear, on examination, that the only evidence of such doctrine is in that part of the parable, which alludes to destruction. There is certainly nothing else that can be understood to mean any such thing.—Let us then examine the foundation of the common opinion on that part of the text.

"Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." The question now is, does the word "destruction" literally signify the future endless misery of those who travel the broad road? This will not be pretended. The word is not used to convey any such idea. Destruction is the state of being destroyed, and conveys no idea of endless continuance of being or existence. But is it not used in the scriptures to express the endless wretchedness of sinners? We answer, no. And in the absence of all proof of the affirmative we shall content ourselves with quoting a few passages illustrative of the scriptural meaning of the word.—See Hosea xiii. 9. "O Israel, thou hast destroyed thyself; but in me is thine help." In this instance, nothing more could be intended than that the people of Israel had rendered themselves miserable in time, by this departure from the statutes of the Lord. They were neither eternally damned, nor totally annihilated. Job, x. 5. "Thine hands have made me, and fashioned me round about; yet thou dost destroy me." The afflicted Job, in this

passage, refers only to the severe distresses he was caused to endure, and not to endless misery or the pains of another world. These quotations are enough to establish the fact that the word destroy, or destruction, are equivocal; which is all that is required in the present instance. For the word being evidently equivocal, renders it indispensably necessary for the advocates of endless misery, or of annihilation, to prove that in this passage it means what they have said it does, or to admit the truth of our constructions.

But how does the common opinion of this text agree with the great plan of salvation as revealed in the scriptures? Are thousands to be damned and but here and there one who shall be saved? In other words, is that imaginary devil, who is represented as an enemy to God and all righteousness, to people his infernal dominions with millions, while heaven is to be thinly inhabited, or the abode of a few? Has Almighty God given existence to a being over whom he has no control? Has Jesus bled and died almost in vain? Is he who undertook to destroy death and the devil, to be defeated at last, and compelled to have his ears saluted with the boastings of the devil and the screeches of the damned to all eternity? If it can be proved from the bible that MANY shall crowd the gates of Zion, and raise an anthem of eternal joy, the common opinion of the text will be exploded. Let us search the scriptures.

See Isa. xlv. 23, 24. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear; Surely shall say, in the Lord have I righteousness and strength." Chap. xxv. 6, 7, 8. "And in this mountain [Zion] shall the Lord of hosts make unto ALL PEOPLE a feast of fat things, a feast of fat things full of marrow, of wines on the lees well refined: And he will destroy in this mountain the face of covering cast over all people, and the vail that is spread over all nations: He will swallow up death in victory; and the Lord God will wipe away tears from off ALL FACES; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Chap. liii. 11. "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant JUSTIFY MANY; for he shall bear their iniquities." See also, Rev. vii. 9, 10. "After this I beheld, and, lo! a GREAT MULTITUDE, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying SALVATION TO OUR GOD, which sitteth upon the throne, and unto the Lamb!" See also Rev. v. 13, "And every creature which is in heaven and on earth, and such as are in the sea, and all that are in them heard I saying,

BLESSING, HONOR, GLORY, and power, unto him that sitteth on the throne, and unto the Lamb for ever and ever." Now, it will be admitted that the foregoing passages refer to the eternal concerns of another world; and we demand, are we in view of such declarations and assurances, to conclude that but "here and there a traveller" will find the way to heaven? A reply in the negative would be preposterous. The character, promises, and oath of Jehovah, forbid that we should understand from the text under consideration any such thing.

It remains, therefore, only to be said, that this parable refers to the condition of the world when our Saviour was on earth, and forcibly illustrates the proneness of mankind to travel, with the multitude, in that road which leads to woe and wretchedness here below. We would, therefore, caution the reader against being deluded with the futile hope of happiness in transgression; and hope to be pardoned for saying, that possibly, many who trust in themselves that they are righteous and despise others, may find that they are travelling the broad and downward road to destruction and misery.—The way of wisdom is truly narrow and strait; but it is strewn with flowers. Alas! how few there be that find it! But O, how joyful the hope, that the time will come when all ransomed creation shall swell the note of eternal gratitude, and cause the arches of heaven to reverberate with the anthems of everlasting praise.

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### CXXXVII. PSALM, 1 VERSE.

*"By the Rivers of Babylon, there we sat down, yea, we wept when we remembered Zion."*

Nothing on earth has been so dear to good men as Zion. Its name is pleasant, and sounds with rapture in the ear of the man of God. The first place where Zion is mentioned, is, I believe, in ii. Samuel, v. 7.—Nevertheless, David took the strong hold of Zion: the same is the city of David.

It is mentioned to this effect in i. Kings, viii. 1.—where it is said, "Then King Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion." Thus Zion originally signified that part of Jerusalem which was taken from the Jebusites, and was styled the city of David or Zion.—In the reign of Solomon, who succeeded David, the Temple was built in this place; so that this Temple with all its legal rites, and all the spiritual good things, which it prefigured, were comprehended under the general name of Zion.

Thus, to this place the tribes of Israel went thrice a year to worship. It is thus paraphrased by Dr Watts:

"To Zion the whole nation came,  
"To worship thrice a year."



Thus having shown what is generally meant by Zion, and the original signification of the word, we proceed to shew that Jerusalem, Temple, and Church, are comprehended under the word Zion, as is proved from ii. Kings, xix. 31, and Psalms xi, 6, and ix, 11, and xiv. 7; and Isaiah i. 27, and xi. 3, ix. 14, and above seventy other places.

In farther remarking on this subject, I shall consider, 1. That Zion in its enlarged signification, is very dear to men of piety.

2. The adversity and trouble of Zion, causes such men to weep.

1. That Zion in its enlarged signification is very dear to men of piety.

This was the case with the Jewish Church. Nothing was so dear to the Jews, as the worship of God in his Temple. Although that dispensation was dark compared with the present; yet it was precious and a great manifestation of divine light and love. Here the law was read and explained; here the nation united in prayer; it was the place where prayer was wont to be made; it was the place which God had appointed for his worship; here God revealed his glory and the tokens of his regard to the Jewish nation, and here the solemn vows were made and performed.—Every thing which could render such a dispensation glorious, centered in this Mount Zion where the Temple was built, and where the ark abode. The natural situation of Zion was very beautiful. Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north. But that which rendered Zion so dear to pious men, was the presence of God, and his ordinances, the Temple and the Ark of his Covenant. Thus we read, cxvii. Psalm, from the 2d; to the 9th verse, inclusive. "Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compacted together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.—For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." Thus Zion, Jerusalem or the Church was dear to the pious among the Jews.

The article Zion is applicable likewise to the Christian Churches. This is called Mount Zion the city of the living God. Heb. xii. 22. The Jewish Church may be termed the legal, but the Christian Church the gospel dispensation. The former may be called the type or shadow; the latter the anti-type or substance; consequently, the glory of the christian dispensation must excel that of the law, as much as the substance does the shadow. Hence, if Zion as comprehending the Jewish church and Temple worship, was dear to pious men, much more dear is the Gospel system to men of the same character. The reason is, that that dispensation had no glory compared to that of the gospel which excelleth. Thus pious men among the Jews were waiting for the consolation of Israel, i. e. for the coming of Christ and the blessings of the gospel; and

when this was seen by faith, they rejoiced in it as Abraham did; and when they saw its accomplishment in part, as Simeon did, they were ready to depart in peace. In believing, men rejoice with joy unspeakable and full of glory. They go on their way rejoicing. Thus Zion as meaning the Christian church, is dear to its friends.

2. The adversity and trouble of Zion causes such men to weep. Thus, when Jerusalem and the first Temple were in ruins, the pious captives in Babylon wept and hung their harps upon the willows. Thus, when the Christian church has been in adversity, its friends were called to mourning. Christ in his answer to those, who asked him why his disciples did not fast, declared that the children of the bride chamber could not fast while the bridegroom was with them, but said the day should come when the bridegroom should be taken away, and then they should fast; which is saying that though christians will rejoice when the manifestation of Christ is clear; yet in a day of darkness they will mourn. There are three distinct states when the church may be said to be in adversity and trouble.

1. When persecution arises. 2. When life and vigor in religion declines. 3. When false doctrine prevails. As to persecution it will never be a real injury unless we give way to the fear which it excites. I rather view it as a blessing than otherwise, for blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake! We must always be careful to suffer for righteousness' sake, and then persecution will not injure us.

If we suffer on account of our declensions as to the life and vigor of religion, we have none to blame but ourselves, and against this we must watch and pray. As to the prevalence of false doctrines, we must be very cautious not to embrace them ourselves, and in detecting them in others, uprightness of intention, force of argument and firmness mixed with prudence, are indispensable on our part, if we hope to succeed. Patience, likewise, will be necessary in order to reclaim the erroneous. But are errors to be found in the christian church? Undoubtedly there are. The Romish church, from which the Protestants separated, was corrupted exceedingly not only in doctrine, but in discipline and manners. The Protestants have reformed in many things, but yet retain many popish errors, and every departure from the simplicity which is in Christ; is matter of grief and trouble to all who have their senses exercised to discern the truth.

The errors to be found in the doctrine of the churches in our land are, total depravity of infants; the impurity of sin; the election of some to endless life; and reprobation of the rest of mankind to endless misery and perdition; the doctrine of the infinite atonement of Christ to satisfy divine justice and render God propitious to the elect; the doctrine of means to obtain eternal life; the doctrine that men must be willing to be damned in order to be saved; the doctrine that sin originated in heaven, by which a part of the holy Angels became devils; and lastly, that God was a wrathful being, hating sinners and being changeable. These are the leading errors in the Protestant churches, and the practice to which they lead is as dis-

agreeable as the doctrine. No wonder that the eyes of mankind begin to be opened in reality, to see the absurdity and inconsistency of such doctrines and to weep when they remember Zion: If the Jews in their captivity in Babylon wept when they remembered Jerusalem in her ruins, how much more reason have we to weep when we see our spiritual Jerusalem, our Mount Zion and city of the living God laid in ruins by doctrines so pernicious? I shall only remark at present, (for I intend to examine these false doctrines in future numbers) that the most grievous of all the calamities which ever befel the Church is that which is comprehended under the false notions of God and his revelation.

That all human creatures are born totally polluted with sin; that sin is infinite, and requires an infinite atonement, &c. &c. &c. are doctrines so incompatible with reason and revelation, that they have caused multitudes to triumph in infidelity, while the humble and contrite christian has mourned in secret, hung his harp upon the willows, and by the rivers of adversity and sorrow, has wept when Zion was remembered.

T. G.

### IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### CONGRATULATION.

We are happy in having it in our power to state that our father in the faith, the former editor of this paper, has commenced writing a series of numbers for the *Advocate*, the first of which appears under the signature of "T. G." in this number. When he retired from the field some months since it was expected that his health and circumstances would be such as to enable him, occasionally at least, to contribute to our columns; but Providence had ordered it otherwise. His protracted silence, however, has only tended to make us thankful for what he will now, if it please Heaven, contribute for the edification of the public.

We should be chargeable with ingratitude if we should refrain from making an ingenuous acknowledgment for the liberal encouragement afforded us by our brethren, which enables us to do something towards alleviating the cares of our aged brother, in return for his useful labors. We take no merit to ourselves in relation to the matter—our PATRONS, have put into our hands the means, & if we are faithful, they will receive the reward.

The experience, biblical knowledge, and candor of brother Gross, ensure to the christian reader an intellectual repast in his productions, which we are anxious to furnish, if any means within our reach enable us to make an honorable return to the donor. The task would indeed be delightful to us, could we strew his path with flowers, and under God be the means of dispelling every cloud that could obscure the brightness and glory of his declining sun.

So long as health and circumstances permit him to furnish for each number, a dissertation on some important subject, we shall appropriate to his use the department under the head of "GOSPEL ADVOCATE;" while that of IMPARTIAL INVESTIGATOR, will be occupied by ourselves and devoted to the various subjects that may appear to concern the cause of truth. Thus we shall

pursue a plan, which will lead us on to the attainment of our object, without exposing us to just censure for not attending to all the various subjects which concern the interests of Zion.

EDITORS.

### SOCIETY MEETING.

On another page will be found a notice of the annual meeting of the Universalist Society in this place, to which we would bespeak attention. And we hope to be excused for doing so, as well as for the following observations.

It need not be mentioned that there has been a want of attention in the friends of truth in this place, to the great concerns of the kingdom of Christ; nor shall we attempt to conceal that which is so apparently reprehensible. We take no exceptions to the charge, ourselves; but are willing to bear a part of the censure.

It is apparent, that there has been a neglect on the part of the proper officers in organizing the society.—Had the proper steps been taken, we might, at this time, have had a large and respectable society, under gospel regulations. But no pains has been taken to effect so desirable an object; and believers are scattered like sheep, without a fold or shepherd to protect them.

It is also evident that now is the time to retrieve, by united exertion, what has been lost by former inattention to the subject. The clouds are dispelled—the storm is over and past, and the citizens of Buffalo are beginning to see the fallacy of error. The hour of adversity has tried the friends of truth, and popularity has enlisted in her motley train unworthy professors, whose aid is but a detriment to the cause. It is confidently believed that if the proper steps are now taken, a society of more than one hundred respectable and religious persons can be collected in this town within the term of one month.

It appears highly probable to the writer of this article, that unless something is *now* done, the cause must inevitably languish and die. The period is an eventful one, and is pregnant with events of no ordinary consequence to universalists and universalism. A zealous co-operation amongst the brethren will secure the object in view; while perhaps the loss of a day may be fatal to our hopes.

With the foregoing facts before us, we would appeal to the candor and good sense of every universalist concerned; yea, to the hearts of every brother or sister in the faith, and ask, **WHAT SHALL BE DONE?**—Shall we deny ourselves the privilege of worshipping God according to the dictates of our consciences? Shall the friends of Zion be told that we perish under slothfulness? Shall our children be deprived of social religious meetings, or be compelled to hear the pernicious theories of error? Shall we tamely submit to have the finger of scorn pointed at the cause we have professed to love? or shall we have a name to live, while we are dead? Would it not be better to arise in the majesty of truth and do our duty to God and one another?

Since writing the above we have received a communication on the same subject, which supercedes the necessity of what we had intended to suggest for the consideration of our readers in this village. We refer those who feel interested, to the article under the signature of "Jahleel," on page 45.



[For the Gospel Advocate.]

TO THE EDITORS :

On looking over the last volume of the Advocate I found a notice for the annual meeting of the universalist society in this place, for 1826, which apprised me of the approach of the time for another annual meeting. Being sensible that as yet but very little has been done towards establishing the cause of truth in this village, I here undertake to suggest a plan for the establishing of a society, and society government, in this place.

I have been informed, that there is a society established here according to law, which is the first step towards the object in view. At the next meeting, which I hope will be well attended, there ought to be officers appointed, who will be faithful to discharge the duty imposed upon them; and it is presumed there are some among us who would be willing to do all that could be required of them. After this step has been taken, a committee might be appointed, whose duty it should be to draft bye laws for the government of the society, and report the same to the society, at some meeting at no far distant time. At such meeting, which of course will be an extra one expressly for that purpose, the society might be completely organized and prepared for business. Then let the society appoint a standing committee, whose duty it shall be to ascertain how many, suitably qualified, are desirous to become members, and let the proper steps be taken for their admission. If this or some similar measure should be adopted, I do not doubt that a very respectable society could be collected together in a short time, which would add much to the happiness of all sincere believers.

I have reasons to believe that there are many in this village who feel it to be their duty to come into some regulation like the one above hinted at; and in Black Rock, and other places in this vicinity, I know of a number who would cheerfully unite with us in such an undertaking. Hoping yet to witness the increase and final success of the good cause of eternal love and peace, I am, brethren, yours, &c.

JAHLEEL.

Buffalo, Feb. 5.

#### THE MORAL TENDENCY OF THE CALVINISTIC DOCTRINE OF CONVERSION.

If there be any truth or any value in the doctrine, it must carry with itself an unfailling testimony. That is, persons under the arbitrary operations of the Spirit, must have infallible means of knowing the fact, that they may not be deceived by their own imaginations, and be led into a false and dangerous security. An irresistible influence of the Deity is in all respects miraculous, and as such must operate with violence on the established laws of the human constitution, which cannot be mistaken. And yet what has been the test to which appeals have universally been made? Has it not been certain impressions, emotions, feelings, transports, and ecstasies, which are usually the growth of a warm imagination? Has there ever been an instance in which appeals have been made to the understanding? Has any one ever made it appear, that his intellect was enlightened, his judgement improved, or his wisdom

increased by the irresistible agency of the divine Spirit? No. How is it then that the Spirit of God always acts upon that quality of our nature, which, of all others is the most fallible, fluctuating and deceptive? The very same effect, and to their fullest extent, which are urged as a proof of divine interposition, are frequently produced by natural causes, and exist where there is no renewal of heart, or reformation of character. Is it credible, that the Supreme Being descends into the heart of men with a miraculous agency of his Spirit, without giving them at the same time light and power to judge between his operations and the deceptions of a heated imagination?

You will say, probably, that such persons as are really the objects of this agency, are never without a conviction, which with them amounts absolute certainty. I am aware this is asserted by many who are sincere, and have a confidence in the reality of their impressions. But in my mind, no stronger proof can be given of the fallaciousness of the doctrine. In the first place, their convictions come through the feelings and the fancy. And then, these persons are by no means always distinguished for more than ordinary purity of morals, or warmth of piety: so that it has been said with too much truth, by a writer more distinguished for his genius than his piety, "if we are told a man is religious, we still ask, *what are his morals?*" And last of all, these persons often have totally opposite opinions respecting some of the most important articles of christian truth, which they all profess with equal confidence to receive from a divine illumination. But the spirit of God can dictate only truth, and truth is always the same. With what encouragement can we rely on the convictions of those, who with equal sincerity and confidence, make contradictory assertions? When it shall happen that all persons who profess to have immediate aid from above, to free them from sin, and enlighten them with truth, shall be found uniformly more zealous in doing the deeds of piety and love, than other christians of humbler pretensions; and when they shall agree in reporting the truths, which they have received from the instructions of the Spirit, so far at least as to avoid contradictions and inconsistencies, they will exhibit better reasons for believing themselves actuated by the irresistible agency of the Spirit of God.

Again, if a change is thus miraculously wrought, how does it happen that in such a great number of instances the effect soon dies away? Look around among those who have been the subjects of what are commonly called religious revivals, and observe how large a proportion return in a short time to their former condition and habits. The most zealous, confident and ecstatic, will frequently be among the first to sink back to the apathy, from which at one time they imagined themselves

to have been raised by the special agency of the Holy Spirit. Will you say that such are not truly converted, or that they resist the spirit? The first is certain, but of the last who is to judge? The person who falls away, is as certain of being under a spiritual influence, as any one who retains this conviction for years, and even through his whole life. But falling away is a proof that he was deceived. Very true; yet if one may be deceived for a month or a day, so may another as long as he lives. Hence it is the very excess of presumption to set up any pretensions, or make any assertions in the case.

Nor ought any one to rely on this kind of influence, till he can prove that the days of miracles have never ceased. Conversion upon calvinistic principles, is as much a miracle, as it would be to stop the sun in its course, or raise the dead to life. But as no proof can be advanced, that miracles have been wrought since the time of the Apostles, even for great purposes, such as promoting the divine dispensations, or the general interests of mankind; where is the humility, modesty, or good sense of any man's pretending, that the Supreme Being has condescended to change the course of nature in his behalf, especially when the same argument, which he uses to convince himself of this fact, is used with equal assurance by others, who are confessedly deceived? \* \* \* \*

The tendency of a doctrine is best ascertained by regarding its effects where it has the greatest power of action; and if we trace back the chequered history of the Church, it will present us with little which we could desire to remember respecting the moral code of those sects, which have made the theory of a miraculous conversion a leading point of their belief.

History also affords a dismal picture of the deplorable effects of this doctrine, in the annals of fanaticism. Men have gone mad in the belief that their frenzy was the inward workings of the Spirit of God. Next have come murders and rapines, persecutions and tortures, hatred and malice, and every detestable vice which could disgrace human nature and demoralize society. Keep within the compass of the Reformation, and run through the records of fanaticism from the patricide of Alphonsus Dias, to the piteous delusions, which in recent times have bewildered the followers of Huntingdon, Brothers and Southcott. The madness of Muncer, Stubner and Stork, who kindled a civil war in Germany, sacrificed the lives of many credulous followers, and committed the greatest excesses under the pretence of being actuated by a divine impulse; the wild reveries which broke out in so many shapes of intolerance and cruelty during the reign of the unfortunate Charles, and the existence of the Commonwealth; the ravings of Muggleton and Reeves, who declared it to be the unpardonable

sin to reject what they called their spiritual message; the scorning zeal of the Puritans, which was ready to burst out with its consuming fires upon all who did not profess to seek the Lord under the same influence as themselves,—these facts and events with numerous others of a similar nature, have been so many practical illustrations of the doctrine of conversion by an irresistible agency of the divine Spirit.

Now we frankly confess we cannot receive a doctrine as coming from God, not a trace of which we can find in the scriptures, which is so fallacious in the testimony it gives of a divine origin, which is so defective in its practical tendency, and which has actually been made an instrument in bringing down the greatest disorders, evils, and wretchedness upon the church and upon society. The only authority on which it rests, is the testimony of individuals. And in what does this consist? It appeals to certain emotions, feelings, and frames of mind, which may come as readily from rational and mechanical, as from spiritual sources. Speaking of the particulars of this testimony, the eloquent James Foster observes, "They give a handle to every wretched enthusiast to impute his ravings, and follies, and wild starts of imagination, to the *spirit of their living God*. And thus they consecrate delusion and imposture, and if these be of a licentious and impure tendency, enable them with the more ease to extirpate the natural seeds of virtue, and corrupt the morals." *Sparks.*

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### SEPTIMIUS A.

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" Prompt to improve and to invite,  
" We blend instruction with delight."

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[From the Christian Intelligencer.]

The bleak wind blew wildly; the falling clouds of snow and hail had nearly obscured the pathway, and, overcome with fatigue and cold, Mr. and Mrs. D. gladly availed themselves of the first opportunity that presented to introduce their trembling frames into some human habitation. The house did not, it is true, appear very inviting, though it evidently was once the abode of wealth and grandeur. All, around the shattered dwelling, tho' it spoke of former glory, afforded not a very encouraging hope of good entertainment now. But necessity sometimes makes us thankful for what good fortune would despise, and is frequently the parent of much real advantage. At first Mrs. D. hesitated; but yielding to the advice of her husband, and anxious to comply with the innocent entreaties of their eldest child who seemed to suppose that every house must of course permit the same protection and the same comforts which were enjoyed at home, she perceived his arm, and prepared to accompany him to the door.

There arrived, Mr. D. raised his benumbed



hand and gave three distinct knocks. All was silent. No appearance of human beings was discovered, save the astonished voices of a number of children, who suddenly rushed to the windows, nearly darkened with shingles and hats, contending with each other for a spot to place their eyes upon. He knocked a second time but obtained no reply. Mrs. D. nearly discouraged, would have returned to the sleigh: but resolved to enter if possible, Mr. D. knocked again more violently than ever, turning his eyes at the same time towards the peopled window, exclaiming—do let us come in, we are perishing with the cold! “Come in,” exclaimed a female voice in a low and reluctant tone. They pressed open the door and entered.

Every thing within seemed to speak of ruined wealth and ruined happiness. The floors and ceilings, however, together with the few remaining pieces of furniture appeared to be neat—so far as it was possible to make them so—and furnished undoubted evidence of the industry and care of the mother.

They were received by an intelligent looking female, whose eyes seemed to be swollen with tears and whose countenance expressed not a little mortification. She offered each a chair—poor woman, she had but three in the house—and invited them to draw towards the fire, or rather the place where the fire should be. The bare-footed and half-naked children gathered around their little girl, seated as she was upon a block of wood, and as they gazed upon her ornamented garments stood in silent astonishment and despair. In a few minutes Mrs. F. arose, took the coarse woollen blanket from her shoulders, spread it over the few embers that burned on the hearth, conveyed it into an adjoining apartment and returned without it. In the mean time, Mrs. D. whose attention was altogether absorbed by the appearances of poverty and wretchedness around them, gave her husband an expressive look, that could not be misunderstood. It was an appeal to his sympathies. It was not in vain, though it was unnecessary. They *felt* the miseries of the house, and *forgot their own*.—The warm tide of compassion flowed freely from their hearts, as they saw worth and innocence suffering. The fatigues which had been endured on their journey, they despised then to make the subject of complaint. So true it is that the evil becomes tolerable when we realize a greater. “I wish,” said Mrs. F. as she returned from the adjoining room, “I wish it were in my power to accommodate you more comfortably. We have just at this time but a little fuel on hand and, as the storm is increasing, we find it necessary to be as prudent as possible. The woodsmen, it is true, frequently pass our house on their way to market, indeed I perceive there is one now coming up the hill, but”—here she hesitated as if reluc-

tant to add what she was on the point of expressing, and ultimately paused. Mrs. D.—for women can often anticipate each other—took the hint; and drawing her work pocket from her side, on which a shower of tears instinctively fell, she took therefrom a handful of change and with an ardour that created a new tie in her husband’s heart, gave it to one of the larger boys saying—“go my dear, meet the woodsman and direct him to bring his load here.” “Oh! no,” said Mrs. F.—“yes, yes,” said Mrs. D. and the boy hastened with joy to meet the woodsman.

This little deed of charity,—a deed, which it were impossible for any benevolent person not to perform at such a time—though it was given with more cheerfulness than it was received, served perhaps to authorize a little more familiarity on the part of the strangers and to permit them to inquire with less hesitancy into the present situation of this family, and the causes which led to their penury.

Accordingly, after the departure of the boy, Mrs. F. having placed upon the fire a sufficiency of the fuel remaining, Mr. D. ventured to introduce a farther conversation with this worthy matron, as follows; we are mutual strangers it is true, Mrs. F. but the apparently reduced state of your circumstances, creates an anxiety in me to be informed of your history. I think I see here a *ruined fortune* and a *broken heart*; and you will not take it unkind in me, if I add that, I feel a strong interest in your welfare. Will you inform me whether my impressions are well founded? Mrs. F. was a woman of excellent accomplishments and of fine sensibilities; and when she found that her humiliation was so obvious as to excite the attention, and to engage the sympathies of a stranger, she could no longer suppress her feelings, but gave vent to them in a copious effusion of tears. Her children too, in the artless language of innocence would have cried with her; but they had so often witnessed her weeping that they listened with attention to the conversation without seeming to be sensibly affected by it.

“I have no objection,” said Mrs. F. after she had struggled for some time to compose herself—“I have no objection, sir, to relate to you the simple tale of my misfortunes, especially as I have reason to believe your professions are sincere. My father was a wealthy gentleman in the town of S—. You have perhaps heard of Gen. W—. I was his only child. Having been blessed in his youth with a liberal education, and acquiring in maturer life a respectable property, he was particularly desirous of giving me a good female education, and his interest enabled him to fulfil his intentions. I suppose that I was an object most dear to his heart. The impressions which his paternal kindness have made on my mind can never be erased. Blessed be his me-

mory. He followed my mother, who died in my infancy, peacefully to the tomb about twenty years ago. I was then upon the point of uniting myself in matrimony with a young man of considerable fortune and very respectable literary attainments. Mr. F. was young and engaging. My father was pleased with him, not only on account of his honorable standing in life, but also because he was professedly religious—he having joined the church when about seventeen years of age.

"Not long after the death of my venerated father, I married with Mr. F.; the union of our respective properties amounted to about twenty thousand dollars; a large part of which consisted in the mansion house, &c. in which we now live." A long and heavy groan, like that of a man in great distress, proceeding from an adjoining room, here interrupted the narrative.

Mr. D. hastily inquired the cause of it?..... The poor woman burst into tears, and arising suddenly hastened to the place of distress..... Mrs. F. immediately returned, bringing with her the blanket which a short time before she had carried into that room, and with a deep sigh resumed her seat, and recommenced the narration of her troubles.

TO BE CONTINUED.

## MISCELLANY.

### FOUR-FOOTED PRINTERS.

Wonderful improvements seem to be making in the art of printing. Mr. Fanshaw, at the Tract Society Office, has two Jackasses employed as pressmen, and they are now laboring in that capacity with great assiduity and success. This we at first thought a great novelty, but we have since been informed that it is by no means uncommon for animals of this kind to be connected with the press. N. Y. Reflector.

We have often wondered at the stupidity of the tracts with which our land is inundated, but never till now have been apprised of the fact that the most stupid of all animals are instrumental in producing them. Eds.

### NEWS OF THE WEEK.

A woman, whose name is said to be Staples, belonging to Kittery, was found dead in an Engine house, near the north burying ground, on Wednesday night. She was of intemperate habits; and as she was seen in that neighborhood three or four days before, and had a small jug of spirits with her when found, there can be little doubt she perished from intoxication and cold, and had laid unobserved all the intervening time.—*Ports. paper.*

The snow on the mountains in Vermont, was 6 feet in depth. A number of buildings in the neighborhood of Whitehall have been injured, and some totally destroyed, by the late snow storms.

The London Globe states that more money was lost and won within one year in the different gaming houses in that metropolis than three times the yearly revenue of the whole United States would amount to.

Horace Baker, of Westchester county, in New-York, has invented a loom that will weave carpeting or diaper of any figure, with as much ease and rapidity as plain

cloth is usually woven—a little more power only being required. It may be attended by any person capable of tying yarn.

A proposition is before the Massachusetts Legislature, to procure statues of JOHN ADAMS and THOMAS JEFFERSON, to be placed with that of WASHINGTON, in the state house hall, at Boston.

*A Giant.*—The Utica Sentinel states that there is now living in Western, Oneida County, a farmer who is seven feet and five inches in height!!

A steam flour mill has been recently put into operation at Canandaigua, N. Y. Previous to the close of canal navigation it manufactured five thousand barrels of flour in about five weeks.



## Poetic Department.

[From the Christian Register.]

### THE SNOW FLAKES.

*YE are falling to earth from your ancient domain!  
Ye are shrouding her bosom in triumph again!  
Ye are sweeping on with the wintry blast!  
Ye are ruling all—but your sway cannot last!*

*Pile ye up! pile ye up your crest of white  
As ye fall, and mingle your wreaths of light;  
Ye are welcome, welcome to rest on the earth,  
But tell us the place of your icy birth.*

*"We came from those clouds which are floating on high,  
Still darkening the face of the cold blue sky;  
The chill breath of winter but scattered our train,  
To mingle anew on this earthly domain.*

*We would gladly descend in unerring array,  
But the tempests of heaven will blow us astray!  
We must follow them still where'er they may guide,  
To the shade that we love or the sunny hill side.*

*Like man we remain but a moment below,  
And are like him exposed to each blast that may blow;  
Like him we ascend rejoicing on high,  
To the place of our birth in the sapphire sky."*

L. A.

## NOTICE.

The annual meeting of the "First Universalist Society of the village of Buffalo," will be held at the School House in district no. 2, at early candle light on Sabbath evening next, (to-morrow) for the purpose of choosing officers for the society, and transacting such other business as may be lawful and expedient.

A punctual and general attendance of brethren of the Abrahamic Faith is earnestly desired, as business of importance to the society is expected to be laid before them. PER ORDER.

MARRIED,—In this village, on the 1st inst, by Mr. G. Fillmore, Mr. A. Tilden, to Miss Evelina Flint.

DIED,—On the 4th inst. Miss — Wells, daughter of Col. Joseph Wells, of this town.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of Gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

L. S. EVERETT AND T. FISK, EDITORS.

SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 7.]

BUFFALO, SATURDAY, FEBRUARY 17, 1827.

[Vol. V.]

### THE EXPOSITOR.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

#### PARABLE VII.

Another parable put he forth unto them, saying; The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, Wilt thou, then, that we go and gather them up? But he said Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. xiii. 24—30.

It is not an undeserved compliment, to say that the labors of Mr. Hosca Ballou, are not surpassed in usefulness, by any productions of the age. But he would be the last to require an implicit acquiescence in all he has said and written. To follow the example he has given us, in the bold and fearless manner in which he has investigated the concerns of religion, will be, no doubt, as acceptable a return for the instruction we have received from him, as can be made; and hence, though our opinion in some instances, and especially in relation to the above parable, does not coincide altogether with his; we would, though it be with diffidence, express our convictions with the utmost freedom. The objections which we have to urge against his remarks on this parable, in his "Notes and illustrations of the parables of the New Testament," are the following.

First; we cannot perceive what particular affinity this parable has to the preceding one of the Sower. It certainly does not follow because of its being in the same chapter, that it is intended to illustrate the same subject. And moreover, our Saviour's words are always to the point, thereby superceding the necessity of a repetition. We may safely conclude, until proof is produced to the contrary, that he never, to the same auditors, uses different metaphors to illustrate the same truth. We do not contend, that Mr. Ballou has strenuously insisted that such was the fact without some plausible reason for doing so; but make these remarks for the purpose of aiding in the consideration of what follows. Secondly. That Christ was represented by the man that sowed good

seed in the field, is evident from the explanation given by himself; but we must dissent from the explanation given by Mr. B. of that which was represented by the good seed. Mr. Ballou maintains, that the good seed represents "the word of the kingdom;" but we are entirely at a loss why he could think so. Our Saviour declares that "the good seed are the children of the kingdom;" and it is quite difficult to find any analogy between the children of the kingdom, and "the word of the kingdom."—Thirdly. It is maintained by Mr. B. that "MAN,\* to whom the gospel was preached," is the field or is represented "by the field, whose owner is Christ." Here again we are at a loss to determine how such can be the fact. Our Saviour in his explanation, verse 38, says, "the field is the world." Now, even if we admit that "the world" is put for "the posterity of Adam," we cannot see the agreement between the explanation of our Saviour, and that given by Mr. Ballou: For fourthly; Mr. B. says under his fifth particular, that "the introduction of false doctrines into the church, is signified by an enemy's sowing tares among the wheat." Now this parable is acknowledged to be a representation of something relating particularly to the kingdom of heaven; by which we understand, the gospel dispensation, or reign of Christ in the hearts of men; and we would be glad to know if "the world" in either of the scriptural senses of the terms, signify the church, or the kingdom of heaven? We have reason to believe that that part of mankind who are represented by the word "world" have, for the time being, no lot or part in the church. Publicans and harlots may enter into the kingdom of heaven before certain over-righteous persons, but they cannot enter the precincts of Zion, as publicans and harlots; for flesh and blood, or to speak without a metaphor, carnality and lust

\*We understand by Mr. Ballou's remarks, that man in an individual capacity, is represented by the field; and that the parable applies to every man to whom the gospel is preached. The impropriety of such an application of the subject, we think apparent from the consideration that some men are not subject to error but are born into the kingdom of truth and love, in a more unqualified sense, than is inferable from the explanation given us by our able and esteemed Father in Israel Mr. B. Those who are saved by a knowledge of the truth, and have enlisted under the banner of Immanuel, are his in word and in deed. Their evil propensities are then overcome and subdued by the spirit of divine grace, and they are no longer under sin.

cannot *inherit* the kingdom. So that whichever way the subject turns, there seems to be a discrepancy in the explanation given by Mr. Ballou. *Fifthly*. If the distinction made in the foregoing remarks between the church and the world be correct, it would seem to follow that the appearance of the tares amongst the wheat does not signify that falsehood would be mixed with truth, in the understandings of individual christians who are in reality what they profess to be. We desire the reader to understand, that we do not insist that error does not sometimes exist in the heart of the christian, but, that this parable has no allusion to such a thing.—Honest and good professors are liable to entertain erroneous opinions, and to do wrong, but it does not follow from this concession, that such fact is taught in the parable under consideration. *Sixthly*. If we admit, with Mr. Ballou, that the “desire of professors of purging false ideas and notions out of the church, is represented by servants asking leave to gather tares from among wheat,” it would seem to lead the servants of Christ to slothfulness and indifference. If such be the correct explanation, it would be advisable we should think, for ministers of the gospel to stand still and observe the signs of the times, rather than follow the example of Mr. B. and his cotemporaries in plucking up the errors of the church. Perhaps the harvest has not yet come, and in our endeavors to destroy the tares, or errors, we may have disobeyed the directions of the great householder! But, *seventhly*. That it was the *will* of the Saviour, that false doctrines should be imbibed, until their fruits should come to maturity, is perhaps admissible but we can hardly refrain from asking, did he not manifest in all his preaching, a desire, or if the reader please, a *WILL* to have all men come unto the knowledge of the truth? It will be admitted on all hands, that after certain of the Jews had obstinately rejected the truth and its most convincing proofs, it was determined that they should be cast out of the kingdom; but it seems to be derogatory to the character of Jesus, to suppose that he *willed* that they *should be obstinate* so that they *might* be discarded!

We have thus noticed the principal objections to be urged against the explanation of the parable as given by Mr. Ballou; and though it is much more easy to point out defects than to furnish a remedy for them, we shall now pro-

† We do not mean that bad persons cannot enter the visible church of Christ; but that such persons cannot inherit or enjoy the blessings of the gospel. If by the kingdom of heaven, we understand the company of those who outwardly profess Christ, it must be conceded that many bad persons belong to it. And if our explanation of the parable should seem to involve a contradiction relative to the church or kingdom of heaven, the difficulty may be removed by consulting the parable of the Ten Virgins, five of whom were wise and five foolish. While, therefore, it may be proper to say that flesh and blood cannot inherit the kingdom of heaven, or that the church or kingdom is not “the world, but separate and distinct from it; it may also be understood that bad men are outwardly members of it.

ceed to give our own views of the subject; desiring at the same time, that our more experienced brethren may correct our mistakes if they discover any, after duly reflecting upon the subject.

1. By the man who sowed good seed, we understand, as does Mr. B. the son of man, or Jesus Christ. This is abundantly established by our Saviour in his explanation, ver. 37. and is admitted by all.

2. The field in which the seed was sowed, “is the world.” By the term “world” as it is used in the explanation of our Saviour, ver. 38, we understand the great body of those who heard the gospel and professed it. According to Mr. Ballou’s exposition, if we understand him, the world means the heart of a christian in which good and bad seed is suffered to grow until the end of the gospel dispensation; but for various reasons, which will be more apparent in the sequel, a more enlarged construction appears proper and essential. Dr. A. Clarke, whose opinion is entitled to much respect, says, “In general, the world may be termed the field of God; and in particular those who *profess* to believe in God through Christ; are his field or farm;” and we cannot discover any impropriety in supposing that the multitude of those who *professed* to be subjects of the heavenly kingdom, were intended by the field. This would agree with the use of the term *world* in John, xii. 19. “The Pharisees, therefore said among themselves, perceive ye how you prevail nothing? behold, the *world* is gone after him.” By thus giving it a general, rather than a limited application, we shall avoid many difficulties.

3. “The good seed are the children of the kingdom.” By the children of the kingdom we understand those *PERSONS* who professed to be followers of Christ, and who lived up to their professions. It was not every one that cried, “Lord, Lord,” that entered into the kingdom of God; but those who knew their Master’s will and performed it, are in scripture denominated *children* of God, *heirs* of God and joint heirs with Christ; and, as in the explanation of our Saviour, ver. 38, “children of the kingdom.” Mr. Kneeland, whose invaluable “Improved Version of the New Testament” should be in the hands of every christian, seems to be of a similar opinion. He renders the passage thus. “The good seed are the sons of the kingdom.”

4. The tares are the children of the wicked [one.] By omitting the supplied word “one,” the sense might be, that the tares represented the children of apostate and ungodly parents; and there is some plausibility in the idea; but admitting that the word “one” should be added, and there appears to be nothing irreconcilable with scripture or reason. Suppose we should admit that the tares represent children of the *devil*, there is then nothing so absurd in the construction as has



been imagined. Our Saviour said to the Jews, John viii. 44. "Ye are of your father the devil, and the lusts of your father ye will do;" and there is as much impropriety in this declaration of our Lord, as there can be in saying that bad men are *characteristically* children of the devil. For the devil himself could not be a father unless he had children; and men sometimes act as much like the devil as they can. Men, when under the influence of a spirit of opposition to God and truth are earthly, sensual and *devilish*, and are as much begotten of the devil to the hope of happiness in sin, as the saints of God are to a lively hope of heaven. It does not follow that because some are children of the devil, he is the *Creator* of them, any more than it does that Christ is the Supreme Creator because he "hath begotten us again to a lively hope." But,

5. "The enemy that sowed them is the devil." The question arises, who, or what is the devil? Balfour in his "Second Inquiry;" Thompson, on Demonology, and Kneeland, in his Lectures on various subjects connected with these matters, have so effectually exploded the notion of a personal devil, that we hope never again to hear of such an absurdity. The public could as soon be convinced of the truth of Cotton Mather's disquisitions on witch-craft, as of the existence of such a fabled monster as has once been believed in; and hence to contend that the devil or satan, is not such a being, would be useless. "The spirit that now worketh in the children of disobedience," is all the devil we know any thing about; and this adversary, or devil, is the enemy that planted the tares among the wheat. If the question should be asked, how did this adversary sow the bad seed among professors of christianity; the following answer may be given. The Jews, as a body, may be considered as the adversary; and by intruding themselves into the multitude of those who professed to follow Christ, and by adhering to many of their traditions and preconceived opinions, as well as by their opposition to the truth, caused many to err. In this way some, and doubtless many, who had been pure in heart at first, finally became corrupted, and were likened unto tares or *bastard wheat*. A quotation from the remarks of Dr. A. Clarke, may serve to throw much light upon this subject. He says, "when the professors were lukewarm, and the pastors indolent, *his enemy came and sowed tares*, DEGENERATE WHEAT. The righteous and the wicked are often mingled in the visible church. Every christian society, how pure soever its principles may be, has its *bastard wheat*—those who bear a *resemblance* to the good, but whose hearts are not right with God. He who sows this *bastard wheat* among God's people, is here styled *God's enemy*; and he may be considered a sower of them, who permits them to be sown and to spring up through his negligence. Wo to the indolent pastors, who per-

mit the souls under their care to be corrupted by error or sin."

"The word *zizania*, which is here translated *tares*, and which should rather be translated *bastard* or *degenerate wheat*, is found in no Greek writer: even those who have written expressly on *botany* and *agriculture*, have neither it, nor any thing like it. It is a *Chaldee* word, and its meaning must be sought in the Rabbinical writers. In a treatise in the Mishna, called *Kelayim*, which treats expressly on different kinds of *seeds*, the word *zunin*, or *zunin*, is used for *bastard* or *degenerated wheat*; that which was wholly a right seed in the beginning, but afterwards became degenerate—the ear not being so large, nor the grains in such quantity as formerly, nor the *corns* so good in quality. In Ps. cxliv. 13, the words *mizzan al zan*, are translated *all manner of store*; but they properly signify *from species to species*; might not the *Chaldee* word *zunin*, and the Greek word *zizania*, come from the Psalmist's *zanzan*, which might have signified a *mixture of grain* of any kind, and be here used to point out the mixing *bastard* or *degenerate wheat*, among good seed wheat? The Persian translator renders it *telkh danch*, *bitter grain*, but it seems to signify merely *degenerate wheat*. This interpretation throws much light on the scope and design of the whole passage." See Dr. A. Clarke, on the place.

It may be proper here to answer a few questions which naturally arise in the mind, and have been agitated by Mr. Ballou. "If tares, in the parable, mean wicked men, what does the text mean by saying that while men slept an enemy came and sowed tares among the wheat and went his way?" And again; "who were those men, that slept while the enemy were sowing tares among the wheat?" Answer, 1. Admitting that tares or *bastard wheat* signify wicked men, we can see no difficulty in supposing that good men could be asleep even while bad men were awake. And 2. In reply to the question "who were those men who slept at the time this enemy sowed tares among the wheat," we answer, they were *good men*, i. e. those who were characteristically so. Such men sometimes sleep on their posts; and perhaps the best of men, being fatigued with "much watching," become dull and stupid in the cause which they love and honor. As a farther reply, we might ask, who is the devil that sowed the tares according to Mr. Ballou's interpretation? The answer will probably be, "the spirit which worketh in the children of disobedience." Then we again ask, what did the devil sow? The answer must be, if we are not in error, that he sowed a spirit of opposition and disobedience. Then does it not follow from the premises of Mr. B. that a spirit of opposition and disobedience, sowed in the hearts of men, a spirit of opposition and dispo-

bedience ? or in other words, that the devil sowed himself ?

6. "The harvest is the end of the age."—It is unnecessary to contend at large, that the text does *not* refer to the end of time, as has been supposed ; for our readers are familiar with the subject, and need not be told that the Greek noun translated "world" in the received text, should be translated *age*, as above. It remains only to be said, that the end of the period spoken of in the text, is that of the legal or Mosaic dispensation. The separation between the righteous and wicked was then to take place, as set forth in Matt. xxiv, and many other places, which will be noticed hereafter.

7. "The reapers are the angels." At the period above mentioned, the Son of Man was to send forth his messengers, or angels, and they were to gather out of the kingdom of God, or the church of Christ, "all things that offend, and THEM which do iniquity." This unquestionably alludes to the coming of Christ, as spoken of in Matt. xvi. 27, 28, which was to take place during the life-time of some who listened to his discourse. "For the Son of Man shall come in the glory of his Father WITH HIS ANGELS ; and then he shall reward every man according to his works : Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." As this subject will be considered more at large when the Parable of the sheep and goats is illustrated, we add no more at present on this particular.

8. "And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth." To suppose that error and sin are to be cast into a furnace where shall be gnashing of teeth, is rather absurd ; nor is it less so to suppose that this Parable with its explanation as given by our Lord, proves the endless misery of the tares or wicked. Suppose we should admit that the wicked shall be cast into a furnace of fire ; does it follow that they will be fuel for the flames to eternity ? Is the doctrine of "hell fire and brimstone" so clearly taught us in the bible, that whenever we read the word furnace, or fire, we must necessarily conclude that endless misery is intended ? The notion is ridiculous ! We admit, kind reader, that when our Saviour came in his kingdom, as mentioned in Mat. xvi, the wicked were cast into that state of misery represented by the furnace and the wailing mentioned in the text ; but we are without any evidence to support the idea that such punishment was either eternal, or in another mode of being.

#### CONCLUDING REMARKS.

If any thing can establish the authenticity of the scriptures, it is the peculiar applicability of those lessons therein recorded. Whenever the contemplative mind engages in an examination of our Saviour's discourses, it discovers

a beauty, a simplicity, a sublimity, unequalled by the productions of man. He who could read the thoughts of the heart, was also able to prescribe the remedy, and afford relief, for every malady. From the parable above considered, we may infer the original purity of man. He comes forth from the plastic hand of his Creator, a pure and spotless being. Like the wheat, he is "good of his kind." But he soon becomes a prey to error and sin. His opening faculties are soon contaminated by pernicious examples ; and by being planted in a sterile soil, or for the want of proper culture, his faculties become fruitless, and too often, like the degenerate plant of a strange vine, he becomes an useless stalk, or a pernicious weed in society. But should an unskilful hand attempt to remove that which appears to be so pernicious, more harm than good might be done. The better course would be to "dig around the root," and endeavor by enriching the soil, to remove the blight and restore the vigor of the plant. This should be the labor of the ministering servants of Christ. Let us then water each thirsty plant with SALVATION, and revive each drooping heart with the dew of divine grace ! He who eradicates an erroneous impression, or saves a soul from moral death, will procure to himself an enviable crown of unfading glory ! But he who sleeps on his post, and suffers the enemy to despoil the fair workmanship of God, may expect that from him shall be taken away that which he seemeth to have.

But a still more important duty devolves upon the minister of the New Covenant. Converts to the truth are daily entering the peaceful Zion of God : multitudes are opening their eyes to behold the beauties of the New Jerusalem, the "mother of us all ;" and when their eyes see the salvation of God, their theme is love, and joy, and peace ! But an enemy is watching for an opportunity to lead astray each new born soul, and seeks for a time to sow among the faithful, those causes of evil which lead to degeneracy and ruin. It hence appears to be the duty of ministers, of individuals, and of societies, to be on their guard, that no wolves in sheep's clothing may be allowed to enter the fold of Christ, to scatter and divide the flock.

#### EPISTOLARY.

We cheerfully comply with the request of Br. F. E. Howe, of Marcellus, Onondaga co. in giving publicity to the following letter of Mrs. Ferriss. Many widowed hearts have been wounded by clerical cruelty ; and to all such as are called to endure similar trials, we would recommend the practice of that resignation, and the exercise of that confidence in God, which was displayed in the conduct of the excellent authoress of the letter to Mr. Sawyer. How ample the provisions of grace ! Even the lacerated bosom of a female, bereft of a dear and affectionate husband, and distressed by the calumnies of a bigot, can repair to the Father of mercies and find relief ! Go to your God.



ye afflicted sons and daughters of men; and while cruel scribes and pharisees revile you and the dead, He will bless and comfort your souls! RELIGION! fair daughter of heaven—thou art indeed a comforter! We would dwell in thy tabernacles—we would enjoy thy peace-giving presence forever and ever.

### A LETTER,

Written by Mrs. Sally Ferriss, after the death of her husband, Mr. Walter Ferriss, a preacher of the Love of God, for many years in Charlotte, Vt. It was addressed to Mr. Isaac Sawyer, a Baptist preacher of Monkton; and was occasioned by some uncharitable expressions, made by Mr. Sawyer, against Mr. Ferriss in particular, and the UNIVERSALISTS at large.

### INTRODUCTION.

It was with great reluctance that the writer of the following epistle consented to submit it to the public, as it was unthought of at the time it was written.—However, the pressing solicitude of highly esteemed friends obtained her consent, accompanied with a humble desire that it may be to the honor of true religion.

CHARLOTTE, July 14th, 1826.

REV. SIR:—Be not surprised to receive a letter from one with whom you are so little acquainted. I have wished for some time, to see and converse with you, but not having an opportunity, I could not refrain from writing, especially as I believe I can answer my own mind better on paper than in conversation.

Believe me, when I inform you that I feel no hardness towards your denomination, or any other on earth; for I feel that my God hath no respect of persons: why then should I, who am so unworthy? Therefore, what I now write is with that friendly zeal which every christian believer ought to be possessed of.

I have recently heard of many observations you have made concerning Mr. Ferriss, and all universalists, which I confess, though they did not make me angry, grieved me very much.—Why should you, my brother, be so uncharitable as to say, in public, that all the universalists were a loose people; that, to know what they were, they must be followed home to their families; to advise your society to have no conversation with them: that evil communication corrupts good manners, &c. And afterwards, to say, that when you visited Mr. Ferriss in his sickness you had some charity for him, but that you went home and read your bible, and gave him up for lost? I was surprised to hear this, for I should have thought the bible would have taught you otherwise: I wish I knew where you found any thing in it that forbids charity, for I must confess I never could. It always appeared to me, that mankind in general were too apt to lack in love and charity towards one another, and that this was the only reason there was so much blood spilt in former days. If people had been always taught to love one another, and to view all mankind as brethren, it would have saved thousands from the stake.—What a shame—what a reproach has it cast upon the christian world, that one brother should lead another to fire the faggots, (while

they both believe in the same Christ,) and for what?—Why, because he did not believe just as he did in every particular. Is it possible this can be true? Yes, it evidently is; let us then pray for charity, if it will prevent such horrid proceedings.

I believe, brother Sawyer, you would shudder at the tho't of persecution as quick as I should. All I would wish to infer from the above, is to show the cause of persecution, which is the want of charity.

I endeavor to write with candor, when I inform you, that I wish, if it be possible, that you throw by all prejudice so far as to fellowship the Methodist—the Quaker—the Presbyterian—the Churchman—the Universalists, and all other Christian believers, remembering they all believe in the same Jesus that you do: let all those outward forms alone, they have gone according to what light they have received, and you have done no more. Yes, brother Sawyer, I wish you would be more charitable than you hitherto have been; and when you think you see any one in an error, endeavor to bring your mind to the following rules: Let the righteous smite me, it shall be kindness; and let them reprove me, it shall be an excellent oil which shall not break my head. But let not the man who would write, dip his pen in gall, nor he, who would converse, make his tongue as a sharp sword; but let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, even as God for Christ's sake, hath forgiven you. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another: if any man have a quarrel against any, even as Christ forgave you, so also do ye; and above all things put on charity, which is the bond of perfectness, and let the peace of God rule your heart. This is the state of mind that all Christians ought to possess; and, if I am not blinded by partiality, Walter Ferriss possessed it in as great a degree as any person that I ever saw in my life; and whenever I see that disposition in any one, I care not to what society they belong, being fully persuaded they have been touched with a live coal from the altar.

I trust I have a firm and lasting belief, that in the world of spirits, I shall behold all the human family in ONE, when all names shall be done away, and Christ shall be in all; when there shall be no such thing known as sin, but that all hearts shall be bowed in humble reverence to God. And blessed be God who hath given me this hope; it is more to me than all the riches of the east. To have a full belief of meeting my departed husband in another world, to be separated no more; to be confident that not one of my children will be lost; that I shall see my friends happy; and that the great

est enemies I have on earth will rejoice with me in heaven in the goodness of God, is more to me than I can find words to express. These are my sentiments, and must I loose your fellowship on that account? I hope not, for certain I am, that I do not feel so much inclination to sin as I did when I believed in a partial God; for I believe now, that God loves all the workmanship of his hands, and it naturally induces me to imitate his example. I had a hope for myself before I had a manifestation of his love for the whole world; and I rejoice in believing that I cannot love God or my fellow creatures too well, and that God hath mercy in store for all his dependant creatures; and therefore, I think the Universal system can have no bad effect on me, or any other person who hath a realizing sense of it. If we see any one who does wrong, we must not lay it to any particular system, but to the frailty of man. If we want to look for a good foundation, we must look to the goodness of God and his promises, and not his creature man, for in that we shall all fail. If we see any one is so vile that we think he cannot be saved, we must think how vile we were ourselves, and where we found mercy, and we shall see that our own works condemn us all. Let us remember, at the same time, the promise of God, where he saith, "Though your sins be as scarlet, I will make them white as snow."

I could write a month on this subject, if I had leisure, but I fear by this time, I shall have wearied your patience, and that you wish me to conclude.

I desire you, Sir, in the spirit of friendship, seriously to consider what I have written, for I really believe it will not have a bad effect upon your mind. Forbear to think hard of my opinion, when I tell you that I firmly believe the time will come, when you will have great joy in believing in the restoration of all mankind, which I dare say is what you never prayed against in your life; and if you pray with the spirit of God I trust you never will.

And that God may grant you comfort while on earth, and happiness hereafter, prays your friend and well wisher,

SALLY FERRISS.

REV. ISAAC SAWYER,  
Pastor of the Baptist Church in Monkton.

### IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### A JUST COMPLAINT.

It is an old saying, and we begin to think a very true one, that "it takes every thing to make a world." We are the more convinced of the truth of this maxim by the conduct of some persons who have heretofore taken the Gospel Advocate. We allude to such as decline receiving the current volume, after it has been sent to them for weeks, and after having been duly apprised of the proper steps to be taken.

We have done all that unremitting industry and vig-

ilance could do, to have every former subscriber understand our situation and expectations. Time after time, notice has been given that subscribers would be considered as desiring to have the paper continued, unless *seasonable* notice was given to the contrary; and yet after all our pains, there have been seven or eight notices of discontinuance after the *fourth number of the present volume had been sent on.*

We are thankful that universalism is not burthened with more than one in a hundred of such supporters! And if there are any more, among our subscribers who wish to signalize themselves in a similar way, we desire them to send on soon; and we promise them a speedy discontinuance. Post Masters are respectfully requested to inform us of any such delinquencies, as we are about preparing a "Black List," of all such as so wantonly violate all rules of civility and politeness. While on the one hand we intend to extend every reasonable indulgence to our patrons; on the other, we mean that they shall do by us as they would be done by. Our hearts have been comforted by the kindness of our subscribers, generally speaking; and we regret being constrained to utter a single complaint against any individual; but the extent of the establishment, the wide circulation of our paper, as well as duty to our family and the cause of truth, seem to demand, that hereafter, due notice should be taken of those who are criminally negligent. A word to the wise is sufficient; and the foolish shall receive any further attention that may be *desired* or *deserved*.

THE PUBLISHERS.

☞ A corrected list of Agents for this paper, will be given next week.

### SENTIMENTAL.

"Prompt to improve and to invite,  
"We blend instruction with delight."

[From the Christian Intelligencer.]

"My husband at the commencement of his career, was too wealthy. He needed something to excite him to industry, and to confirm his habits of temperance. But his property encouraged indolence, and indolence nursed a host of other evils. He complained, like most others, of the shortness of time as a whole, but was impatient of the length of its parts. Days were too long for him, for he had nothing to accomplish in them. To wear away time, he at length had resource to ardent spirits. This destructive habit gained rapidly upon him. Nights blended with days; witnessed him rioting in excess, and squandering his money at the gaming table. In the meantime our family increased. We have had nine beautiful children; three of them we have followed to the grave, and I have sometimes thought it was in mercy that God took them away, that they might not be left to behold and partake of our present miseries. But it is not necessary for me to be very particular. Suffice it to say, my husband—he to whom my heart's best affections were bound—he who vowed love and kindness and protection toward me—he became an habitual



—Oh! must I say it—an habitual drunkard! He squandered his property, until it was all gone! He has abused both *me* and *his children*! Yet I may still be permitted to say I love him. He was my early friend, and he is the father of my needy children. Not a day passes over my head, in which I do not bend my knee to that God, whose favors he has abused, to entreat for his reformation and happiness. But his case is undoubtedly hopeless; and I and mine are undone. We are in very want. Many a time have I divided my last small morsel with my darling children, and have heard their cries for bread when it was beyond my power to relieve them! My husband is now in that room in a state of helpless intoxication. It was from him that you heard those groans. He has become a mere beast. He can always succeed, I know not how, in obtaining the intoxicating draught, and when he is in liquor he seeks to pour the whole storm of his resentment on my defenceless head. I have borne the misfortune meekly. I have always rendered kindness for abuse; and perhaps in this I have done wrong. Those however are alone capable of sitting in judgment on me, who have known by experience what it is to be in my situation. We still live in that house it is true, where I once enjoyed a father's protection, and where I hailed the matrimonial day which dawned with such fair prospects of a happy life. But it is no longer ours: and we are permitted to remain in it only by sufferance, by one who has held the poisoned cup to my husband's lips until he has robbed him of the last cent he possessed.

"When I look back to our former glory and contrast it with our present wretchedness, the thought is too painful for me and overcomes all my better powers. I am extremely poor—a family of beloved children are dependant on me, old age is approaching and the future promises nothing but storms and miseries! My only prayer is—that *God would provide for my helpless children; and enable me to bend in humble submission to his will, until this life's troubled scene is o'er, and I shall meet with the purified race of man, where sorrowing and sighing can never come!*"

All the while Mrs. F. was relating the sad tale of her misfortunes, Mrs. D. was in tears. She was disposed to "weep with those that weep," and in this case she did it freely. But when the narrator spoke of the contrast between her former and her present situation—when she referred to the abuse which she, innocent and affectionate as she was, had received from him who, if it were not for the inebriating bowl, would have rewarded her largely for all her faithfulness—when she mentioned her children, and placed her hand upon their heads, as she invoked the blessing of an Eternal Father upon them, it was too much for her; in the warmth of her compassion she fell upon the neck of the injured woman, exclaiming—*God in mercy bind up this broken heart; and pour into this*

*wounded spirit the richest of thine own divine consolations!*

Never did a person wish for riches more than these strangers did, when obliged to take their leave of this interesting, but neglected family. Freely would they have restored its lost fortune. But benevolence is sometimes compelled to stop and weep over wounds it cannot heal. They gave them all they had—it was not much; but it was enough to answer the calls of nature at least for the present. The separation was not without pain, for it left wishes unsatisfied on the one hand, and an inability to repay a kindness, which indeed was more than paid by its own exercise on the other.

As they proceeded homeward, Mrs. D. exclaimed—"Let me be thankful that heaven put it in our way to visit that abode of sorrow.—From it let me learn to be more satisfied than ever with the blessings I possess—a home made comfortable and happy by him, the sharer of my affections, who, thank God, has not made shipwreck of his virtue on the accursed rock of intemperance." "And let me return replied, Mr. D. to *preach to the world the destructive tendency and wretched consequences of a vice, that sinks the rational man below the irrational brute, and that brings an insupportable load of miseries to the innocent and deserving!*"

GULIELMUS.

## MISCELLANY.

### SHOCKING INFATUATION.

As "editors of papers generally are requested to copy" the following notice of a very extraordinary Elopement, we feel at liberty to give it an insertion.—Although we, as Protestants, feel bound to protest against the errors of the Roman Catholic church, we are far from desiring to cast a stigma upon her institutions on account of the misconduct of Father M'Cormick. But the circumstance brings to mind the impropriety of prohibiting marriage, as is done by the Catholics. Why should those "holy ties" that bind our species together by an institution authorised by God himself, be prohibited by the church of Rome?—Why should a "Father in God" be prohibited from partaking the endearments of the connubial state, while a part of their office is to sanction the rite which secures them to others? He who has studied our nature knows that the institutions of God's appointment are general, and admirably calculated to prevent licentiousness and misery; and that religion which denies us the benefits of them, cannot be discarded too soon, or too speedily meet the destruction that awaits it.

"Inasmuch as the Rev. JOHN M'CORMICK, late Pastor of the Roman Catholic Church of Rochester, has eloped with a young woman, in violation of morality and of the obligations of his sacred office, and of all other ties which good men reverence,

We, the Trustees of the said Church, deem it our duty, and do hereby caution our fellow

Christians throughout the world to beware of the said John M'Cormick as of a wolf in sheep's clothing.

WILLIAM TOEN,  
P. M'DONNEEL, } Trustees.  
EDWARD MALLOY, }

Rochester, Feb. 5, 1827,

Editors of papers generally are requested to copy the above.

### NEWS OF THE WEEK.

NEW-YORK, February 1.

**Another victim to Error.**—Yesterday, Mr. J. Hicks, of Orange near Spring street, hung himself, after a second attempt. He tied a rope to a rafter in a stable, fastened it to his neck, and apparently cast himself from a horse on which he stood. He was taken down before life was extinct. He had been exercised in his mind for a length of time, and told the writer several times that he felt an intolerable burden and distress of mind, and said that it would never be better with him.

**Great Storm.**—The Caledonian Mercury gives an account of the most awfully destructive storm of wind and snow that ever devastated the highlands of Perth and Inverness. The loss of human life is deplorable. It being on a market day and the night succeeding, numbers of poor people from the country perished. Eleven bodies had been dug out of the snow. In some parts of the highlands the snow is drifted to the depth of one hundred feet. The Caledonian stage, between Perth and Inverness, lay buried in the snow. Immense numbers of sheep had perished, and those which still survived, must soon perish for want of sustenance. The loss of shipping on the coast of Scotland was great; in one vessel twenty persons were lost, and in another, the captain and four men. Upwards of ten thousand sheep perished in the snow storms.

In Dunbarton, N. H. perished in the Great Pond, (so called) Mr. Archelans Colby, aged about 60. He was found seven days afterward, standing nearly erect with his head and shoulders frozen into the ice.

At the circuit court, recently held in Seneca county, the case of Mrs. Sweet came on for the murder of her husband, with an axe. After an impartial investigation, the Jury was of opinion that Mrs. Sweet was insane, and she was ordered to be taken care of by her friends.

We are told that when a native of Sumatra beheld a clock, and was made sensible of its use, he said, "the sun is a machine of similar construction."—"But who winds it up?" inquired one of his companions. "Who but Allah?" (God) was the reply.

A certain Mechanic having occasion to boil some cattle's feet, emptied the bones near the court house. A lawyer observing them, inquired of a bystander what they were.—"I believe they are client's bones," replied the wag, "as they appear to be well picked."

The coaches from Leeds to London, travel at an unprecedented rate of speed. They perform the distance of 110 miles in 7 hours and 50 minutes.

Mrs. Brown, New Jersey, an account of whose trial for cruel treatment of a little black girl, was given some days since, has been sentenced to pay a fine of one hundred dollars and imprisoned in the county jail for three months. She is also required to bear the expense of supporting the child, without having it under her control.



### Poetic Department.

#### THE MOTHER'S GRAVE.

"And that same dew which sometime on the buds—  
Was wont to swell like round and orient pearls,  
Stood now within the pretty infant's eyes  
In tears." SHAKESPEARE.

Look, sister sweet, upon that hallow'd stone!

We stand upon a spot of love and fear;

For there is laid a heart, the fondest one,

That ever left its children weeping here!

There sleeps our mother in the silent dust,

By all our sorrow, all our love unmov'd;

Sleeps, till the solemn summons of the just

Bids her awake, to meet the God she loved.

I saw her fainting on her bed of pain;

I saw her like the leaves of autumn lie;

I saw her strive to smile, but strive in vain—

And then I—no, I dared not see her die!

Then came the bitter pageant of the grave—

The fearful hearse, the following weeping crowd;

I saw—'twas but one look—the plumage wave,

And longed to slumber with her in her shroud.

Thou King of kings, who on these babes did smile,

And take the little ones upon thy knee,

Guide us through earth, and all its snares, awhile—

Then take us innocent to rest with thee!

Sweet sister, bend no more on earth thine eyes;

No more weep idly on that silent stone;

But fix thy gaze, thy soul, upon the skies—

There shall we go, for there our mother's gone!

### ENIGMA.

TO BE SOLVED BY THE CALVINISTS.

\* \* \* \* \* There lived a man;

Who a great Reformer was;—and why?

The case is plain to be seen:

The Pope burnt hereticks with fuel dry,

And he burnt one with green!

Who was it?

### NOTICE.

The Senior Editor expects to preach at Attica Village next Sabbath at the usual hours of service; and at Alexander Village in the evening of the same day, if desired.

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SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 8.]

BUFFALO, SATURDAY, FEBRUARY 24, 1827.

[VOL. V.]

### DOCTRINAL.

It will be recollected by many of our readers, that a discourse, delivered by Br. W. I. Reese, at W. Bloomfield, in debate with Mr. Millard, a preacher of the Christian Connexion, was published in the fourth volume of the Advocate; and intimations were then given that some further notice would be taken of the debate. Owing to the imperfection of the notes we had taken at the time, we had hoped that some one more competent and better prepared for the task, would have furnished a statement of Mr. Millard's arguments: but we have not yet realized such expectations; nor would it, at this late period, be advisable to enter at large into the merits of the controversy. Mr. Millard pursued the beaten track, in his reply to Br. Reese, and among other things, brought forward the "sin against the holy spirit," in proof of his positions, which, not being connected with the subject in debate, was not anticipated by Br. Reese. It being agitated by Mr. Millard, rendered a subsequent reply not only proper but necessary; and we are happy to present the substance of the discourse, in reply, by Br. Reese on that interesting subject, to our readers. Aside from its being connected with the debate, it contains matter of interest to every enquiring mind. Praise or comment is unnecessary; and, what we have received, we give, kind reader, unto thee.—EDITORS.

TO THE READER.

The following remarks, though forwarded late, were occasioned by the debate between Mr. Millard and myself, on the 29th Sept. 1826; on which occasion my opponent quoted the text which will be seen below, to which I had not then an opportunity to reply, in consequence of previous arrangements. In my remarks on this subject, I have attempted to refute the general views entertained of it without regard to any particular sect of believers. How far I have succeeded in this, and also, to establish correct views of the passage, the public must judge.

W. I. REESE.

#### EXPOSITION OF MAT. XII. 31, 32.

"Wherefore I say, unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost, shall not be forgiven unto men; and whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—COMMON VERSION.

"Wherefore I assure you, all sin and blasphemy will

be forgiven to men, but the blasphemy against the spirit will not be forgiven to men: and whosoever speaketh a word against the Son of man, it will be forgiven him; but whosoever speaketh against the Holy Spirit, it will not be forgiven him, neither in this nor in the coming age."—KNEELAND'S TRANSLATION.

When we look into the creeds and writings of our opponents, and compare their arguments there with their views of this subject, we find their sentiments to depose against themselves. For it is there said, that the sin of which my text speaks, is sin against the light of divine truth. Mr. Russel says, that, in order to commit the sin against the Holy Spirit, there must be "LIGHT in the head, and malice in the heart." All sin against the light then, is sin against the Holy Spirit. Hence, no one, destitute of this blest light can commit this sin. If this sin have no forgiveness in time nor in eternity, as says modern orthodoxy, (and all other sins will be forgiven on the grounds, even of the common notions of forgiveness,) and this sin came by sinning against light given us by the Almighty, and this could not have been without our being brought to the light by him, could I not, with propriety, pray God to keep us from the light or the knowledge of the truth? Is not this calculated to confirm people in delusion, and make them fear this dangerous light, lest they should resist it, and thereby involve themselves in endless ruin? Is it at all to be wondered at, that orthodoxy for several years past, has been so unsuccessful? Was there ever a more suitable system of mock theology to lull the wicked in their wickedness than this? For, observe, it is an undeniable truth, according to the text, that "all manner of sin and blasphemy shall be forgiven unto men." This, to say the least, in the light of modern theology, must include all the sins of the unregenerated part of mankind, who have never sinned against the Holy Spirit; and it is useless for such teachers to attempt to save their sinking system from this conclusion.—How then must their unregenerate understand this? (for surely all are capable of understanding the above conclusion.) The answer to this question is obvious: The wicked will infer, (and it is the only just inference that can be drawn from the orthodox views of forgiveness,) that all their sins will be forgiven them so as not to be punished at all!! Whereas, if they should become converted and enlightened; and commit sin in such state, which they must ac-

cording to the same theory, they are *never* to have forgiveness, but render themselves liable to endless damnation !! Hence, such persons will choose to remain unenlightened as more safe than the opposite ; and no one will question the wisdom of such choice, if the premises I am examining be correct !!

All will readily perceive, from the *vulgar views of sin, forgiveness, and endless misery* drawn from the blasphemy against the Holy Spirit, that all *infants*, idiots, and heathen,—in short all the unregenerate, will be saved if they die in such state, or in ignorance, but not otherwise. Every *enlightened* person, whether Jew or Gentile, must give up all hope of salvation, “For there is not a just man upon earth, that doeth good and sinneth not.”—Eccl. vii. 20. Of course, all the *elect* will be endlessly condemned, but the *non-elect* not being *enlightened*, and, therefore, never having committed the sin against the Holy Spirit, will be saved !! And what gives lustre to this system is, *there is no change after death !! This is turning the world upside down with a witness. This is peopling hell with saints and heaven with sinners*; and, shocking as it may seem, THERE WILL BE NO CHANGE AFTER DEATH !

It is truly a matter of astonishment, that those sages whose premises result in such direful consequences to every regenerate person, are still engaged, with enthusiastick zeal to *enlighten* the sottish and benighted heathen ! Surely, instead of there being “salvation inscribed on every dollar” given to promote the missionary scheme, the case is otherwise. For if I have not exaggerated the subject, and I believe I have not, every attempt on this ground to *save* the heathen, is only to fit those unsuspecting mortals for remodelless wo !! Let pretended soul-savers look at this and change their course. But, in order to fully meet and refute this system, I need only observe,

1. The Holy Spirit was given to guide us into all truth and not fit us to abuse its divine influence, nor seal us over to inevitable despair.

2. The doctrine of endless misery can never be supported by analogy or scripture ; for it supposes an effect without an adequate cause. As no stream can rise above its fountain, so no effect can superabound its cause. The doctrine of infinite demerit has driven many to despair and suicide, and well it might, when fully believed. For when we are persuaded of the absurd idea, that one is “*infinitely guilty*,” and have any just notion of infinity, the inference will be, nay, must be, that in order to repent of such guilt, an act *more than infinite* must be performed, which is out of the power of Deity himself. On this ground, repentance is impossible ! And it is an abuse of sound sense and sober reason to exhort “*infinitely guilty*” creatures to “cease to do evil, and learn to do well.”

3. But the text, with its parallel, Mark iii. 28, teaches us that “all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme.” This expression is evidently without limitation, and, therefore, admits of no exception. “*All sins—and blasphemies wherewithsoever—all manner of sin and blasphemy*,” must include every sin, not excepting the sin against the Holy Spirit. I am aware, that the usual mode of quoting this text is, that all sins shall be forgiven, *except* the sin against the Holy Spirit. There is however, no exception in the case. The word “*but*” in the text, is not equivalent to “*except* ;” for in that case, it would govern the noun “*blasphemy*” as an objective ; whereas, it is the nominative to the verb *shall be forgiven*, qualified by the particle “*not*.” Let the text be fairly understood, and the notion under consideration will be given up.

4. What still further confirms this, is the parenthetical reading in the text in Matthew. And I have often wondered how all our translators, both ancient and modern, have overlooked it. I will arrange the text in this way ; and as every one knows that a parenthesis does not alter the sense of a passage, no one will suspect a disposition in the writer to turn the subject aside from our Lord’s meaning.—“Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy *against* the Holy Spirit shall not be forgiven unto men ; (and whosoever speaketh a word against the Son of man, it shall be forgiven him ; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him,) neither in this world, neither in the world to come.” Here, in the common version, the Greek words “*aute en touto to aioni, aute en to mellonti*,” are unwarrantably translated “*neither in this world, neither in the world to come*.” Dr. Campbell, “*neither in this state*,” &c. Dr. A. Clarke, on the place, says, “Though I follow the common translation, yet I am fully satisfied, that the meaning of the words is neither in this dispensation (viz. the Jewish,) nor in that which is to come, (viz. the Christian,) *Olam ha-bo*, the world to come, is a constant phrase for the times of the Messiah, by the Jewish writers.”

By observing the parenthesis in the text, it will be perceived, that the meaning of our Lord is fully expressed in the language which precedes and follows it, and is as plainly qualified and limited ; thus, “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy *against* the Holy, shall not be forgiven unto men—neither in this dispensation, (viz. the Jewish) or in that which is to come, (viz. the Christian.)” The parenthetical reading which intervenes is explanatory of the difference between speaking against a messenger or his message. For undoubtedly, the “Holy Spirit” mentioned in the



text, is the same as the "spirit (or doctrine) of God." 1. John, iv. 1, 2. "Beloved, believe not every spirit, (or doctrine) but try the spirits (or doctrines) *whether they are of God*: because many false prophets have gone out into the world," [i. e. to teach false doctrines.]—"Hereby know ye the spirit of God; *every spirit* (or doctrine) that confesseth that Jesus Christ is come in the flesh, is of God." Every one knows, that one may speak against a messenger, yet partake of all the benefits of his message. The parenthetical reading is qualified by the last clause of the text, and may be paraphrased thus: "If you speak against me, who am the *bearer* of the tidings of peace and good will, this will not be considered a barrier to your believing my doctrine which teaches the forgiveness of sins; but if you continue to deride and blaspheme the *very message* I bring you, so as to give it no attention except to abuse it, while this *your dispensation lasts*, soon my disciples will bear the same "spirit of truth," to the Gentiles, whom you, in your partial views abhor, and to whom nothing can unite you but the "ministry of reconciliation," and thereby you will lose the opportunity of *realizing* a forgiveness of sins in *this age*, and also in that which is to follow. You have ascribed my power of working miracles to Beelzebub, and treated my "words" with scorn, which are both "SPIRIT and life."—John vi. 63.

5. In bringing this article to a close, it may be well to consider the nature of forgiveness, in relation to those characters who were not to be forgiven in the time above specified by our Lord. When it is understood that "blindness in part, happened to *Israel*, it will be perceived, that our subject must have a *national*, and not merely an individual application. For many of the Jews in their *own age*, and also in that of the Gentiles, became converts to Christianity; but as a *nation*, they still reject the gospel of Christ. But is this an objection to their finally *realizing* forgiveness and salvation? To this I shall now attend.

A Being, who is of "one mind, without variability or shadow of turning, loves the world and commands his love to sinners," must forever possess a forgiving disposition towards his offending offspring. Hence, forgiveness ever dwells in the bosom of the "Father of the spirits of all flesh." I know, "the disputers of this age" have amalgamated literal and moral forgiveness in one mass, but the compound is such that it may easily be analyzed. As no one can perceive how an *unchanging* God can act with a forgiving disposition towards his creatures at one time, and at another act directly and *positively* contrary, one would think that this alone would show, that if there be any such thing as moral forgiveness, it must be consistent with the conduct of the Deity, in chastising his children for their good. As every one, whose head is ca-

pable of containing a philosophical idea, knows that, as the mind of a good earthly parent is *more powerfully* directed to the reformation of his offending child, than to the immediate cause which gave occasion to the stripes, he, in the *very act of chastising, forgives the offender*, and it cannot be otherwise; though a reformation may not be produced the *first week* nor the week to come. This holds in regard to the forgiveness of God. Isa. xl. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is PARDONED; *for she hath received of the Lord's hand double for all her sins.*" See, also, Ps. xcix. 8. and numbers xiv. 17, 23. The most that can be said, then, is, that, though "forgiveness is ever with God," the state of the Jews has been and still is such, that they have not, as a people, *experienced* the pardoning love of the Almighty. But the Deliverer is yet to come out of Zion, and turn away ungodliness from Jacob. "For the Lord will not cast off forever, but, though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." Sam. iii. 31, 33.

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## GOSPEL ADVOCATE.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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### INFANTILE DEPRAVITY.

It is the general opinion of the christian world, that infants are born with natures which are sinful, and that they received this sinful nature from Adam; or in other words, "that all mankind descending from Adam by ordinary generation sinned in him and fell with him in his first transgression." This sinful nature of infants is termed original sin, by Divines and others.

This is a point of so much importance, and is so interwoven with the introduction of sin by the first man and woman, that no man can have a correct idea of the system of divinity, who in this point, is *incorrect*.

Sin, according to St. Paul, is the transgression of the Law. Again, where there is no law there is no transgression. Although a law may exist, and be in force respecting beings who are capable of the knowledge of it; yet beings incapable of knowing the Law, are in fact, without Law, and if without Law they are without transgression. Now if infants are incapable of knowing the Law, they are, consequently, without law; the conclusion is, they are without sin or transgression. The death of the body has been, and still is considered as the consequence of sin, and as infants die, the argument is, they must be sinful. The fallacy of this argument appears in the supposition that the death of the body is the consequence of sin. This is not the case. Man's body being formed of the dust of the ground, and the breath of life within him being the air which he inhales; he must, of course, be subject to decomposition or death. When the several elements composing his body are separated or decomposed, which is liable to be the case from

many obstructions within the body and from innumerable dangers without the body, then the body dies, and inactivity and death in every part of it are visible.

In short, the laws of gravitation, and those of material bodies universally must cease their operation; otherwise human and inhuman creatures formed of matter must be subject to the variety of pains, distresses and death itself. Therefore, considering what matter is and what its laws must of necessity be; it is impossible that a human creature formed of the dust should ever have been immortal. If man had never sinned, his body would have been as mortal as it now is, and he would have been equally subject to pain, distress and death. Hence it is utterly unphilosophical to impute immortality, (even in a state of innocence,) to any human body. The arrow, which by piercing the heart would put an end to our natural life, would equally, in his state of innocence, have put a period to Adam's life. The rock from a mountain, which would have crushed us, would equally have crushed Adam to death. Thus the death of infants is no proof of their sinfulness.

It is generally supposed that St. Paul meant infants when he said, Nevertheless death reigned from Adam to Moses even over them, who had not sinned after the similitude of Adam's transgression. Rom. v. 14. There are but a few texts by which Christians have been led into the belief of Infantile depravity. The li. Ps. and 5 verse, has been pressed into this service. Behold I was shapen in iniquity, and in sin did my mother conceive me. I shall only observe on this, that the mistake in the explanation of this text consists in imputing the sin of conception to the child, which belonged solely to the mother. St. Paul says, As in Adam all die. This must be understood of the earthly nature, for Adam signifies earthly. In that nature all, both old and young, die. Hence infants, who have not sinned after the similitude of Adam's transgression, are subject to pain, distress and death equally with Adults, and no other reason can be given for it, only that the creature was made subject to this variety in his formation. Hence it follows likewise, that men descending from Adam by ordinary generation did not sin in him nor fall with him in his first transgression. His descendants only inherit the same earthly nature with Adam, which is subject to the same variety of sin and imperfection when they become capable of it. The brute creation, likewise, are subject to death, but not as a consequence of their sin, but as the natural and necessary consequence of being formed of matter. It may then be inquired why all men do sin, when they come to years of understanding? Ans. They were formed of matter, with all the liabilities attached to matter; with all the passions and appetites necessary for an earthly man, which, though complete and sinless in themselves, are liable in their operation, to be indulged to excess and towards unlawful and forbidden objects. Indeed, the *existence* of a law and the *knowledge* of the law are necessary to the commission of sin; for without law, or if there were a law and yet man had no knowledge of it, in either of these cases, with all the liabilities attached to an earthly body, man could not commit sin.

The force of all that has been said goes to prove, that as infants can have no knowledge of any law, so neither can they sin against any law. That they are sinners by nature, (meaning their state of destitution of any knowledge and their inactivity,) is an absurdity. For what is sin? Is it a dead inactive principle, as some suppose who term it the sin of nature? No; no such thing.

In the sacred writings we have no account of sin excepting those volitions, words or actions, by which a known law is transgressed. Now can infants be guilty in any of these senses? Can they discern between their right hand and their left? Have they the knowledge of good or evil? Have they the knowledge of, or are they amenable to any law? In what sense then, can they be sinful? It will be said, perhaps, that they have naturally an evil propensity inclining them to sin. This can mean nothing more nor less than what they have called the sin of nature, which we have already refuted; the truth is, we can conceive of no sin without taking into view a law and the knowledge of that law, and then of an action or volition by which that law is transgressed.

#### REMARKS.

This subject, I am convinced, if men would candidly consider it would satisfy their minds respecting the introduction of moral evil or sin, and the continuance of it among all generations to the present time. There is no necessity of supposing that a distinct being from man should be the tempter of man, for man is tempted when he is drawn away of his own lusts and enticed.

Thus when the forbidden fruit appeared pleasant to the eyes of our mother, she judging that it was a tree to be desired to make one wise, eats of the same and so was drawn away by her own lusts. Misjudging of her interest, she acted contrary to that, which she knew to be her duty, and thus brought guilt on herself. This guilt, which is always accompanied with fear and torment, was the death of which she had been forewarned and which she died on the day of transgression. This was the case with Adam. They both discovered guilt. They were guilty & consequently wretched. Now we can go no where to find why they transgressed, only to themselves; they were made subject to this vanity by their formation. The assembly of Divines say, that no mere man *since the fall* is able perfectly to keep the commandments of God; it appears by the foregoing account, that Adam and Eve were unable to keep the law perfectly *before the fall*. Thus with Adam's posterity they are as innocent, and as free from sin when born, as Adam was before he transgressed, and it is not to any taint of sin derived from Adam, that all his children sin when they come to years of understanding; but to their formation like him, in which they are subject to the same vanity. Adam's innocence did not secure him from sin; so neither does the innocence of his posterity free them from sin.

There is one plausible objection against this doctrine, it is this; that if infants are innocent and free from sin, they cannot be saved by grace. Ans. Is it not grace, by which Adults are kept from many sins? Is it not restraining grace? The sins from which Adults are restrained, are sins of which they were never



or guilty; yet they are saved from them by restraining grace. So infants are innocent to be sure; yet are they not by death, prevented from sins, which they would have committed if they had lived! Certainly. Then here is *preventing grace*, and they are saved by that. Add to this their resurrection in Christ, (*for infants equally with adults are subjects of the resurrection*;) and it will appear that their salvation is by grace. All are gathered together in one, even in Christ in the resurrection.

Having, as I think, sufficiently shown that infants are not polluted with sin; that descending from Adam by ordinary generation, they did not sin in him nor fall with him in his first transgression; I will now take notice of one consequence, which must follow, if the doctrine of infantile depravity be true. It is a consequence almost universally unnoticed by writers in support of such depravity, and seems to be passed by, either without thought on the subject, or because, in its nature, it is *unanswerable*. The consequence to which I allude, is this; if infants descended from Adam, are born sinful and morally defiled, will it not follow that this was the case with the infant *Jesus*? He was the seed of Abraham and of David according to the flesh; why then not polluted and sinful as other infants?—How shockingly would this thought strike the mind, and how contrary to the declarations concerning him! Was it not said to Mary, that that holy thing which should be born of her, should be called the Son of God? Was he not holy, harmless, &c. Was not he without sin? How could this be when he was born of a woman, *made* of a woman, and *made under the law*; I say, how would he be sinless, when all other infants are polluted and defiled with sin? Being the seed of the woman, why was he not tainted with sin, as all other infants are said to be? In short, I appeal to the justice and wisdom of the fathers and brethren of the christian church, whether the doctrine of the depravity of infants, will not involve a difficulty which neither the wisdom of man in one case, nor the art nor sophistry of man in another, can ever explain to the satisfaction of a candid mind.

T. G.

## IMPARTIAL INVESTIGATOR.

“EARNESTLY CONTENT FOR THE FAITH.”

### INCREASE OF LIGHT.

To all who desire to have truth prevail, it is gratifying to hear of its advancement. Those who delight to pore over the remnants of theological darkness, and content themselves under the preaching of those whose interest leads them to sing the praises of popular error, know very little of the true condition of our country in a religious point of view. Truth, in ten thousand ways, is sapping the very foundation of error. The North is giving up, and the South keeps not back: the revivifying rays of gospel light are shining in the East, and the West is already illuminated by its effulgent beams. Truly, they that sat in darkness have seen a great light.

A letter bearing date, Chillicothe, O. Feb. 3, 1827, gives us the following description of the moral condition of that place and the region round about. “The

prospect in this country is truly gladdening to the hearts of all the friends of Gospel Liberty. The great I AM speeds the good work. Thousands who have long bowed the knee to Baal, and who have sat in darkness and the region of the shadow of death, may now say ‘light has sprung up!’ they now are enquiring the way to Zion, having their faces thitherward. The rapid progress that liberal and rational christianity is making in this part of God’s heritage, is truly astonishing. ‘It is the Lord’s doing, and marvellous in our eyes.’ I met a day or two since with an aged man, whose locks were blossoming for the tomb, who has lately been delivered from the grievous bondage of error and superstition into the glorious liberty of that truth which maketh free. ‘Ah,’ said he, the tears trickling down his furrowed cheeks, ‘I have long neglected this great salvation: I have long worshipped them which are no Gods; but now, blessed be the true God, the scales have left mine eyes: I shall now depart in peace; for mine eyes have seen the *salvation* of God.’ Such language bursts forth wherever I go. *Multitudes* have tasted and seen that the Lord is good unto all, and that his tender mercies are over all his works! May God grant that the good work may go on until an emancipated Universe shall shout hallelujah to our God.”

The above is but one instance among a thousand of a similar description, which might be noticed. The wilderness blossoms like the rose; and truth, with rapid strides, is travelling onward to the grand consummation. The aged, are receiving into their hearts the balm of Gilead: the middle aged, are seeking, and finding the truth: the young are beginning to ponder the wonderful mercy of God; and the time will soon arrive when;

Infant voices shall proclaim  
The honors of Immanuel’s name.”

An aged and highly respected brother residing about two hundred miles east of this place, in view of the increase of light, exhorts us to “blow the *jubilee trumpet* to earth’s remotest bounds;” and had we the ability, the soul-saving theme of eternal love should soon be substituted throughout the widely extended heritage of God, for the tormenting jargon of wo, misery, and death! As it is, we feel thankful to the great God of the universe; and would, with thousands of happy believers begin now the anthem of heaven here on earth, by saying “glory to God in the highest, on earth peace, good will towards men.”

### AN APPEAL TO THE WHOLE WORLD.

FOR MORE THAN FOUR YEARS, a weekly religious paper, entitled the GOSPEL ADVOCATE, has been published in the village of Buffalo, N. Y; which has earnestly contended for the doctrine of a free and UNIVERSAL SALVATION OF ALL MANKIND. Unlike the publications of other denominations, its columns have at all times been open to receive the arguments of those who maintain the doctrine of a vindictive God and endless hell; and they have at length found that “their strength is to sit still.” The enemies of the Advocate have resorted to denunciations rather than to argument; they have said that its sentiments are pernicious, but have failed to substantiate their assertions by proof; they have tried to prevent its circulation, but have failed! They have adopted the language of Gam-

alici, and said of us, "refrain from these men and let them alone; for if this counsel, or this work, be of men, it will come to nought; but if it be of God ye cannot overthrow it; and the fact that it yet stands, is, according to the declarations of its enemies, an evidence that our work is 'of God!'"

From a very small beginning the patronage of the Gospel Advocate has increased, until now **THREE THOUSAND COPIES ARE PUBLISHED EVERY WEEK!!** And with these facts before us we solemnly appeal to the **WHOLE WORLD** in its behalf! We call upon our learned opponents to enter our columns and convince the public, if they can, that our sentiments are either erroneous or pernicious: We call upon all who are willing to investigate the everlasting concerns of time and eternity, to give our arguments a candid investigation: We call upon the friends of religion, of every name and denomination, wheresoever scattered abroad in the earth, to aid us in the important work of investigation which is going on: And we do most solemnly pledge ourselves before the Owner of Creation, to keep our minds open to conviction, and our hands prepared to publish to the world, whatever appears as truth.

We fearlessly assume the position, that the dogma of an endless hell with its concomitants, is **PERNICIOUS** in the most extensive and unqualified sense of the word; that so far from restraining the untutored passions of mankind, it tends to blunt the tender sensibilities of our nature, remove far away the evil-day, and lead to sin and misery the children of men, by promising an escape on easy conditions, from the consequences of sin; that it is neither good to live by, nor to die by; **THAT THE WHOLE SCHEME OF ENDLESS TORTURE** is in direct opposition to enlightened reason, at variance with all the natural and moral perfections of God, abhorrent to the best feelings and principles of humanity; and condemned by the scriptures of divine truth. And we pledge ourselves to the public, that whenever our opponents will enter our columns, and attempt to confute us with argument or scripture testimony, either to sustain the foregoing premises, or acknowledge ourselves in the fault! We do, therefore, with undiminished confidence in God and a liberal public, invite all, without any reference to names or parties, to give us a patient hearing before they decide for or against the cause we have espoused.

## MISCELLANY.

"Prompt to improve and to invite,  
"We blend instruction with delight."

[From the Herald of Salvation.]

## EXPERIENCE.

The scriptures are as destitute of terms, by which the modern notions of *christian experience* are expressed, as the first converts to christianity appear to have been, of the sensations, and emotions which it produces. As evidence, we urge the various recorded instances, from the moment when Peter addressed the multitude on the day of Pentecost, to that of Paul to the Jews of Rome, and which closes the Apostolic history. During this whole period, in which several instances of conversion are very circumstantially related, nothing resembling a modern experience once occurs.—The Jews exclaim—"Men and brethren, what shall we do?" of others it is said—the Lord opened their hearts: the jailor under the apprehension that on the opening of the prison doors, the prisoners had escaped, and knowing the

consequences to himself, felt all the terrors of his situation; and in the midst of astonishment on hearing the assurance given by the apostles, "came trembling, and fell down before Saul and Silas, and said, Sirs, what must I do to be saved?" The alarm exhibited in this instance, seems not to have arisen so much from religious considerations, as from the apprehensions of the consequences of having suffered the prisoners to escape. These fears, operating with a possible superstitious veneration of the apostles, (which was certainly more than once manifested towards them,) might work effectually the appeal which was made to them.

Another, and perhaps the most perfect scripture example of conversion, is that of Saul of Tarsus. A bright light shone about him: he heard a voice, and he fell to the ground; he inquired what he should do, and received such instructions as governed his whole after-life. But the effect thus produced, rested entirely upon the evidence of divine truth, furnished at the time of the revelation; and not upon any other exercise of mind whatever. And indeed, as the attainment of gospel truth, is the object of conversion: that state of mind which is least encumbered by the influence of passion, must be the most proper and best; and this was evidently enjoyed by the first christian converts, as the truth was received by them with understanding, and with power.

But in this our day, the course of *experience* antecedent to and connected with conversion, is every way terrible. Those who survive it, and join the church in consequence, generally do so before they can render one consistent reason for it, or give a sober account of the evidence by which they now believe. Many sink under the burden of their woes, into absolute despair—terminating in the most hopeless and irremediable mental derangement, or suicide. Nor is it matter of surprise that these dreadful effects are so common, when the means, and measures for producing them are taken into consideration. Some fanatic whose bosom is an exuberant furnace of awakening fire, commences the work: the pulpit becomes the sanctuary of madness, whence anathemas and imprecations only befitting demons, are thundered forth: the schools, instead of places of elementary learning, are converted into metaphysical nurseries, where the tender mind is tortured with the application of every threat and denunciation which the ample resources of superstition can furnish: the domestic sanctuary is invaded: the secret concerns of families are inquired into, and husbands, and fathers, wives, sons, and daughters assailed with denunciations of the heaviest penalties at the disposal of Almighty wrath.

The consequence is, that minds whose sensibilities are the most acute, sink down into a "moping melancholy." They become oppressed with the strongest and most distressing



convictions of sin: they feel great grief and compunction for their wickedness, and awful apprehensions of the impending wrath of God. In one word, guilt and horror haunt their minds, heaven frowns above them, and hell yawns beneath to receive them. After a longer or shorter endurance of these almost intolerable sufferings, the clouds disperse—their load of guilt and woe, is instantaneously removed—their agonizing tortures cease; and a holy calm—a deep devotional composure—a fervent, animating and benignant love succeeds. The God of whose mercy they had despaired, is now seen smiling in sweet complacency upon them—the heaven which had been shrouded in darkness, is now presented in open vision, and displays its unfading glories—and the voice which but lately had only been heard in sighs, and groans, and lamentations, now breaks forth in songs of triumph, and is attuned to chaunt the praises of the living God—to offer its petitions on his altar, and to call down benedictions on sinful man.

But in all this, we only behold the rage of passion, and the triumph of fear—an exercise every way dissimilar to the calm, inquiring, and convincing process, which wrought effectually to the conversion of the primitive christians. S.

#### ORIGINAL ANECDOTE.

A clergyman, in this vicinity, not long since, in comment on II Peter iii. 7, after explaining that the passage referred to a last and final judgment, and giving a lucid picture of his infernal majesty, closed by saying, that “if you take a sinner from hell, after having been scorching and singeing there for a thousand years, and put him in a stove where they burn Lehigh coal, he would freeze to death in a moment.”—*Christian Telescope*.

**Religious Sympathy.**—One of the delightful fruits of christianity is the pious friendship it forms. “As in water face answereth to face, so the heart of man to man.” This intimate communion of Christianity it is joyous to witness, especially in young persons. Where formal religion prevails—where there exists a shyness about conversing on these topics, it is not uncharitable, we trust, to infer, that vital piety is almost a stranger to the heart. “They that feared the Lord spake often one to another,” prophesied Malachi.

**Books.**—You complain, my Lucilius, that where you are there is a mighty scarcity of books. You should consider it not the multiplicity, but the goodness of that commodity which you ought to regard; perusing a number of books it is true gives pleasure; but 'tis a fixed and certain reading that affords benefit; for whosoever resolves to arrive at any particular place, pursues his journey thro' one, not various roads, for that would be not travel but to wander.—*Seneca*.

#### THE MORGAN AFFAIR.

We have not till within a few days been apprised that our readers were any of them dissatisfied with our silence upon the subject of the outrage committed upon the person of Capt. Wm. Morgan: and we are persuaded that but a very few are disposed to censure us on that account. It is true that we have said nothing on the subject; not because we are destitute of feeling, nor because we approve of the transaction in any sense of the word; but because we have felt it to be a duty to observe a studied silence.

Our reasons for so doing are the following: It is known to many of our brethren, that the genior Editor of this paper belongs to the masonick institution, and while there exists so great a degree of excitement, any thing we could say would probably be considered as an attempt to justify or palliate the offence committed by some of the fraternity. Another reason why silence is justifiable, is because we know nothing about the matter: and it would be criminal to hazard a conjecture on so important a subject. If all who have taken an active part in the business, would confine themselves to facts, we do believe that the perpetrators of the deed would be brought to justice sooner than they can be while mere conjectures are sought after with so much avidity, and published to the world with so ready a hand. It is true that the violence offered and inflicted upon the ill-fated Morgan, is highly criminal: it is true that the wife of Capt. Morgan is in a distressed condition: it is true that every feeling & honest heart, while mourning over her, feels indignant, and justly so, towards those who have deprived her of a husband's protection. But it is no less true that others, whose hearts are no less susceptible, and whose feelings are no less worthy of commiseration, are called to endure, in consequence of unfounded conjectures, pangs no less acute than those of Mrs. Morgan. We could call the name of an individual in this village, whose widowed heart has been made to bleed afresh by the insinuations which have been sent abroad by those who are ostensibly engaged in healing the rupture already made by the disgraceful outrage.

On looking over the whole transaction from beginning to end, we find little to applaud and much to condemn.—We shall therefore leave it, to be attended to by those who are set as the guardians of our civil rights. For ourselves, we know that our hands are unpolluted with the affair; and we stand ready to do all in our power to bring the offenders to justice: we do ardently pray, that we, together with many others belonging to the fraternity, who are equally innocent, may not be proscribed until guilt shall be laid at our door. We do hope that justice may yet have its demand; but pray God that indiscriminate censure may not hereafter be heaped upon all those who are known to have entered the precincts of a lodge, or are so unfortunate as to have received a share of public indignation on that account and no other. May moderation and prudence characterize the proceedings of the community: and may Heaven speedily restore peace to those from whom it has been taken by a concatenation of evils which we truly deplore.—EDITORS GOSPEL ADVOCATE.

#### THE LIST OF AGENTS,

Mentioned in our last, is necessarily deferred this week.

**Raleigh.**—It was said by Sir Walter Raleigh when some of his friends lamented his confinement under a sentence of death, which he knew not how soon he might suffer, “that the world itself was only a larger prison, out of which some were every day selected for execution.”—*The Adventurer*.

## NEWS OF THE WEEK.

**Greek Fund.**—We understand that the fund in the hands of the Greek committee in this city, is between 9 and 10,000, and it is calculated, will be increased to 15,000 dollars. A vessel will shortly be despatched with flour and provisions, and another sent as soon afterwards as convenient. The committee intend making application to the Legislature for a handsome donation in money; and Mr. Bradish has kindly consented to go to Albany to promote the application by his feeling and forcible representation of the state of things as viewed by himself in Greece. Mr. Miller of Vermont, who has also recently returned from that country, has been written to by the committee with a request that he will go out as agent in charge of the remittances.—*N. Y. Statesman.*

The Merrimack chain bridge, which fell on the 7th instant, had been built about 15 years, and had a span of 220 feet. It is stated in the Newburyport Herald that hundreds and hundreds of individuals have visited its ruins, which present a sad and melancholy appearance—crushed and broken timbers suspended by the massy chains, which hang lazily from the pyramidal abutments, while the beholder instinctively shrinks back with terror at the reflection of the situation of the two human beings who were precipitated into the abyss beneath. The preservation of these men is almost miraculous. Although hurled down forty feet amid chashing and falling timber, entangled with their cattle, they felt without receiving the least injury, and attained the shore, after being for nearly half an hour immersed in water, chilled to the freezing point. Mr. Jackson is far advanced in years, and suffered somewhat from the exposure to the cold. Mr. Charlton escaped unhurt.

We learn from the Ballston Spa Gazette, that a number of gentlemen of that village have been engaged in boring for water on Mr. Disbrow's plan. When they had penetrated to the depth of 80 feet, they found Mineral Water surcharged with carbonic acid gas, which contained all the mineral properties of the fountains in the village, and rose freely—a gallon a minute. The company penetrated 170 feet, and are now in a magnesian calcareous slate rock, but have at present desisted, on account of the weather. At the depth of 80 feet, the water contained 280 grains of salt to the gallon, and the water is said to bear a nearer affinity to the Washington Fountain, (which has disappeared,) than any other spring in that region, and to contain as great if not a greater quantity of fixed air or gas, than that of the Washington Fountain.

**NOTICE.**—Mr. Everett expects to visit Auburn; and with leave of divine Providence, to attend Divine Service, on the first Sabbath in March next, at that place.



## OBITUARY.

**DIED.**—In Erie, Mrs. Eliza Terry, wife of Dr. J. H. Terry, and daughter of Col. Jas. Cronk, aged about 22.

In Gerry, Chautauque co. Major Samuel Sinclear, aged about 65, an officer of the revolution.

In Philadelphia, Victor Dupont, Esq. of Brandywine, a director of the U. S. Bank.

In Cambridge, Ms. Major Loring Austin, aged 36, late of the U. S. Army, and Aid to Gen. Brown, in the battles of Chippewa, Lundy's lane, and the sortie from Fort Erie.



## Poetic Department.

From the Haverhill Gazette.

## THE RESTORATION.

BARUCH, CHAPTER V.

Put off, O fair Salem! thy garments of mourning.

The robe which in days of affliction was thine;

Again is thy strength and thy splendor returning,

Again the pure light of thine altars shall shine.

For a garment around thee,

Be righteousness worn;

Let the gemm'd crown of glory

Thy temples adorn.

Arise, O fair city! the brightness of heaven.

Shall scatter the gloom that envelopes thy name;

To crown all thy honors to thee shall be given

Mild spurring peace, and unchangeable fame.

The beams of thy glory

Shall lighten the earth,

And men of all nations

Shall bow to thy worth.

Arise! look around! see thy sons without number,

Enraptur'd, draw near from the east and the west!

In thy blissful retreat, shall the worn spirit slumber,

The mourner rejoice, and the weary find rest.

From hate and oppression

Thy sons shall return;

In the land of the stranger

No longer to mourn.

Each hill shall sink low in the vale it frown'd over,

And level the path of thy children shall be;

Safe shall they pass, for the arm of Jehovah

Shall screen them from harm as they hasten to thee—

To the home of their fathers,

The weary shall come,

And the foe shall no longer

Compel them to roam.

## DIVINE SERVICE,

Will be attended at the School House, Dist. No. 2, in this village, next Sabbath, (to-morrow,) at the usual hours.

**MARRIED.**—In Portland, Chautauque co. by Ernest Mullett, Esq. Mr. Walter Page of Forestville, to Miss Mary Dunn, of the former place.

In Black Rock, by Mr. Fillmore, Mr. Peter Sharp, to Miss Cynthia Dean.

On the 7th inst. by Mr. Wyckoff, Mr. Wm. L. Beebe, merchant of Syracuse, to Miss Mary Douglass, of Marcellus.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of Gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

L. S. EVERETT AND T. FISK, EDITORS.

SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 9.]

BUFFALO, SATURDAY, MARCH 3, 1827.

[Vol. V.]

### ORIGINAL COMMUNICATIONS.

#### REFLECTIONS ON THE HAPPINESS OF HEAVEN.

Heaven is considered by all the various denominations of christians, as a place of complete and perfect happiness, where nothing ever enters to hurt or annoy the inhabitants of it. But how can it be a place of complete happiness, if the doctrines which are taught be true, viz. that a part, and even the greatest part, of mankind will be fixed in a place of endless and inconceivable misery and torment: burning and roasting in a lake of fire and liquid brimstone; and this too in the presence of those in heaven: husbands and wives; parents and children; brothers and sisters; the most near and dear connections, there to be separated; some to be rolling and tumbling on the waves and billows of this boisterous and burning lake—while those in heaven will be looking on, and beholding the sight unmoved and undisturbed! But there is a sentiment more horrid and barbarous still, which is held by some; that the happiness of those in heaven will be enhanced by beholding their nearest friends and others of their fellow creatures in torment, suffering the flames of eternal fire! Mr. Edwards says, that the sight of hell-torments will exalt the happiness of the saints forever! J. Spalding says, that the redeemed in heaven, will look down and see their own nearest kindred in hell, under all the bitter agonies of death, and stand unmoved at the sight; they maintain perfect calmness and undisturbed joy: they hear the judge pronounce the awful sentence; they see all the wicked sink down to hell; and hell moving with devouring flames to meet them; a sight infinitely more dreadful than the sinking of worlds. And I have read of one author, that went so far as to assert that if the fire of hell should ever go out, the light of heaven would no longer shine; and that every degree of misery, the damned in hell should endure, the happiness of the righteous in heaven, will be encreased millions of millions of degrees! and that the continuance of torment while God exists, is *necessary* to the government of the universe, and may be needful to preserve the saints in heaven from falling!! But I shudder, and the blood chills in my veins, the ink in my pen almost coagulates, while I write the doleful tale! Thought cannot conceive—language cannot utter—the baseness and vileness

of this sentiment! It is contrary to all we know of God; it is opposed to that pure and undefiled religion, which Christ taught his disciples to live in the practice of; it is contrary to the dictates of humanity, and to that immortal passion of love and sympathy, which the God of nature has implanted in the breast of every rational being, and to that light which lighteth every man which cometh into the world, which is the light of love; and this immortal principle of love and sympathy, we may see operating at times in every man. Though in us it is but a drop, yet in God it is an inexhaustible fountain, and we receive it from him; for the apostle John gives this exhortation:—"Love one another, for love is of God;"..... therefore, since it is of God, it will never end, but will endure, as long as God exists. And thus the Apostle Paul reasons on this subject; "Now abideth faith, hope, charity, (which is love,) but the greatest of these is charity;"—faith and hope will fail, but "charity never faileth." Therefore it must be, as I have said, an immortal principle, and they that love here will love eternally. And since some men will be in the possession of this godlike passion of love thro' the endless ages of eternity, it is impossible for them to be happy in heaven, while they behold any of their friends, or any of the human family suffering in torment, through the wasteless ages of eternity. What should we say of a man in this world, should we see him stand and behold his friend or any of the human family, suffering in torment; and not manifest any tokens of love and sympathy towards his suffering brother; but instead of seeking to relieve him, should rejoice at the poor man's calamity? Such conduct would be condemned by every good and virtuous man. Or what should we say of a mother, who should rejoice and be glad while her child was suffering the most excruciating pain and distress? We should say at once, that such a mother was a monster! But if this doctrine be true, no doubt there will be such monsters in heaven! The scriptures abound with commands, to pity, commiserate, and seek to relieve those in distress; to weep with them that weep; to mourn with them that mourn; but never rejoice at the sufferings of others: for he who is glad at calamity, shall surely be punished. Goodness, mercy, and love, are a sure token of a virtuous mind; and the more virtuous a man is the more kind and tender will he feel towards those that suffer;

for true virtue never did, nor never will extinguish tender feelings, neither in this world, nor in the world to come; therefore, if there be virtue in heaven, those that are there must, instead of rejoicing, be sensibly affected, by beholding the sufferings of their friends and fellow creatures. Consequently, their happiness will not be perfect and complete. Christ who was the greatest pattern of goodness and virtue that ever existed on this earth, has set us an example worthy of imitation. When he went to see Mary and Martha, at the death of their brother; when he beheld the Jews with the sisters of Lazarus, weeping and bewailing his death; what was his conduct on this occasion? Did he rejoice over them that suffered pain? Was he glad at beholding their wo? No, verily, his pure soul was filled with sorrow and grief; and his tender and sympathetic feelings, rose, till tears gushed from his weeping eyes. '*Jesus wept.*' Can we suppose that he who was perfect without spot and blameless, should thus weep over the sufferings of men in this world, and yet teach his followers to rejoice, or countenance them in rejoicing at the sufferings of their fellow men in another world? The idea is inadmissible. It is needless to enumerate the many passages that command us to pity and relieve, if possible, those that suffer. The book of God abounds with such commands, and every attentive reader must see it. And can we suppose, that those commands to pity and love, will all be done away or reversed in another world? And when men come into the kingdom of love, that they will be transformed into a worse than savage temper? The thought is abhorrent to every conception that we can have of the kingdom of heaven. Those commands to love will never be done away, but will endure through the ceaseless ages of eternity; and love never leads men to rejoice, at the sufferings of others. We have no intimation given in the scriptures, that men will rejoice in heaven at the sufferings of others..... But the contrary is set forth, in the parable of the rich man and Lazarus, though some will not allow it to be a parable, but a reality, and that Abraham was in heaven and the rich man in hell; but be that as it may, we find in the friendly intercourse that was carried on between Abraham and the rich man, that when he requested Abraham to send Lazarus to him, with his finger wet with water to cool his tongue in the flame in which he was tormented, Abraham told him that "between us and you there is a great gulf fixed, so that they which *would* pass from hence to you cannot; neither can they pass to us, who *would* come from thence." So it appears that those who were with Abraham, instead of *rejoicing* at this man's sufferings rather pitied and commiserated him; and would have gone to his relief, had it not have been for this impassable gulf. If it be true, that men will rejoice in heaven at the sufferings of others, and their happiness enhanced by it, it

must be a heaven different from the one that Peter was looking for. He says, "we according to his promise, look for a new heaven, and a new earth, *wherein dwelleth righteousness.*" If righteousness dwells in heaven, then those that are there, will not rejoice, nor have their happiness increased, by beholding the sufferings of others. Righteousness, is the same in heaven, as on the earth. God is righteous and will eternally remain so; and his commands to do righteousness, will be of the same duration; and it is not just and right, to rejoice at the sufferings of our fellow creatures in this world, and I cannot think that it will be considered just and right, to rejoice and be glad at their sufferings in another world. We read that there is joy in heaven over one sinner that repenteth; but I do not find that there is, or even will be joy in heaven over even one sinner that repenteth not! If this hypothesis which I am examining, be true, and the happiness of those in heaven will be enhanced by beholding the sufferings of others, then the more there are in torments the greater their happiness will be.— If those that believe in this heart-chilling doctrine, consult their own greatest happiness, they must pray for the damnation of all men except themselves. If there is such a heaven as this, I am confident that no good and virtuous man will ever desire to be admitted into it. But this is a heaven of human invention, and not of God's providing; for the heaven that God has prepared is a place of complete and perfect happiness, where nothing can be seen to mar the joy of the redeemed. For the glory of the Lord shall be revealed, and all flesh shall see it together. To see is to enjoy; and if all flesh see and enjoy the glory of God, there will be no objects of misery to enhance the happiness of those in heaven! Indeed, it is impossible for those in heaven to have their happiness enhanced by beholding the misery of their fellow creatures, while they are in the possession of the god-like passion of love. And this they will possess through the wasteless ages of eternity. For love is an emanation from the nature of God, and will endure as long as he exists; and it will pervade the whole empire of God, and every heart will be warmed with this heaven-born principle. Therefore, they cannot rejoice at the sufferings of others; for it is contrary to the nature of love, and the express word of God, to rejoice at calamity! If the scriptures are true, the time will come, when all tears will be wiped from all faces, & there will be no more crying, pain, sickness, sorrows, nor death. If this be true, where will the objects of misery be found, to enhance the happiness of those in heaven? It may truly be said of those who imbibe this sentiment, as Christ said to his disciples at a certain time: "they know not what manner of spirit they are of." God, in the scriptures disapproves, of our rejoicing at the sufferings of others in this world; and it is not reasonable to suppose, that what he



has disapproved of in this world, will be approved of in another. The idea, that men will rejoice in another world, at the torment of others, and thereby their happiness will be increased, never came from the God of love, but arose from some other source! It ought therefore to be discarded and sent into eternal oblivion and forgetfulness; and consigned over to the shades of darkness, from whence it came!

DAVID FIELD.

## PRACTICAL.

### COMFORTS OF AGE.

[From the Herald of Salvation.]

No time of life, seems so particularly to need comfort as old age. Its enjoyment of the things of sight and sense, are fast passing away; and a vast untried existence is about to be entered upon.

There are *two*, and but two sources of real, and substantial comfort left to this period—and these are derived from the *retrospect* of the past, and the contemplation of the *future*. Even the comforts derived from these, are extremely different in their nature, as well as proceeding from sources widely differing from each other. The one springs from *human actions and designs*—the other from the knowledge of the *divine purpose and grace*.

The comfort derived from the retrospect of life, embraces the consideration of a great variety of particulars. A certain mode of thinking on any given occasion, will be recollected with the greatest pleasure. Perhaps it was an instance of self-collection or presence of mind in some peculiar emergency. It may have been an instance of right and wrong, and on the determination of which a good share of personal reputation was suspended, and where nearly every thing depended upon a right choice. How sweet will be the recollection in such a case—that the mind had been so pruned, and directed, and cultivated, and impressed with maxims of truth and virtue, that a right choice was made. And it may be that general evenness of temper and feeling, which aided a well instructed mind, in determining wisely, and prudently, and virtuously, in all the windings of events, and through all the cross purposes of a life of activity and enterprise.—There can be no doubt, that every action depends on some peculiar temper and state of mind. But while it is highly pleasurable to reflect on the mental exercises which have inspired a virtuous course, it is more immediately comforting to reflect on those actions, which while they have shed a glory over the silver locks of age—have also spread among men, the blessings of benevolence and peace.

This was that species of comfortable retrospect, so feelingly described by Paul—"I have fought a good fight—I have finished my course—I have kept the faith;" and this will

be the high privilege of virtuous old age in every region, and in every period of time.

But while the retrospection of a life well spent, imparts a peace which no changes of circumstance can effect, or render nugatory—it is far from being the only comfort left to old age. The certainty of a near approach to that season of life, when the sufferings and the joys of time will become alike the subjects of indifference, is often attended with that kind of illumination which sheds a holy radiance over the land of darkness, and the shadow of death.—This is one of those seasons in which christianity is *doubly* dear. For by christianity alone, is "life and immortality brought to light." And the grey headed will bear witness, that as the sun of life goes down, and death draws near, that it is then, the gospel doctrine of a future life imparts strength, and fortitude, and resignation,—stays and supports them, and enables them to meet the destiny of all mortality with cheerfulness and joy.

In the midst of pains—they have the assurance that "pain shall cease"—In sorrow, they behold the coming day when "tears shall be wiped from all faces"—In the moment of agony and dissolution—they cry—a few more struggles and afflictions, and all these mortal scenes shall pass away—and in the ardency of hope they exclaim—"I know that my redeemer liveth—and because he lives we shall live also,—and death shall be no more—thanks be to God who giveth us the victory through our Lord Jesus Christ." S.

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### SIN NOT INFINITE.

There are some reasons for the infinity of sin, which have a plausible appearance, but they would not so appear if those reasons were more fully examined. To say that sin is infinite because it is committed against an infinite God, is a plausible argument; but when this is said, we have only made a beginning in the argument; for although God be infinite, and although sin be committed against God, yet man, whose understanding is very limited, can have but limited conceptions of that which is infinite. How small a portion is heard of him, (*God*) even the thunder of his power no man can understand. Who, by searching, can find out God or the Almighty unto perfection? Certainly no one can do it. The infinite greatness or glory of God is that of which no man can conceive.—The extent of our understandings must be the extent of our sinning power; and as the former is very limited so must the latter be. Hence, though God be infinite, and sin be committed against him by man, yet man's sin in this case is no greater than his views of God are.

The argument is exactly the same in relation to the law of God. This law is said to be infinite. Granting that it is infinite, still how great a portion of this infinite law does man understand? Ans. It is but a very

ry small portion of it. That, which he knows, is but as a shadow of the great reality. His knowledge is very limited and finite; so is his sin when he counteracts this law. The greater our knowledge of God and his law, the greater our sin in its violation. Thus gospel sinners are guilty in an higher degree, than the heathen can be; the reason is, they know more or have greater light. To make this still plainer, if possible, we will begin with the human creature, who has no knowledge of God's law, (*whether this creature be an infant or an idiot.*) We have proved in the treatise on infantile depravity, that such human beings cannot commit sin; that they are without law, and consequently, without transgression. Now we will suppose that a person possessing one degree of knowledge only; his sin (if he transgresses the law) will have one degree of aggravation only; he who has two degrees of knowledge will (in case of delinquency) have two degrees of aggravation, and so on; the sin and aggravation of this person increasing in proportion as his knowledge increases. Now, (according to this rule) we must suppose that a person is possessed of infinite knowledge, where we impute to him infinite sin. But such knowledge is found only with God; of this infinite knowledge the highest angel falls infinitely short.

Thus man's sin cannot, with justice, be called infinite. But here it will be necessary to explain what we must understand by degrees of sin, or what those mean who say it is infinite. Do they mean that it is infinite in magnitude so as to fill immensity? I question whether any stickler for the infinity of sin would be willing to acknowledge this. Do they mean by its infinity that it equals or exceeds the immensity of divine love or grace? I think that they will not contend for this, because where sin has abounded, let it be where it may, or in *whomsoever it may*, or to *whatsoever degree*; where sin abounded, grace has *much more abounded*. Now how can any person say of sin, that it is infinite, when in every place, and in the children of men it is *much more exceeded by grace*? Do they mean by the infinity of sin, its endless duration? This cannot be supported, because we are expressly informed that sin is to be ended, and transgression finished and everlasting righteousness introduced. Indeed all the declarations of the reconciliation of every creature in heaven and earth, and the genuflection or bending of every knee, and the banishment of sin, pain and sorrows; when there shall be no more sin, sorrow nor crying, and when all things shall become new; I say all these declarations, with a vast variety of others not recited, convince me, and ought, I think, to convince every person, that sin will not be endless in its duration.

Do they mean by the infinity of sin, that he who commits sin, deserves and will be punished with endless misery, making infinity in the case of punishment to consist in infinite duration? I know that I now am speaking of the consequence of sin, and not of sin itself; but they have compelled me to this measure, by bringing punishment infinite or endless in duration, as a proof that sin itself is infinite. This must fall I am well persuaded, with their other refuges. If the doctrine of endless punishment, or that which is infinite

in duration be true, there must be some foundation for it, obvious to the understanding and incontrovertible in its testimony. It is a point of doctrine of such importance to our present tranquility, and is so contrary to that from which every creature would desire to be delivered, that a candid examination of it, so far as the present subject renders it necessary, seems to be our duty. Our opponents say, that sin is proved to be infinite, because it is followed by a punishment infinite in duration. I ask, in the first place, whether God ever threatened such a punishment? If he has threatened endless punishment for sin, whether it can be dispensed with consistently with truth? If there be such a positive threatening, the dispensing with which is prohibited by truth, where can grace or the gospel have any seat? If there be such a threatening against sin, and truth holds her ground, will not the consequence be the inevitable, endless misery of all who have sinned? If such be the circumstance attending these queries, and if the result must be the inevitable, certain and endless damnation of all sinners without exception; it is a deception to talk of grace, it is misrepresenting God to talk of his love; it is changing his truth into a lie, to talk of his forgiveness, and it is contradicting our own pretended belief in such a threatening, when we say that we hope in his mercy. I contend, that God never made such a threatening to Adam or any of his posterity, at any time or age of the world. The pretension, that Christ suffered that, which was adequate to the threatened vengeance avails nothing. If there be such a threatening, it was against man as sinful, not against *Christ who was innocent*? and if endless misery was threatened against Adam if he transgressed, and so against his posterity sinning in him and falling with him in his first transgression; there is no way revealed to us how man can escape endless misery, and the Almighty remain true to his word. Therefore as I believe that God is truth, that all his ways are perfect and that it is he in whom there is not a shadow of change; a being who cannot lie nor deny himself; so it appears that no such threatening was ever made.

That which is termed a threatening, is no threatening as I understand it; it was a pre-monition or warning to Adam not to eat of a certain fruit, the consequence of which would be disagreeable. A father warns his child against the fire; if, says he, you put your hand into the fire you will be burned. This is no threatening. So God says to Adam, if you eat of the tree which I have forbidden, ye shall die; this was no threatening; but the death took place immediately on that very day. This was not the death of the body, nor eternal death or endless misery; but it was the death of guilt, of shame and fear. God did not threaten Adam with guilt and shame, but showed him that they would follow as a consequence of transgression.

The promise immediately made, that the seed of the woman should bruise the serpent's head, shews that no threatening of eternal death was meant or intended. Here, and at this time, if ever endless misery was to be threatened, we ought to expect it; but so far from it, that instead of the threatening of endless misery, there is the proclamation of eternal peace.—Here was the beginning of sin, and here was the be-



gining of the manifestation of eternal, unchangeable love. True it was, that Adam brought guilt and a train of temporal evils upon himself by his transgression, but not temporal nor eternal death. I find no where in the bible a threatening of endless misery, and if there were, grace or mercy would be rendered impossible, unless God denied himself. I then say, that sin is not proved to be infinite from a punishment infinite in duration, either threatened or inflicted, for no such thing is or can be proved, but the contrary is undeniable.

We grant, notwithstanding, that God threatens man with temporal calamities, such as the destruction of cities, of persons, with drought, famine, pestilence, &c. &c. (which are brought about by natural causes) but never *threatened endless misery*. Thus we have considered sin and find it not to be infinite in magnitude so as to fill immensity; it does not equal or exceed the immensity of divine grace, for grace superabounds it: It is not infinite by continuing to an endless duration, for it will be finished or destroyed: It is not infinite, by being followed with a punishment infinite in duration.

## REMARKS.

Sin, as an infinite will, I doubt not has been so considered from a sense which many have had of the plague of their own hearts and the consequent sense of their great unworthiness; being incomprehensible to themselves, they have called it infinite. Some have inconsiderately termed it infinite from the incalculable evils which have marked its progress in the world, and millions have thought it to be infinite, because they have been taught that *sin, the devil and hell, or misery*, would remain to an infinite duration.

The Romish Clergy have always preached the infinitude of sin and the consequent infinite duration of its punishment. This policy is apparent, and the effects are notorious. All the world have believed it, and have wondered after this beastly doctrine. Most men seem to be inclined to magnify evil beyond its bounds or proper limits, (*for it has bounds set to it*) and to reduce goodness and mercy to limits, when it is evident they have none. Where sin abounded, grace did much more abound. Sin is not lessened from its just demerit by being considered finite, but appears in all its native deformity and ugliness as an evil exceedingly great and dreadful: but the truth is glorious, that God is above it, does control it, and will, eventually destroy it. This wrath of man shall work his praise, the remainder he will restrain. Good will be brought out of this evil; light out of this darkness; order out of this confusion, and songs of joy and victory from every human tongue will, in God's temple, be sung for redeeming grace.

T. G.

**IMPARTIAL INVESTIGATOR.**

"EARNESTLY CONTENT FOR THE FAITH."

**"YOUNG MEN'S TRACT SOCIETY."**

A friend has kindly forwarded to us a sheet of letter paper, on one side of which is printed a "Constitution of a Tract Society, auxiliary to the Young Men's Tract Society of the village of Buffalo." From the appearance of the sheet we conclude it is designed to send

forth, as a *Circular*, to all and singular who can be persuaded to become tributaries to the young men's "Mother Society," in this village.

We have given the reader a description of the external appearance of the aforesaid constitution; and now we shall undertake to set forth the intrinsic, internal and obvious value of it; and its bearing upon matters and things in general.

Who the members of the "Young Men's Tract Society of the village of Buffalo," are, we know not; and therefore we cannot be justly charged with dealing in personalities while writing on the subject. Nor have we ever known that such a society existed, until the "constitution," under examination was put into our hands. Neither do we believe, that a society of that name, has ever been known to the citizens of this village generally. Hence, we have a right to conclude that the pompous display of the "constitution" of an "auxiliary society," is designed to dupe community, by making people at a distance believe that "some great thing" is in operation here, and thereby induce them to become auxiliary to a certain *something* which exists only in the imagination, or is made up of a very few at most; and is in danger of receiving its death blow from its own obscurity. The fact is, since the Legislature of this state laid their hands on Mr. Yates and his tracts, it has been quite difficult to obtain vent for the simple fabrications which were about to be forced upon us by a tool of the clergy; and therefore it has become necessary to resort to other means to palm them off upon the publick. We do not mean to bestow unqualified censure upon the young gentlemen who have caused the "constitution" to be printed; they have a perfect right to their own opinions, and we have an undoubted right to express ours. In the exercise of this right, we shall briefly notice the more important and interesting parts of the said constitution.

"ARTICLE I. This Society shall be called 'The Auxiliary Tract Society of . . .'; the object of which shall be to promote the interest of Evangelical Religion and sound morality in this vicinity, by the circulation of Religious Tracts; and to aid the American Tract Society, instituted at New-York, in 1825, in extending its operations in destitute parts of the United States, and other countries."

The promotion of Evangelical Religion and sound morality is certainly to be desired above all things; but mankind disagree very much in their opinions of what evangelical religion is. Some suppose it consists in being engaged in begging money to pay for tracts, and to educate "evangelical" ministers, &c.; but an eminent apostle was of the opinion that pure and undefiled religion consisted in visiting the widows and fatherless in their afflictions, &c. Perhaps the young gentlemen are disposed to comply with the apostle's directions, and are about to visit the "widow and fatherless" to obtain a portion of their earnings with which "to aid the American Tract Society." But we can hardly believe that the inspired penman had reference to a tract society when he recorded his opinion of pure and undefiled religion. If we mistake not, there is a wide difference between begging money of the poor to educate indolent priests, and visiting the poor with a view

to alleviate their distresses! We have nothing to say against societies, whose object is to help the poor; but it is impossible to find any thing to commend in associations designed to "aid the AMERICAN (a great name by the by) Tract Society!" But we are told that the object of this Society shall be to promote "evangelical religion, and sound morality;" and we are bound to believe such to be the fact until proof to the contrary can be found. This, however, is presented in the 7th article of the "constitution," from which we extract the following: "They shall fill their own vacancies, and enact their own By-Laws; shall encourage the circulation of the American Tract Magazine and the Christian Almanack," &c.

Here we have the "evangelical religion and sound morality" of this society, expressed in language too plain to be misunderstood. What is it? It is not the religion which consists in doing deeds of kindness and mercy to the poor, the suffering widow, the fatherless child, or the lonely orphan; not the religion of God, of Christ, or of the apostles; but that kind of religion which consists in encouraging "the circulation of the American Tract Magazine and the CHRISTIAN ALMANACK!!!" This is religion and sound morality with a vengeance! And do the young men of Buffalo suppose that they will find fools enough in the adjacent towns to render them any great service in imposing this kind of religion upon community? If they do, we are woefully mistaken. Those young gentlemen who know what it is to wield the axe, and hold the plough, will never give their money to aid these dandy speculators. They know better than to stand still and permit the Buffalo Tract Society to cram a christian Almanack down their throats and call it "religion and sound morality!"

But this *Christian Almanack* deserves a little more attention. The one for 1826, has been noticed by a correspondent, in the 4th vol. of this paper, (and as the sale of the thing was somewhat retarded by an exposure of a certain story therein contained, we suppose the Tract Society intend circulating those remaining on hand,) to which we desire the attention of the reader. The story was related by Dr. Milnor of New-York, and amounts to this:—That some tract pedlar near Philadelphia, threw a tract into a garden, which was picked up by a woman, (who supposed it was brought there by some supernatural means,) and read it, and at length she became greatly alarmed, and at last died in consequence of reading the tract! This foolish tale is to be found in the *Christian Almanack*, which is to be encouraged by the societies auxiliary to the young men's tract society of Buffalo, the members of which promise to aid the interests of *evangelical religion, and sound morality*, &c. Now the truth is the narrator of the foolish story, Dr. Milnor, was called, upon to clear his skirts of the charge of lying, but failed to do so; pains were taken to write to Philadelphia to find out whether any such circumstance ever transpired in that vicinity; and after all it turned out to be a palpable FALSEHOOD!

We have neither time nor inclination to enter into particulars; but shall conclude with a few general remarks

Societies whose object it is to do good, are worthy of encouragement; and they will receive the necessary aid from the religious and moral part of community. But those associations which are designed to perpetuate the falling schemes of the day, and extend the circulation of error and falsehood, cannot be discarded too soon. That tract societies of the kind proposed, cannot do good, is as evident as it is that the tracts circulated by such societies, are frequently fictitious, and often false. We could enumerate many which have been issued by the American Tract society, and others of the kind, which are filled with simple stories too evidently "made up of the whole cloth," to be believed, and too palpably false to require a refutation. These things, (for they deserve no better name,) are put into the hands of children, and cannot fail of implanting in their tender minds the most pernicious ideas imaginable. Let such as make those tracts confine themselves to facts, and we have nothing to say against them; but so long as they persist in palming off upon community, fiction, under the garb of "evangelical religion and sound morality," so long we feel it to be a duty to raise our hands against these proceedings.

Another thing which deserves animadversion, is the means resorted to, to circulate these tracts. The poor and destitute are often laid under contribution to defray the expenses of such societies, which are sometimes extravagant and therefore unwarrantable. If those who make these tracts are influenced by good motives, let them expend their 'heaps of shining dust' in paying the expense. Dr. Spring, of New York, we are informed, although he is paid about \$3,500 a year for preaching, refused to pay \$10 which his aged mother had subscribed for some purpose of this kind..... And we learn from observation and facts, that those who move the great machine of orthodoxy, are the last to give of their substance to pay the expense..... Take this Buffalo society for an example. It is instituted to aid the National Society and receives in return tracts by the quantity. But from what source does this society obtain the means of aiding the great National establishment! Ans. From its auxiliaries. This we learn from the 3d Art. of the Constitution. It says; "One fourth part of the annual receipts of the society (i. e. the auxiliary) deducting the necessary incidental expenses, shall be transmitted to the treasury of the young men's tract society of the village of Buffalo."—Thus, then, the auxiliary societies bear the burthen, and the National society will (probably) take care of the cash!

We conclude, by requesting all our young friends who are resorted to for aid in buying christian almanacks, &c. for their neighbors, to save their money to purchase useful books for themselves; or if they have any to spare, to expend it in doing good to suffering widows and fatherless children. E.

The "selected" articles furnished us by our esteemed brother in Marcellus, will appear in the next number of the Advocate.

Our brethren, generally, who have talents and leisure, will oblige us very much by contributing to our columns.



## MISCELLANY.

"Prompt to improve and to invite,  
"We blend instruction with delight."

### FEMALE EDUCATION.

[From the Vermont Chronicle.]

"She has finished her education," said my friend. Finished her education! said I—just as though a young lady's education was a stocking, or rather a bonnet, and now it was to be placed in the band-box, to be displayed to visitors, and worn only on set occasions. Mr. Editor, I protest against the doing up, and finishing off a young lady's education with her teens—just at that time, when she begins, if she ever does begin, to *think*. A young man has just acquired at one-and-twenty, the elements of education, and is prepared to study advantageously according to his own discretion; but a young lady has done—finished—the circle of her sciences is complete; and she is ready for any station in life, that may be thrown in her way. Now, why, in the name of common sense, may not a woman *think*; and if she may think; why may she not study, and acquire profitable food for thought.

There is a lady, of whom I have some knowledge, that "*finished her education*," by leaving peculiarly good advantages at an early age.—She is now a wife and mother of six children. She plays well upon the Piano—sings sweetly—dances elegantly—is very polite, &c. &c. &c. but her husband must, and actually does, put all the children to bed, and takes the care of them through the night; and as for her table—the bread is execrable, to one that has ever visited his grand-mother's pantry; and her coffee—O! her coffee! it would cost her head, if the very scent of it reached the Grand Turk's palace—and yet the lady has a "*finished education*."

### PARABLE AGAINST PERSECUTION.

1. "And it came to pass, after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold, a man bent with age, coming from the way of the wilderness, leaning on a staff.

3. And Abraham rose and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early in the morning, and go on thy way.

4. And the man said nay, for I will abide under this tree.

5. But Abraham pressed him greatly; so he went into the tent; and Abraham baked unleavened bread and they did eat.

6. And Abraham saw the man blessed not God, he said unto him, wherefore dost thou not worship the most high God, Creator of heaven and earth?

7. And the man answered and said, I do not worship thy God, neither do I call upon his name: for I have made to myself a god which

abideth always in my house, and provideth me with all things.

8. And Abraham's zeal was kindled against the man, and he rose, and fell upon him, and drove him forth with blows into the wilderness.

9. And God called unto Abraham, saying, Abraham where is the stranger?

10. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven him out from before my face into the wilderness.

11. And God said, have I borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me, and couldst not thou, who art thyself a sinner, bear with him one night?

12. And Abraham said, Let not the anger of my Lord wax hot against his servant; lo, I have sinned, forgive me, I pray thee.

13. And Abraham arose, and went forth into the wilderness, and diligently sought for the man, and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.

14. And God spake again unto Abraham, saying, For this thy sin thy seed shall be afflicted four hundred years in a strange land.

15. But for thy repentance, will I deliver them, and they shall come forth with power, and with gladness of heart, and with much substance."—*Dr. Franklin.*

(Selected for the Gospel Advocate.)

### ADMONITION.

The baptismal admonition of the Hindoo, is as impressive to the bystanders, as it is beautiful. "Little babe...thou entered the world weeping, while all around you smiled; contrive so to live that you may depart in smiles, while all around you weep."

### PROSCRIBED PATRIOTS.

An orthodox Deacon gave it as his opinion that neither Washington nor Franklin were saved! I have no evidence, said this staunch admirer of John Calvin, that either of them ever experienced the special irresistible grace of God!! Probably this Deacon was not alone in this orthodox opinion. These illustrious men, if alive, would set their faces against modern crusaders. If Washington and Franklin were sent to *Tartarus*, who then can be saved? Our Calvinistic brethren are requested to inform us of the fate of lords North, Howe, and Cornwallis? The latter lord may claim some kindred with our crusaders as he was a friend of Missions. He led an army of red coated whiskered Missionaries into Hindostan!!

A method this pious lord finds,  
Which ne'er had occurred to your dull wits,  
Of making sky-lights to their minds,  
By boring their bodies with bullets,

## NEWS OF THE WEEK.

## FOREIGN ITEMS.

*E. Clark, Esq.*, late a merchant in the West Indies shot himself last December in London, in consequence of being diseased with an incurable asthma! An awful, but yet a prompt and sure remedy for that distressing disorder!

The artificial works at Rome, constituting the *Cascades of Tivoli*, have all been swept away by the winter torrents.

*The Chevalier Courtoys*, Spanish minister to the Papal Court, lately died at Rome. The chevalier was an Englishman. He directed his heart to be embalmed and sent to Spain!

*The Marquis of Hastings*, who was engaged in the war of '76, between England and America, under the title of Lord Rawdon; and subsequently governor-general of India, and also Governor of Malta; died, on board the *Revenge*, in the Bay of Naples, on the 23d of Nov. last. His lordship was constable of the tower of London, to which situation the duke of Wellington succeeds. A very singular request of his lordship was complied with. He desired after his decease, to have his right hand cut off, and to be preserved until the decease of his wife, when it was to be entombed in her coffin!

There is a new *projet* of a law, about to be put in force in France, still further restraining the liberty of the press.

*Spain*.—The state of society in this wretched country, is indeed shocking. Security of persons or effects is not reckoned upon. Almost every cloak conceals a dagger!

Paper was originally made of cotton, for books and other writings, (books were then written,) as long ago as the year 1102—but which was so spungy, that Frederick II. of Sicily ordered that all securities should be written on parchment.

**DOMESTIC.**—On the 16th ult. a stage with 4 horses, in attempting to cross Big Elk Creek, Maryland, were swept away: the horses drowned, the stage tore in pieces, but the driver, and the mail-guard, saved their lives. The mails were recovered.

*The Greeks*.—The ship *Chancellor*, will have sailed for Greece, from New York, about the 1st instant, in charge of a competent agent, and burthened with the most precious of all commodities, a cargo of charities; fresh springing from the benevolent in America to the distressed and suffering Grecians. It will be recollected that some three years since, donations to the amount of about \$50,000, were collected at New York and elsewhere, and remitted to Greece, which was thankfully received and acknowledged. On the present instance, the probability is, that in money, clothing and provisions, an aggregate, equal to the former donations, will be obtained and transmitted. In many parts of the country, Greek meetings are spiritedly getting up.



## Poetic Department.

## CREATION.

From the Philadelphia Caskey.

Behold Creation's vast extent,  
The earth, the flowing seas, and sky,  
How great, how kind, the God who sent  
These charms to feast the mortal eye.

With rapture do we gaze around,  
And all thy beauteous blessings view,  
And far and near thy works are found  
Endless, pleasing, ever new,

Who can doubt thy gracious name,  
Doubt thy power, above, below;  
Doubt a suffering Jesus came,  
Mortals to save from sin and woe.

Doubt that by thy sovereign hand,  
All the glowing planets move;  
Doubt each blessing we command.  
Proofs of thy eternal love.

All, all, superior God are thine,  
All await thy kind controul;  
Nature proves thy power divine,  
Eternal, yes, from pole to pole.

Hail, immortal Spirit, hail,  
O'er us still let mercy fall;  
Though to own thee, thousands fail,  
Millions claim thee GOD OF ALL.

## EXTRACT.

Oh! 'tis agony to see the eye  
Which once hath wept in sorrow for our sadness,  
Which told of constancy that could not die,  
And beam'd upon us in its joy and gladness,  
With cold indifference pass us by:  
'Tis this which stings the feeling soul to madness.

**MARRIED.**—In this village, on the 15th inst. by Mr. Crawford, Mr. F. Barns, to Miss *Deroxalana Webster*:



**DIED.**—At Pittsfield, Ms. Thomas R. Gold, Esq. At St. Croix, Maj. Genl. Adrian Benjamin Von Bentzon, Gov. Gen. of the Danish West Islands. In Providence, Samuel W. Cotton, formerly of this town. In Gerry, John Cleland, a soldier of the revolution. In Troy, Hon. James Mallory, late member of the senate of this state.

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L. S. EVERETT AND T. FISK, EDITORS.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US...MALACHI.

No. 10.]

BUFFALO, SATURDAY, MARCH 10, 1827.

[Vol. V.]

### PRACTICAL.

[From the Wilmington Liberalist.]

#### PRAYER.

Prayer, as an act of spiritual devotion, being as it were, a personal communication between man and his Maker, it becomes highly necessary, that it be founded in correct principles, offered with pure motives, and accompanied with right views respecting ourselves, and that Exalted Being, to whom our aspirations are addressed. Prayer, to be acceptable to him, must be the language of the heart; language of honest sincerity. All other, however elaborate, however zealous, however excellent, exalted and sublime, in manner, form, idea or style, is but a show of words, a mere mummerly, a solemn mockery, a round of "lip service," in which the heart has no concern, and is at best, but an insult to the Divine Being. Prayer may be offered to God from honest intentions and good motives, and yet, having nothing else to recommend it, be justly considered as a mere visionary phantom, an idle dream, a combination of nonsense. It therefore becomes absolutely necessary that prayer be an exercise, not only of the heart, but of the understanding also. That a man should not only be honest and sincere in his devotions, but that he should also mould his feelings and desires, into such a form, as to correspond with the attributes of his Heavenly Parent. Thus, in praying, he should hold up holy hands, without wrath and doubting. He should pray in faith; for "whatsoever is not of faith, is sin." He should pray and give thanks to God, for all; for he will have all men to be saved and come unto the knowledge of the truth." And finally, to set aside all exclusively selfish feelings, and to express his confidence in God, to prevent being biased by notions repugnant to the character and disposition of Deity, or from manifesting hostility to his government, there should run through the whole exercise, not in word only, but in deed and truth, a spirit like that, which dictated the pious ejaculation of the soul, "nevertheless, not my will, but thine be done."—Thus expressing, and not only *expressing*, but *feeling* that confidence in him, that will enable the soul to acquiesce heartily in his government and to rejoice in his goodness, under all the dispensations of his providence.

This exercise flows from a sincere heart and a rational understanding. It is regulated by

Love to God, as a being of Power, Wisdom, and Goodness; Benevolence and Love to all mankind, and a consistent desire for our own interest and happiness. The confidence and reliance, we thus place in God, the filial affection we thus exercise towards him, we never could extend to an avowed enemy nor a tyrant. As far then, as it respects ourselves, we love him, worship him, and trust him, as our friend and benefactor; and as we are bound to love others as we do ourselves, as we are bound, and if benevolent, feel inclined to render others as happy as ourselves, and as God is the common parent of all others, as well as of ourselves, we have no right to entrust them in the hands of an enemy nor a tyrant; and when we mention them in our prayers and thanksgiving, should speak of them, as we do of ourselves; as the subjects of his love and favor. This, and only this, can be the prayer of faith, as it respects others; for we are commanded to "pray and give thanks for all;" we are commanded to "lift up holy hands," which we cannot do without love to God and all mankind, for all of them we should pray, and our prayers thus offered to God, must or should be "without wrath and doubting," which cannot be done, unless we possess, and believe that God possesses, love and friendship for all.—For, we always doubt the favour and protection of an enemy or tyrant. Prayer, different from this, is not of faith; and, "whatsoever is not of faith is sin." Hence the necessity of prayer being offered from the understanding as well as from sincerity.

Prayer should ever correspond, in all cases, with the will of God, as a being of Infinite goodness; from a firm conviction that he is infinitely better qualified to regulate, rule and govern, in accordance with that immaculate and glorious standard, than we are to dictate to him. The only right we have to pray for the salvation of all men, is because he has declared such to be his will. And, as he "is not willing any should perish," we cannot, without an affront to the dignity of his throne and sceptre, suggest in our prayers, the tho't that one will be damned. For, in so doing, we virtually declare, either, that he is an enemy or a tyrant, while his word and his works declare him good, merciful and friendly to all, or, secondly, that he has not the power to do all his pleasure, or, thirdly, that he will be so far overcome by the opposition of evil, as to per-

mit that to take place, which he is unwilling should be. Either of these, is an indignity which no true worshipper should ever permit himself to offer. Yet, a vast proportion of the prayers, publicly, and vocally offered up, are of this description. We undertake to tell him that, notwithstanding his will for the salvation of all, his unwillingness for the loss of any, his declaration that his counsel shall stand, and he will do all his pleasure; we are *certain* some, we are fearful *most* will be lost. We go into a long narrative of circumstances; we *inform* him of the sinfulness and depravity of man;—we express a thousand fears as to the future safety of our fellow mortals; lest he might be forgetful of his promises, we remind him of them; and we inform him, that although many have been, and probably many more will be lost, notwithstanding all the pains he has taken to prevent it, in conformity with his avowed will, that *all* shall be saved, yet we will undertake to prevent the Devil from having the whole, *en masse*, provided he will come into our system of arrangements, open the purse-strings of men, that we may have wherewithal to carry on the work, and their hearts to believe our creeds. And, in addition to all this, we undertake to indicate to him, the rules by which he should regulate the affairs of nature and providence: when he had ought to give us rain, when sunshine, &c. &c. Thus, in all the concerns of Deity, Spiritual, Moral and Physical, there is no one, that escapes the interference of us, frail, mortal, impotent, though meddlesome creatures. We use all our powers of persuasion, entreaty, passion, zeal, rhetoric, and barter, to induce Him, whose will and pleasure, constitute the paramount law of the Universe, whose eternal purpose is the grand focus, to which all things tend, whose power, imparts its eternal impetus to the vast machine, whose wisdom regulates all its parts, whose goodness is the immovable and invariable centre, around which the whole revolves with uninterrupted order and harmony; to change his principles of government, to renounce his own plan, to discard his own purposes, and to render obedience to our prescriptions; because, forsooth, he being in heaven, and we, on earth, though he may govern well enough there, we best understand that mode, by which he can, control the affairs of men. Preposterous?..... With ignorance, it is folly; with knowledge, blasphemy! All we have to do, is to rely on him with confidence, submit to him with patience—ask of him what we believe he can and will do, consistently with his attributes as God—give him thanks for what he does—improve all events in a proper and becoming manner, and labor to promote his glory, by loving him, obeying his commands, and doing good to ourselves and others. An honest expression of such feelings is prayer. With them, we may “lift up holy hands, without wrath and doubt-

ing.” Without them we insult God with an empty and spurious form, and sink the dignity of the Christian Religion, to a level with gross and sordid idolatry.

## GOSPEL ADVOCATE.

“I AM SET FOR THE DEFENCE OF THE GOSPEL.”

### DESIGN OF ATONEMENT.

This great doctrine of grace ought to be familiar to all persons, in order to a right understanding of the sacred writings. True it is, that the scriptures only, teach the doctrine of atonement, and hence it is, that we should naturally conclude, that it was understood by all, who were acquainted with them. But the different notions, which for ages, have been entertained of atonement, ought to convince us, that the scriptures are misunderstood in this instance; because essentially different opinions cannot *all* be right. As we have, in our hands, many excellent works on this subject, I shall study brevity with perspicuity or plainness.—We have, in a former number, showed, that man is a transgressor of the law of God; that his *guilt* and shame, and self-condemnation, together with a train of natural evils attend him as the wages or consequence of sin; yet that his sin is infinite in no sense, owing to the limited knowledge, which man has of God and his law. We hence, argue, that sin, which is finite or limited, requires, not an infinite atonement; that an infinite atonement could be performed by none but God himself; and that, as man's sin is finite, such an atonement could not respect man but must respect God. This would be saying that God, by atonement, *satisfied himself*. This is the substance of the generally received idea of atonement. It is, on this plan, believed that Christ is God, and that as God and man, he purchased us of God; that he merited of God eternal life for man; that he bought us of God with a price; that he pacified the divine anger; procured the divine favor for us, and satisfied divine justice in our behalf. This scheme of atonement has not the stamp of reason; for how can any being merit, purchase, buy or procure any thing of himself? If Christ, then, be God, he has not merited any thing of God in relation to man, because this would be meriting of himself. If Christ was a mere creature there could be no merit from God in his obedience or sufferings, because he could do no more than the law required of him; and there could be no work of supererogation to be placed to our account: besides, how could a creature, who is finite, merit any thing of God, who is infinite? I think, then, that the atonement, under the notion of meriting, buying, purchasing or procuring grace, or favors, or good-will from God to man, is absurd and inconsistent. Many expressions seem to prove the notion of merit, &c. and, if taken literally, *would prove it*; but such



a literal explanation would contradict the whole scriptures. It would, likewise, contradict the *design of atonement*, which was not to purchase or procure any favors from God, which he had not before designed, or which he could not consistently bestow; for all the good that man ever can or will enjoy was designed for him before time began, and God had the right and could consistently pardon his sinful creatures. This makes it evident that to purchase or to merit those blessings, was unnecessary. Self-moving, never-beginning and unchangeable love had determined the pardon and salvation of man, and that Christ should be the medium of its conveyance to man. God purposed this in himself before the world began. This was his will, decree or determination; and such a decree or determination must be consistent with God to execute, or he never would have decreed it. Thus meriting, purchasing or procuring grace or favor from God to man is not only inconsistent but unnecessary, consequently no part of atonement was purchased by Jesus Christ. It has been supposed that the truth of God's threatening would be impeached if he had pardoned sinners without an equivalent; but we have proved in a former no. that God never threatened *any sinner*, in any age of the world with endless misery; for had this been made, God has revealed to us no way how it could be avoided without the sacrifice of truth. Besides, it is evident that all the punishment ever threatened against sinners *is and will be executed*; also men will never be rewarded according to their works. Hence, then, the design of atonement was not to deliver men from the punishment to which they were entitled from sins, which they had committed or should hereafter commit; but its design was to free or deliver men from sin *itself*, and then they would be free from misery of course. If, then, we can find how sin can be destroyed in man, we shall find that in which atonement does consist. Atonement then, consists in, and is designed for the reconciliation of *man; of sinful, ignorant and prejudiced man*, to God his maker; but it never was any part of its design to reconcile God to man or to procure, merit or purchase any favor from God to man; because all the good that man needs or possibly can enjoy, both in time and eternity, was designed for him, and secured to him in the purpose and will of God from all eternity; and the last great expression of this love of God to us, was the sending of his Son into the world to convince us of the above truth, and to reclaim, reconcile or redeem us from all iniquity, that we might enjoy it. But how, or by what means does and will Christ reconcile men to God?

Ans. The work of reconciliation or atonement has always been progressive. It depends upon and is affected by the divine spirit calling men to consider and attend to the concerns of their peace. Light and knowledge are the most essential to this reconciliation. These Christ continues to give. He is the light of the world

and he came to give light to men; to reveal more fully his father's character, his love and good will to men; to reveal his intentions of mercy, and that he sent his anointed Son, not to condemn but to save the world. Ignorance and darkness of mind are the great sources of sin. Ignorance of God's true character is the reason why men hate him. Believing him an enemy men dread him as a tyrant; flee from him, are afraid of him; but when men have just conceptions of God, they love him, obey him with pleasure and delight and rejoice with unspeakable joy. Thus Christ makes atonement by revealing truth to man, by which he reconciles him to God and to his own will in all things. It is the knowledge of the truth, which makes men free indeed; this knowledge is eternal life. God who commanded the light to shine out of darkness, shineth in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Man only being unreconciled by darkness and ignorance needs reconciliation; hence the work of atonement respects man; by it he is brought to see that God is a friend to all his creatures, and that nothing prevents the happiness of man but his own unreconciled temper and disposition. As to the universality of this reconciliation or atonement we need only say, that Christ did undertake this work, and we are assured that he will accomplish it. 'He will reconcile all things to himself in heaven and earth.' 'To him every knee shall bow and every tongue confess that he is Lord to the glory of God the Father.' Never will Christ's work as mediator cease till this great object be completed; then all men will be in subjection to the Father and God, *all in all*.

## REMARKS.

We have here had a view of atonement, differing greatly from the generally received opinion, but yet, as I conceive, the only rational and scriptural scheme. If God by atonement (as is generally taught) did satisfy himself or paid his own debt, although the thing be absurd, yet it argues that God, all things considered, would be eventually a friend rather than an enemy. But the absurdity of such an idea is too great for men of sense to imbibe, or for men of candor and penetration to propagate. There is infinitely more consistency in supposing that God always was the friend of man and could consistently save him on that foundation; than to believe him to have been the enemy of man, and, in order to save him pleased himself, or was pleased by some other being. The former of these cases is worthy of a God of infinite perfection; the latter is unworthy of the name and standing of an earthly parent. Every system which supposes that God receives the atonement; or in other words, supposes that God is influenced by it, makes him a changeable being.

The old systems of atonement have been extolled by their advocates as comprehending and

manifesting to the view of men and angels the highest wisdom of the Deity, far surpassing that which is discovered in creation; yet though the economy of grace displays the manifold wisdom of God, and is that which the angels desire to look into, yet its wisdom does not consist in God's changeability in one case, nor of pleasing himself in the other. *This is not the wisdom of God in the Gospel.* His wisdom, in the merciful plan of our redemption, is far superior to any idea to which the current system of atonement can pretend. Wisdom appears in operating on the most suitable and important particulars to effect its object. The particular object of wisdom respecting the atonement is man's salvation, consistently with the harmony of all the divine attributes, and we have seen that the reconciliation of man is that which wisdom has chosen to effect this salvation. Although this process may appear to be simple and to be destitute of those pretended mysteries of the current systems, yet it certainly is that without which man never could be happy; and with it he never can be miserable. If then, God can be just in saving his reconciled creatures; and if creatures by reconciliation must be happy, then wisdom must appear to be great, because God is glorified and sinners are saved; and the more plain and easy this scheme is to be understood, the brighter does wisdom appear.

This subject likewise, will lead us to a consideration and right understanding of the death of Jesus, and of the blood of Jesus by which we are said to be cleansed from sin. St. John says, that the blood of Jesus Christ his (God's) son, cleanseth us from all sin. This does not mean the literal blood of Christ, but it means his work as a refiner, purifier and sanctifier of his people, by which they are cleansed and saved from sin, of which work his literal blood seems to be a seal or assurance. The death of Jesus, likewise, in connection with his blood, was a like assurance of our cleansing, and the death of the legal dispensation, by or in consequence of which the gospel kingdom was to be introduced. Neither his death nor his blood are to be considered as the atonement; but they are assurances to us of the greatness of his love, by which reconciliation or atonement is effected. Thus we read, "he that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." His death was an expression of that love which would give us all things.

This subject, likewise will help us to investigate, whether the current notion of an infinite atonement be correct. We readily grant, that the grace, by which reconciliation or atonement is effected, passes all understanding; *it is the love of God through Christ, which passeth knowledge.* I think that love has neither bound nor limit; consequently may be considered as infinite. But neither the love of God nor of Christ *is the atonement*; but the atonement is

the effect of this love. This effects reconciliation in finite man, and this reconciliation *is atonement.* Now shall we say that this reconciliation is infinite? If it be affirmed the affirmation must be explained. If it be said that the happy consequences of reconciliation will continue to an endless duration, and will therefore be infinite in that sense we have no objection; but then we must remember that this is fixed on the consequences of reconciliation, viz. joy and complete felicity. But, moreover, we will grant that reconciliation itself must be endless, in order that its consequences should be so; consequently, reconciliation or atonement is infinite as to duration.

But that sin is infinite in magnitude and requires an atonement infinite in the same sense, (by which we mean that God is pacified,) we reject as utterly unreasonable and inconsistent.

T. G.

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## IMPARTIAL INVESTIGATOR.

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"EARNESTLY CONTEND FOR THE FAITH."

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### REVIVALS.

The season for the rage of these annual epidemics is now fairly passed for this winter, and our village has escaped the contagion. The "orthodox" pretence that they are "especial visitations of the spirit," was never more fully proven false than in this place the last season. Every exertion has been made that priestcraft could invent, to bring about one, but all to no possible end:—*the sleighing has been good*, through the winter, and people could therefore better employ their time in business and pleasure, than in listening to the ranting jargon of night meetings! Such is the simple fact, whatever may be said to the contrary, that revivals cannot reign when people can find other employment for the mind. Yet they are the work of God—so is any other *animal excitement*, for these are no more. The Calvinists of Buffalo have not been wanting in their endeavours after a revival, and their priest very recently, at a night meeting, stated to his hearers that "the work had begun, and it was their duty to go from house to house and aid it." It has, however, left off again—or rather there has been no such thing, and we are yet uncured by the ravages of such a public disturbance. The gentleman who recommended, "*as a duty*," this same going from house to house, has had so much of it himself that it no longer appears "*a duty*," for himself, though he still urges it upon others. This song of "*duty*" has been so often sung for the vilest of purposes, by man, in his various stations, that it has lost its charms; and I can now lay the same claim to it in penning this, that would once have been awarded only to those who should oppose my sentiments.

Yet the fact is not to be disguised that a revival would present many pleasing features to the Calvinists here at the present moment. They have borrowed money to a very large amount, to build a "meeting house," and the debt must be paid. The house is nearly completed—the sum due is large,—and certain individuals are holden for the amount. Now the sale of the "slips" in this same "meeting house" must soon take place, and on the amount thus realized dependence is placed for the liquidation of the debt. These "slips" would, under the influence of a highly excited state of feeling, produce, probably, some three or four thousand dollars more, than when the people are fairly possessed of the reason their Maker has bestowed on them. A revival therefore at this time would be, I sup-



pose, worth about *four thousand dollars* to the Calvinists of Buffalo; nor can I see that it would be a matter of much consequence as touching the subject of this same money, whether it should be the work of God or of man. *Either* would produce the *four thousand dollars* worth of the most acceptable piety.

P. D.

### AN ORTHODOX PICTURE.

Amongst the thousand expedients to which the advocates of endless misery have resorted to sustain their sinking cause, there is one, which from its novelty, is entitled to attention. We have now before us an **ORTHOX PICTURE**, which seems to be the last shift of limitarianism. It is entitled "A Miniature of the world in the 19th Century," and was drawn, engraved and published in Hartford, *Conn.* by J. W. Barker.

Although there is something like originality about it, yet it is altogether the most palpable *plagiarism* that has ever come to our knowledge. It purports to have been "INVENTED, drawn and engraved," by the above mentioned Mr. J. W. Barker; but the fact is, it was unquestionably *invented* by popish priests, some hundred years before the said J. W. Barker came into this "breathing world."

Our limits do not admit of entering into all the particulars of the picture, but we shall notice some of its excellencies, and point out a few of its defects. So far as respects its execution, he bestow unequalled praise. The artist seems to have followed the copy to a hair. The picture is truly a masterly imitation of an orthodox sermon, and no doubt will meet with a ready sale among those of a certain class, who hold to the inspiration of the New England Primer, and Assembly's Catechism. This said, we shall now enter into some of the particulars.

The most prominent personage presented to the eye is a PRIEST, apparently about six feet high, standing within about two inches of the brink of hell, and like a guide board pointing the way to a New Jerusalem, but showing no inclination to go himself. Although he is represented in the attitude of speaking, and as having just uttered the words, "seek your treasures above," yet he seems to gaze intently upon a little "shining dust" after which others are scrambling a little to his left. The representation is admirable, and but one improvement can be suggested; which is to add to the words which are represented as issuing from his mouth, the following, "*a call! A CALL!! with \$3,500 a year!!*"

Some twenty men and women, and one little child, are represented as travelling in the straight and narrow way; out of which five or six are turning back, which number, when compared with the multitude below, is a very fair exhibition of orthodoxy. We should judge that about one out of twenty, are travelling the road to heaven, which leaves nineteen twentieths for the devil! In this the artist has immortalized himself! and what strikes us as peculiarly appropriate, there is not a single preacher of damnation to be found in the way to heaven!

The eye is next attracted by a group in front, on the brink of the precipice, who are busily employed in scraping together "riches of the world." Here is evidently a defect in the execution, and there are some reasons for believing that the artist designed to have the matter somewhat obscure. The *costume* of those who are picking up the dollars, is by no means appropriate. They should have been distinguished by clerical robes; and "salvation inscribed on every dollar." But as it is, there is no difficulty in com-

ing at a correct understanding of the design. Any one who has ever seen the picture, will at once discover, that the *chest* and *bags* guarded by a miserly looking old fellow at the right hand of the group, represent what is blasphemously termed, the "Lord's Treasury," under the protection of the genius of Tract and Rag-bag societies! The young man standing the fourth from the right hand of the group, a little to the left of the Treasury, who is represented leaning over a spade, we conclude is the representation of some one who has been persuaded to work in a "Missionary Field" to obtain cash to educate "poor and pious" young men for the ministry of unreconciliation. The man on the left hand, and immediately on the verge of hell, who is about to commit suicide, represents some poor wretch who is led to despair by the preaching of eternal wrath.

On the right hand in one corner, we notice a group of persons, one trusting in "human merit," another saying "punishment inconsistent with mercy," and a third proclaiming "liberality of sentiment." The first we conclude, represents our over righteous brethren of the limitarian faith; "who trust in themselves that they are righteous and despise others;"—the second is evidently one of those consummate deceivers who are known to slander universalists by saying that we hold to no punishment for sin; and the third, is unquestionably designed to represent one of those who preach to please the people, regardless of any principles whatever.

The inattention of mankind to the thunders of eternal wrath, is seen in the peculiar indifference of the main group, which argues the impropriety of preaching a mass of absurdities repugnant to reason and common sense. The picture exhibits in a very forcible manner, the inefficacy of orthodoxy; and is calculated to excite an abhorrence of those abominable errors which has been so long propagated in our world.

We doubt not that the picture meets with approbation from many of those whose interest it is to keep the minds of mankind in bondage. But to the intelligent mind it is disgusting. It may be said that we *ridicule* the subject; and if there be any truth in the charge, we have an excuse in the folly of the thing itself, and the blasphemous impiety of those who sent it forth into the world. It would be a hard matter indeed to refute a *picture* with argument! Religion and honesty we venerate; but craft and deception we despise: And a picture of hell and destruction, as it has existed in the imaginations of mankind, is as ridiculous as the attempt to sell horn gun flints, basswood cucumber seeds and wooden nutmegs! It is not religion, therefore, that we expose to contempt and ridicule, but hypocrisy and deception. If then, any are disposed to censure us for laying violent hands on an orthodox PICTURE, let them remember that we are not the aggressors. We conclude, by advising our limitarian brethren not to imitate the Catholics too much, but to appeal to the reason, rather than the fancy of mankind to sustain their darling theories. E.

### MISCELLANY.

"Prompt to improve and to invite,  
"We blend instruction with delight."

[From the Philadelphia Casket.]

### THE HOLY BIBLE.

If right we read, nor prejudice the mind,  
The Bible is the text-book of mankind.

I look upon the Bible as the oldest and best of books. The history of creation is said by Strabo, to have been handed down to the Egyptians by a Chaldean shepherd; and its superiority to all other books is proven by the one

See Dr. Griffin's famous charity sermon; in which he states that salvation would be inscribed on every dollar given for missionary purposes.

important circumstance, of its influence in civilizing mankind. Its doctrines are superior to those of the Mahometan Koran, and of the Talmud of the Rabbis. The Bible inculcates universal charity, which word signifies in the original, love. To say nothing of the glorious principle of love, the laws which it inculcates are at the same time the most lenient and powerful. Human laws are founded upon them, but they are like the rays of light compared with the sources from whence they spring.... On the sacred page of the Bible we find woman elevated to her proper dignity, but among those nations where it is not read, woman is the drudge of the Sultan and the Caliph. The light of learning and wisdom flourishes where the Bible is found—but at its boundary commences the night of darkness and superstition. It has illuminated the world of literature and science, and cast a halo of glory around the atmosphere of intellect. It smiles on the calm and sunny scenes of life, and gilds the evening skies of the faithful in the dark hour of death. What the compass is to the mariner, the Bible is to the world. It teaches the peasant in the tilling of the field. It proposes reward to virtue, and punishment to vice. It interests equally the brilliant intellect and the humble capacity. All that is good, grand and sublime is contained within it. Many cannot relish it, because their taste is perverted; and many reject it from prejudice. To understand the Bible is at once to be introduced into a high source of enjoyment—the highest source on earth. When I hear a man exclaim against the Bible, I cannot refrain from taxing his mind with ignorance.

If you are a literary character and wish to behold elegance, perspicuity and taste, turn over the leaves of the sacred book. Are you pleased with poetry? you have at once an inexhaustible fountain. You have beautiful scenery, sparkling imagery, and ideas clothed in sublimity of language. It contains numerous specimens of angelic lyre, and I doubt whether there is such a field for the poet in the world. The poet who draws his scenes from the Bible never can fail to please—his writings are always new. Are you pleased with the thunders of eloquence? Here is another inexhaustible source. Some passages of scripture are irresistible. What can be more grand and sublime than David's description of the appearance of the Most High. "He bowed the heavens also, and came down, and darkness was under his feet; he rode upon a cherubim, and did fly, and was seen upon the wings of the wind." Do you ask for more such passages? I could quote a volume, but let the description which the prophet Habakkuk gives of the grandeur of God, suffice. "Before him went the pestilence, and burning coals went forth at his feet: he stood, and measured the earth; he beheld, and drove asunder the na-

tions: the everlasting mountains were scattered: the perpetual hills did bow; His ways are everlasting." It was such eloquence that made Felix tremble on his throne. But poetry and eloquence are not the only beauties of the Bible. We there find sound science and philosophy. We there read of chemistry, and of an experiment which dissolved gold and rendered it portable. Aqua Regia will dissolve gold; but to drink it is fatal. History is complete. There we have the biography of many great and learned men. But it is a vain endeavor to attempt scanning the whole.

The history is, in the Bible, of him who groaned on Calvary. From that sacred summit a flood of light broke forth upon the world. It was the dawn of redemption! Superstition fled affrighted before the glorious appearance of Christianity, and the church of the living God arose on the ruins of the Heathen altar. the automaton of Pagan idolatry tumbled to the dust, and the false deities perished on Olympus. That glorious gospel which effected this great work is contained within the Bible. Like the rainbow which is hung out in the heavens, it was sent as a token that God would be mindful of us. Glorious token! I rejoice when I read it, and I would recommend it to all my fellow travellers to the grave. The waves of time are rolling on to sweep us away and as we pass through the dark vale of death the light of Calvary will illuminate our path to the superb palaces of God. Darkness and death are horrific to the lonely mind, but the Bible will overcome these terrors, and infuse a calm serenity in the darkest hour of existence.

MILFORD BARD.

#### ORIGINAL LETTER OF DR. FRANKLIN.

The following is an extract of an original letter from Dr. Franklin, to a minister of a church in the south part of New Jersey, which has recently been discovered among some old family papers. It is a composition perfectly in the manner and spirit of that great and worthy man.

Philadelphia, June 6, 1753.

DEAR SIR: I received your letter of the 3d inst. and am glad to hear that you increase in strength. I hope you will continue mending, until you recover your former strength and firmness. Let me know whether you still use the cold bath, and what effect it has.

As to the kindness you mention, I wish it could have been of more serious service to you; but if it had, the only thanks I should desire, are, that you would always be ready to serve any other person who may need your assistance, and so let good offices go round; for mankind are all of a family. For my own part when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return;—



and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can, therefore, only return to their fellow-men; and I can only shew my gratitude to God by a readiness to help his other children, and my brethren; for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator.

You will see, in this, my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more so the happiness of heaven? For my part, I have not the vanity to think I deserve it, the folly to expect it, or the ambition to desire it; but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the afflictions I may at any time suffer, may tend to my benefit.

The faith you mention has doubtless its use in the world; but I wish it were more productive of good works than I have generally seen it. I mean real good works; works of kindness, charity, mercy, and public spirit; not holy-day keeping, sermon hearing or reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity.

The worship of God is a duty; the hearing and reading may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered, and putting forth leaves, though it never produced any fruit.

Your good master thought much less of these outward appearances than many of his modern disciples. He preferred the *doers* of the word to the hearers: the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work, the heretical but charitable samaritan to the uncharitable but orthodox priest and sanctified Levite. And those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, and relief to the sick, and although they never heard of his name, he declares shall in the last day be accepted; when those who cry Lord! Lord! who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall

be rejected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion, that there were some in his time so good that they need not hear even him for improvement. But now-a-days we have scarcely a little parson, that does not think it the duty of every man within his reach to sit under his petty ministration, and whoever omits this offends God. I wish to such more humility, and to you health and firmness.

Being your friend

and servant,

B. FRANKLIN.

From the Universalist Magazine.

### NICODEMUS,

OR, DEVOTEDNESS TO POPULARITY.

We have not much account of Nicodemus in the Scriptures; but from the few incidental notices there given of him, we learn that he was one of the *great men* of his day, a ruler of the Jews, a regular professor of the popular religion, and had the honor of sitting in the Council with other Pharisees of note and the chief priests. Of course, this great and honorable man enjoyed the support and superstitious veneration of the whole body of professors of regular religious standing throughout the nation, a gratification the exquisiteness of which can be realized only by those who have enjoyed the like. And his professions and honorable station gave him also the enviable right of wearing publicly the holy phylacteries of the Pharisees, written all over with passages of the law; and of being addressed by the graciously elating title of "Rabbi, Rabbi," wherever he went.

SIR ISAAC NEWTON.

Sir Isaac Newton lost the use of his intellects before his animal frame was arrested by the hand of death. So it is said of a Mr. Swissot, that he often wept because he was not able to understand the book which he had written in his younger days. Cornivus, an excellent orator in the Augustan age, became so forgetful as not even to know his own name. Simon Tournay in 1201, after he had outdone all at Oxford for learning, at last grew such an idiot as not to know one letter from another, or one thing that he had ever done.

### POPERY AMONG COLORED PEOPLE.

A colored Preacher in New Jersey, while giving directions to his congregation how to behave in meeting, expressed himself as follows: "He that ministereth unto you from this place (the pulpit) is the angel of God, sent from heaven to you, to administer the word of God or of life." He also charged them never to go out of church before they received the benediction, for said he, "that is God's blessing, and if you go before it is pronounced, you go without the blessing of God."

## NEWS OF THE WEEK.

**Insolvent Laws.**—A decision has been made in the supreme court of the United States, 4 judges to 3, that between citizens of the same state, a regular discharge under an insolvent law of that state is valid and good on all contracts made subsequent to the passage of such law: but a doubt existed, in regard to such discharge affecting a contract made between citizens of different states, or in cases where creditors can sue in the U.S. courts.

Major Vandeverter, chief clerk in the Department of War, has been removed from his situation, and Maj. C. J. Nourse, appointed in his place. This is in consequence of some facts which transpired respecting this officer, during the inquiry in relation to the official conduct of the Vice President.

Mr. John Crowell, aged 86 years, recently took a load of walnut wood, into the city of New Haven, assisted by his son and grand-son, and sold it for 26 dls. It measured rising of 5 cords.

Capt. Rush, of Montgomery county, Georgia, was burnt to death in his own house in Jan. last. Having laid down before the fire, his clothes probably caught fire, and communicated it to the house.

A Panther, measuring rising of 6 feet in length, was killed near Easton, Pa. in Feby. last. It is supposed that hunger had driven him from the mountains.

Four children belonging to a settler, located near the Flint River, in Georgia, were murdered in Feby. last, by the Indians: they were put to the torture, by having sharpened sticks thrust into their flesh, and set on fire! the mother had been treated in a similar way: she was found, however, with some life remaining—but with little hopes of recovery.

According to official reports, the regular army of the republic of Mexico, consists of 32,000 men, well appointed and equipped.

Mr. Sergeant, plenipotentiary, and Mr. Rochester, secretary of legation, arrived at Mexico, about the 10th of Jan. last, in good health and spirits.

The congress of Panama, which adjourned to Tacubaya, adjourned again, to meet at the same place, on the 15th of the present month.

Liberator Bolivar's arrival at Caraccas, last January, operated like a charm upon the factious spirits in Colombia, healed the dissensions, and restored happiness among all classes. A gentleman of Philadelphia, met the Liberator without the city, and brought him into Caraccas, in an open carriage. Triumphal and civic arches, spanned the streets, the people shouted, and some shed tears of joy.

James Enott, has been appointed by the senate, circuit judge for the 2d judicial district in this state.



## Poetic Department.

## THE TEAR OF GRATITUDE.

*There is a gem more pearly bright,  
More dear to mercy's eye,  
Than Love's sweet star, whose mellow light,  
First cheers the evening sky:  
A liquid pearl that glitters where,  
No sorrows now intrude;  
A richer gem than monarchs wear;  
The tear of gratitude!*

*But ne'er shall narrow love of self,  
Invite this tribute forth;  
Nor can the sordid slave of pelf,  
Appreciate its worth:  
But ye who soothe the widow's woe,  
And give the orphan food;  
For you the liquid pearl shall flow,  
The tear of gratitude!*

*Ye who but slake an infant's thirst;  
In heavenly-mercy's name;  
Or proffer penury a crust,  
The sweet reward may claim:  
Then while you rove life's sunny banks,  
With sweetest flow'rets strew'd;  
Still may you claim the widow's thanks,  
The orphan's gratitude!*

## SUBLIME THOUGHT.

*Could we with ink the ocean fill—  
Was the whole earth of parchment made—  
Were every single stick a quill,  
And every man a scribe by trade;  
To write the love of God, above,  
Would drain the ocean dry;  
Nor would the scroll contain the whole,  
Though stretched from sky to sky.*

## EPITAPH.

*Stay lonely wanderer, and with piety mourn  
O'er gentle Bertha's grassy mound;  
No earthly trophies deck her sacred urn—  
In death's cold arms, she sleeps profound:  
Alas! poor Bertha, now thy days are past;  
Snatch'd in thy prime—by death's dark torrent driv-  
en—  
Once blooming virgin, thou hast chang'd at last,  
This mortal state for lasting joys in Heaven.*

**DIED**—In London, Jan'y 5th, ultimo, **FREDERICK**, Duke of York and Albany, heir apparent to the British Throne, aged 64 years.

At Rockport, O. Mr. S. P. Clarke, formerly of Pittsfield, Ms. aged 45.

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**L. S. EVERETT AND T. FISK, EDITORS.**



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 11.]

BUFFALO, SATURDAY, MARCH 17, 1827.

[VOL. V.]

### CONTROVERSIAL.

#### DIALOGUE.

Some years ago, during a religious revival in the Town of — in Vermont, a Mr. —, an Universalist preacher, riding through the place was overtaken by a Doctor Mac, who was a Deacon of a Calvinist Church; when the following conversation was commenced by the Doctor.

Dr. Good News, Sir, I have glorious news to tell you.

Mr. Ah! indeed Dr. and what is the news?

Dr. Why Sir, the Lord is in — working wonders by his spirit. There is a great revival, and many souls are daily converted.

Mr. I am glad of it Dr. for I know of no place where a reformation was more needed.—But Dr. there is one thing which is a matter of some surprise with me. It is this. Many of those converts come forward, relate an experience, and you receive their word for the genuineness of their religion, when in temporal concerns you would not take their word, or trust them the value of six cents.

Dr. I know it, but I think we have sufficient evidence that it is the work of God. It will do to take them into the church.

Mr. Well Dr. time will determine the matter. You recollect the reformation in the towns of — and —; and you know what has been the result. As soon as the revival died away, they began to examine into each other's characters, and the genuineness of their experience. Quarrels ensued, and after numberless church meetings, and excommunicating a large proportion of those whom they had received during the revival, they were able once more to enjoy peace; and twelve months hence, you and I can determine better as to this revival.

Dr. Ah, Sir, it is unfortunately the case, that there are always some who prove hypocrites.

Mr. But Dr. it surely is not the work of the Lord to make men hypocrites?

Dr. Oh no, by no means, but it is always the case, that when the Lord begins a good work among men the Devil will always set himself to work at the same time and place.

Mr. Well Dr. but as the hypocrite whom you say is worked upon by the Devil, relates an experience similar to those who are converted by the spirit of God, and with the same apparent sincerity, is it not a little singular, that God and the Devil should work so exactly alike,

producing the same feelings of conviction and conversion, that you old experienced saints that have been serving God, and walking in the way of holiness for twenty years or more, nay, that your ministers who profess to know so much of the spirit of God in all its operations, are not able to distinguish which is the work of God, and which is not, but as cordially receive him who is operated upon by the spirit of the Devil, as him who is converted by the spirit of God, and time alone trying the character enables you to find the hypocrite? Would it not then be well Dr. for you to wait awhile, as you cannot determine by the relation, the exercises of a person's mind, that you may discover the genuine convert from the hypocrite?

Dr. I don't know but it might be well enough, but we think it best to bring them at once into the church.

Mr. Dr. how many hypocrites do you think will prove to be in —?

Dr. I do not know. It is not for me to say, but it is probable there will be some.

Mr. Perhaps Dr. there may be twenty?

Dr. Oh yes. It would be remarkable if there were not as much as twenty among such a number.

Mr. Perhaps there may be forty, fifty, or even one half?

Dr. Why there may be, but I hope for better things I cannot believe there will be so many hypocrites as one half.

Mr. You admit there may be as many as half, and for aught you know more?

Dr. Yes there may be, but I do not believe there will.

Mr. Now Dr. you have called this revival the work of God, might I not with as much propriety say, it is the work of the Devil.

Dr. You may call it so if you please, but I should not dare to say so for the world.

Mr. But Dr. you acknowledge that some will prove to be hypocrites. That it is the work of the Devil to make men hypocrites. One half or even more may prove hypocrites.—The work is so exactly similar that you are not able to distinguish. Now Dr. according to your own acknowledgment, have you any more evidence to prove this revival is the work of God, than that it is the work of the Devil?

Dr. You may say what you please about it, but I say it is the work of God.

The Doctor attended conference in the evening, spouted away about the wickedness of U

niversalists, and said, he that day had fallen into company with a Universalist preacher, to whom he undertook to relate the glorious work the Lord was carrying on in the town, but that he laughed at him, and said it was all the work of the Devil.

#### ABSURDITIES AND CONTRADICTIONS.

The doctrine of endless misery is fraught with all that is extravagant and irrational; it is replete with contradiction and absurdity. It would be almost an endless employment to enumerate all the follies attendant upon that scheme. In this communication, I will notice a few of the many inconsistencies of which this system is composed.

The advocates for this scheme suppose, or maintain, that all men sinned in Adam, and became liable, or exposed to all the horrors of an eternity of torture. But in the same breath they tell us that all the elect were given to Christ, and were consequently sure of salvation from eternity! Now, how is it possible that all are exposed to endless death, when the salvation of the elect has ever been sure? In the one sentence, they tell us, that all are exposed to endless wretchedness, and in the other, that the elect never were thus exposed.

They tell us, that the scriptures teach endless misery in the clearest terms possible; and in justification of this, they cite passages which assert that unbelievers shall be, or are *damned*. Since sinners, say they, are damned it is not possible that they can be made happy. All who are damned must be miserable forever.—But when addressing their self-styled *elect*, they inform them that they were in a state of damnation, but were snatched therefrom by the special agency of God. This damnation necessarily means endless misery; but the elect experience it only for a season!

They tell us that men are not elected on account of their good works, or any thing virtuous in them. But on the other hand they say, if the elect were as vicious, or as sinful as other men, they would come short of salvation! Or in other words, good works are sinful in the sight of God; but these are the only conditions on which eternal blessedness is suspended. That is, if they were destitute of those works which are sinful in their nature, they will be rejected and excluded from glory!

Christ, we are gravely told, died for the whole world; but the elect only have any interest in Jesus! The gospel is glad tidings to all people, but it will increase the misery of all the non-elect. Christ is the Saviour of the world but all who belong to the world will perish! All men may be saved if they will, but God has fixed some in eternal anguish by an irrevocable decree! The damned will be punished in the presence of the holy angels and in presence of the Lamb, for the wicked shall be banished from the presence of God eternally! In Adam all men died eternally, and all this

was executed in one day! Every sin is infinite; but one infinite atonement cancels all the sins of the whole world; and this infinite atonement is made by the human, that is, the finite nature of Jesus Christ! God is just, and his justice requires the endless death of every offender; therefore the elect will be saved! God is just, and if he had been just with his creatures, all would, long ere this, have been in irrecoverable ruin! Infants are totally corrupt, but are increased in wickedness every moment!

Every act of the unregenerate is sinful, therefore it is their duty to seek an interest in Christ! God and he only, can change the hearts of sinners, therefore it is their duty to change their own hearts! Every sinner can repent of his sins, and glorify God, therefore God will be glorified in the eternal suffering of his creatures!

What floods of confusion are here! That person who can swallow down these, and an hundred other inconsistencies, is prepared to be the dupe of deluders, and the advocate for ignorance. But such is the perversion of the gospel at the present day, that men are branded as infidels unless they will receive these inconsistencies as gospel truths, and feast upon absurdities too gross to bear a moment's consideration. From such inconsistencies, the Lord in mercy save us.—*Rel. Inq.*

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## GOSPEL ADVOCATE.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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#### ELECTION AND REPROBATION.

The reader will readily perceive, that the reasons assigned, in my first number, why men of piety weep, when they remember Zion, comprehended among other topics, the *doctrine of election and reprobation*.

We believe in those doctrines, in a sense; and we believe in them because they are founded in the fitness of things, and because they are supported by scripture, but we must differ greatly from the generally received opinion. The principle, against which I shall contend is comprehended in the following sentence, viz. 'God out of his mere good pleasure from all eternity elected *some* to everlasting life, did enter into a covenant of grace to deliver *them* out of a state of sin and misery, and to bring *them* into a state of salvation by a redeemer.' Here *them*, twice repeated, means the *some*, who are elected. If *some* only are elected, the rest are as certainly reprobated; and if this election and reprobation are expressions of God's purpose, then nothing can be added to the *one*, nor taken from the *the other*. *This appears to be logically conclusive.* Now as all God's purposes or decrees are from himself and, are of course, eternal; the consequence would be, that the reprobate *was made, designed and preserved* for a time in this world, to be endlessly miserable in another. Nothing can be more unquestionable than this, that the *purpose, decree and determination*



of God mean the same thing. Hence it follows, that it is the will of God, that all men (excepting the *some*, who are elected) should be miserable to all eternity; that as he made the elect for glory, so he made the non-elect or reprobate for damnation, and that the final destiny of the one is as agreeable to his will as that of the other. We have thus far steered clear of the least exaggeration; the principle involves all the consequences mentioned, besides other, which we shall mention, equally absurd and contradictory to reason and revelation. Our opponents are cautious of asserting the absolute reprobation of the non-elect; notwithstanding, if *some* are elected to everlasting life, the rest of mankind are as certainly reprobated to everlasting misery; because God is not without a will or purpose respecting any of his creatures. We will now weigh this doctrine in the balance of the sanctuary and see whether it be agreeable to the scriptures. 2 Peter, iii. 9. The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. Acts, xvii. 30. And the times of this ignorance God winked at; but now commandeth all men every where to repent. Ezek. xxxiii. 10. As I live saith the Lord God I have no pleasure in the death of the wicked; but that the wicked turn from his ways and live: turn ye, turn ye, from your vile ways, &c. With many other places of like import.

Now, it is utterly impossible for me to reconcile these scriptures with eternal reprobation, or to make it appear consistent, that God should decree or will the endless death of the sinner, and yet declare with an oath that he was unwilling that he should die.—God is not willing that any should perish, and yet he has (by his own decree or will) made the endless damnation of the non-elect, *inevitable*. If words can express a contradiction, or if one sentence can overthrow another so as to make it void of truth; then the texts, which I have produced, make the doctrine of endless reprobation to be a lie and its pretensions nothing worth. Again, what propriety can any person see between commanding all men every where to repent and a *previous, endless, inevitable doom of damnation*. If God, by a decree has doomed the non-elect to endless misery, and this decree be unalterable, why does he yet command them to repent? The clashing of these texts with the doctrine of endless reprobation, we should think, was sufficient to overthrow it; but lest a doubt should remain, or our opponents should argue that the unwillingness of God that sinners should die, does not mean his positive will against it; let us bring some more evidence. Ephesians, i. 9, 10.—Having made known unto us the mystery of his *will*, according to his *good pleasure*, which he *hath purposed* in himself; that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. Thus is God's *will*, his *good pleasure*, and his *purpose*, not in the

endless reprobation of one creature, but in gathering them all together in Christ. Col. i. 19, 20. For it pleased the Father, that in him (Christ) should all fulness dwell, and by him to reconcile all things to himself, &c. 2 Corinth. v. 18, 19. To wit, that God was in Christ reconciling the world unto himself not imputing their trespasses unto them, and committed unto us the ministry of reconciliation. Tim. 1 ii. 3, 4. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come unto the knowledge of the truth. Titus, ii. 10, 11. That they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation to all men hath appeared.—Now all these texts are a full and positive proof, that God does *will*, *purpose* and determine the reconciliation and salvation of all men; and if so, it is impossible to reconcile these scriptures with eternal reprobation. God is not only unwilling that any should perish but he *wills, purposes and determines* that all shall be saved. Hence there can be no decree of endless reprobation. This universal restitution is spoken of by all God's holy prophets since the world began. Acts, iii. 21. All the types under the legal dispensation, which are, likewise, fulfilled in the antitypes under the gospel, are full to the purpose.—There is nothing in the whole typical dispensation, which has the appearance of endless reprobation, but the reverse. When the gospel, which is the substance of the types, was introduced, it was glad tidings of great joy, which shall be to all people. The law itself is a full proof of this point; for the requirement, binding on all men to love God with all their soul, strength, &c. prove to demonstration that God loves all; but if he has reprobated a part of mankind to endless misery, that part of the human family are loved of God, nor could they, with any propriety be required to love him. But all are required to love God, consequently all are loved by him. Thus the law preaches the gospel by way of consequence, and thus, the doctrine of endless reprobation for even one of the human family is, I think, completely overthrown.

Our opponents argue, that the doctrine against which I am contending is reasonable, because all were sinners and could have no claim to mercy; that, therefore, God hath the right to bestow or not to bestow his mercy on all or a part as seemed good in his sight. In answer to this, we reply; that if God has a right or can consistently save or extend his mercy to offending creatures, we are assured that his disposition will lead him to do it. I am assured, that earthly parents, who can consistently bestow forgiveness on, and great favors to, an offending child, or on any other inimical person, would fall short of what God requires of him should he refuse to do so; nor would his refusal make him like God; for God is kind to the evil and unthankful. The truth of God's universal mercy to man is, I consider, granted when it is acknowledged that God has a right thus to be merciful; for we know that this is his nature or disposition. There is but one argu-

ment more that shall be used at this time, viz. as wonderful and as strange as God's love to sinful man is, yet his hatred to him would be much more strange or wonderful. Grace from God is wonderful on account of its greatness or extent, but the display of it is not so wonderful, because it is the nature of God to be merciful; but if love should become hatred, and mercy should become revenge; then would our wonder be at the highest pitch, because it would appear that God had changed. Now if God be hatred instead of love, then a part or all mankind may be reprobated to endless misery, but if he be love and unchangeably so that doctrine cannot be true. Having, as I hope, sufficiently disproved the doctrine of the endless reprobation of a part or all of mankind, it will follow of course that the election of a part only to endless life cannot be true, because this would establish the doctrine of the reprobation of the rest, (which we have disproved,) the consequence is, that all are elected to eternal life or none; and in case none are elected to eternal life, then it follows, that all are reprobated to eternal death, and this will prove that God is hatred and not love.—Now let our adversaries choose, which of the twain they believe to be correct, (*for it must fall on one of these two*) whether *universal election* to eternal life; or *universal reprobation* to eternal death. I, for myself, shall advocate the former, viz. that all the human family are elected in Christ as his elect body, of which body, Christ is the *elect head*. Christ is by way of eminence called *the elect*; he is said to be the head of every man; the head of the church, which is his body; he is said to be the head of all principality and power, might and dominion and every name that is named not only in this world, but in that also, which is to come. Now what can we gather from all this, but that God *chose, appointed, ordained, decreed or elected* Christ to be the head of all mankind their *lawgiver, their judge, their king, and Saviour*? Is not he the propitiation for all? did not he taste death for all? He gave himself a ransom for all, and he came to seek and save that, which was lost, and God has proposed to gather together in one all things in Christ. Thus Christ is the elect head of mankind. If Christ be the elect head of all mankind, then *all mankind, comprehending both Jews and Gentiles*, are his elect body, otherwise there would be a head without a body, which would be contrary to nature. Now the purpose, or will of God, or his decree, is the same as his election. If, therefore, he has purposed or willed the salvation of all men in Christ, it will follow, that all are elected in Christ; and if all are elected in Christ, then it is certain that all mankind are his *mystical or elect body*.

It will, hence, be seen, that, although, there be an election to eternal life; yet there is no reprobation to eternal death, for if all are elected to this eternal life, then there *can be none to be reprobated*.

That the Church of Christ is composed of all the human family, or that every individual of the human race is comprehended by the church, is abundantly

inculcated in the sacred writings. The whole family of man, is included in Christ's Church. Hence the election of all as Christ's body is the doctrine of the bible. God has purposed in himself, that in the dispensation of the fulness of times to gather together, in one, *all things in Christ*. Ephesians, i. 10.

Having, thus, established the doctrine of the election of all men in Christ to eternal life, on the ruins of the current opinion that some, only, are elected and the rest reprobated to endless misery; I will, in the next place, endeavour to explain a number of texts, which are generally thought to mean the election and reprobation, which we have disproved; likewise, shew that the election of some and reprobation of others, as to this life, is according to scripture. The case of Esau and Jacob is explained, by our opponents as proving their endless reprobation and election, whereas to me it means no such thing. God has determined, before the children were born or had done any good or evil, that the elder should serve the younger. What did God determine? did he determine Jacob for endless happiness and Esau for endless burnings? The account neither declares nor intimates any such thing. It simply states, that Esau the elder should serve Jacob the younger. Gen. xxv. 23. Rom. ix. 12. God, for reasons best known to himself, determined this before these children were born. Accordingly, it terminated as God purposed. Jacob was set before Esau, he had the pre-eminence, was the progenitor of the Messiah; to him were the privileges of the law given and his posterity became the visible covenant people of God, while Esau, as to these privileges, was rejected. I consider these temporal advantages and spiritual privileges enjoyed in time, as comprehending all these blessings, which God designed for Jacob, or which Jacob enjoyed above Esau. In this sense, and no other, was *Jacob loved* and *Esau hated*. Mal. i. 2, 3; Rom. ix. 13. I see not the least possible reason why, any person should conclude, that endless election to life, in the case of Jacob, or reprobation to endless death, in the case of Esau, should be understood from this passage.

T. G.

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## IMPARTIAL INVESTIGATOR.

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"EARNESTLY CONTENT FOR THE FAITH."

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### CONSCIENCE.

To the Editors of the Gospel Advocate.

GENTLEMEN—In compliance with your request I send you the following communication. It was not written, however, from the want of other employment, but that you might be enabled, more clearly to comprehend my meaning, and understand my propositions and arguments. As I cannot discover the object of your criticism, nor find any proposition laid down in it for me to oppose, I shall frankly and candidly continue the subject of Conscience.

The study of human nature, is delicate and important. To have clear and perfect ideas of



all its parts, requires a mind capable of exercising candid investigation—correct and perfect discernment and deep thought. Therefore, should there be errors in this composition, I hope they will be attributed to the want of requisite abilities, rather than a voluntary imposition. It is my design,

*First*—To consider the nature and origin of the faculty of the mind called Conscience.

And here I would remark, that all the faculties or principles of the mind are increased and strengthened by improvement and age. For example. By a careful attention to external circumstances, operating upon our natures, our taste is improved. By a candid examination of facts, and the productions of genius, our judgment is matured, and strengthened.

Conscience, is a knowledge or perception of good and evil, and its power is weak or strong in exact proportion, as the mind is enlightened by moral improvement, or by the revelation of the will of God. But, as the term knowledge does not exactly suit your fancy, I will express it in different language, viz. It is the light of truth, revealed immediately by God to man. Every human being who is endowed with rational abilities is, in some degree sensible of moral obligations; and just so far as this sensibility has an influence over a depraved heart, just so far the feelings and conduct will be turned into a right channel producing moral goodness. This sense of obligation, or this natural knowledge is produced in the mind by a revelation of the will and character of God. Those who receive his written word, as a volume of divine inspiration, feel themselves obligated to obey its dictates; and those who are convinced of the existence of a God by his works, and of the perfection of his character by the harmony of his works, feel a sense of duty to their heavenly father from this natural or divine knowledge, which they do actually possess. This knowledge, or principle, or if the reader please, conscience is implanted in the mind at an early age. As soon as we are capable of exercising moral feelings or ideas, we have a partial sense of moral obligations. And just as soon as we are capable of exercising such feelings, we are capable of knowing right from wrong. And just so far as we act with reference to this knowledge, or according to the dictates of conscience, we act right, because "the voice of conscience is the voice of God." It condemns us when we do wrong; and approves our conduct when we do right. Hence the pleasures flowing from a peaceful conscience. Hence the pain and misery which we feel when it upbraids us. Let the candid reader take such a view of the subject, and I am certain he will see the force of my arguments, as presented before. For every particle of proof that goes to substantiate the fact, that conscience is an inward monitor, reprimanding or approving, all the conduct, proves with equal clearness, that it is a heaven-

ly principle, as perfect as its Author. This light of truth, in some degree, the heathen possess; and for whatever light they do receive, for that, they are under obligation. But have I ever said, they are under obligations to obey all the rules and precepts as prescribed in the bible? I answer no. But they are under obligation to love God, for this their consciences teach them. This sentiment coincides exactly with the Apostle Paul's opinion, when he says, Romans ii. 14. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Also the verse preceding this, and the one which follows it.

With these remarks, I leave the subject. Yet, "lest the Editors of the GOSPEL ADVOCATE should be idle, I beg leave to ask them a few plain and simple questions," viz. What did Christ mean, in his prayer for his disciples and followers when he said, "I pray for them, I pray not for the world, but for them which thou hast given me out of the world." What does that passage mean which says "the wicked shall be turned into hell and all the nations that forget God." Yours, &c.

A. B.

#### REMARKS.

As our correspondent cannot discover the object of our criticism on the foregoing subject, nor find any proposition laid down in it for him to refute, it may be proper to state, that our object was to show the incorrectness of his theory of a "perfect conscience," and that our principal proposition was this, to wit, that A. B. failed in bringing forward any thing conclusive in support of his theory. Nor do we find the desired proof, or arguments, in the foregoing communication. He undertook in his essay published in the Farmer's Advocate, to show that man has a perfect conscience, and we attempted to make it appear that he came far short of doing what he attempted. We shall now examine his second attempt; not because of any thing therein contained particularly offensive when abstractly considered; but because of its bearing upon certain tenets which we disapprove, and which A. B. appears to approve.

"A. B." in considering the "nature and origin" of the faculty of the mind called conscience, says; "that all the faculties or principles of the mind, are increased and strengthened by improvement and age." Let us see how this proposition agrees with the tenor of his former essay. He then maintained that man has a perfect conscience, and defined it to be "the principle or faculty of the mind, which discerns between right and wrong; or rather, a correct knowledge of things, feelings, and circumstances, approving what is right, and condemning what is wrong." See Gos. Adv. vol. 5, No. 4, p. 29. Now, since A. B. is unable to find any proposition worthy of notice in our former remarks, we will give him the following. A. B. has contradicted himself! Let it be asked, how much can a perfect thing be impro-

ved or increased by age? A. B. sets out to prove 1, from the writings of wise men; 2, from the light of scripture; and 3, from its necessity; that man has a perfect conscience, and then declares that this same perfect conscience is "weak or strong in exact proportion as the mind is enlightened by moral improvement, or by the revelation of the will of God!" If then we follow the premises of A. B. back to the commencement of human life, we shall find that the infant has no conscience at all, and the heathen but a very weak and imperfect one; inasmuch as his moral improvement has been very limited. The term knowledge suits us perfectly; and after A. B. has admitted all that we contend for, it seems almost unnecessary for us to add any thing more on the subject of a "perfect conscience improved by age," &c.—But we will notice another statement made by A. B. to see how it agrees with the foregoing. He says "every human being who is endowed with rational abilities, is, in some degree, sensible of moral obligation; and just so far as this sensibility has an influence over a depraved heart, just so far the feelings and conduct will be turned into a right channel, producing moral goodness." Suppose, then, that the Hindoo widow, from the force of education feels bound by her conscience and all the ties of her religion, to immolate herself upon the funeral pile of her husband, how far is her conscience enlightened, and to what degree does it influence her depraved heart? Or, again; the Indian, who invents the most cruel tortures to inflict upon his victim, acts as conscientiously as Calvin died when he burned Servetus, and where, in such case, is the "perfect conscience" of A. B.? Admit that every individual has some sense of moral obligation; it by no means follows that their conceptions are correct, when tried by the standard of unerring right, or that all are amenable to a law or rule which is known to but a few. And farther;—if the premises of A. B. are correct, the question which was put in our former remarks again recurs—are the heathen to be damned for not knowing the revealed law of God, when they have had no opportunity to acquire an understanding of it? or are they accountable to a rule or law which is entirely different from that which they had been taught to revere and obey? Admit, for the sake of argument, that our friend A. B. has a perfect conscience—one so strong and correct—so discriminating and exact in all its decisions that it cannot err—so improved by the enlightening rays of science and the revelation of heaven that it approves of whatever is right and condemns whatever is wrong; now, would A. B. venture to consign to endless perdition a poor Indian who, in consequence of an erroneous education, supposes he is doing right in causing untold sufferings to be dealt out to his victim? Will A. B. with all this before him contend that ignorant sinners will stand "speechless at the bar of God?" And, again; how much is the poor Indian influenced by a "revelation of the will and character of God;" or why is he to be damned for acting contrary to the revealed will of heaven, while his path is only irradiated by the "dim light of nature"? Or farther; admitting that "those who re-

ceive the written word of God as a volume of Divine inspiration, feel themselves obligated to obey its dictates; and those who are convinced of the existence of a God by his works, and the perfection of his character by the harmony of his works, feel a sense of duty to their heavenly Father," yet we do not discover that either the former or the latter are to be "hurled by the tempest of depravity into the gulf of perdition!" For either, or both, are liable to entertain erroneous conceptions; and, therefore, if for no other reason, ought not to be damned to all eternity merely because they have the ability to judge of "things, feelings and circumstances," and are so constituted as to be susceptible of improvement in their capability of forming opinions.—We cannot see, therefore, that our friend A. B. has made out what he intended.

We now proceed to notice the inquiries made by our correspondent, and hope he will reciprocate our candid endeavours, by giving us at some "convenient season" a reply to the queries contained in the last paragraph of the article in our fourth number to which we have already referred. He asks; "have I ever said that they [the heathen] are under obligation to obey *all* the rules and precepts, as prescribed in the bible?"—We answer no; not in so many words; but A. B. did contend that the heathen are under the same obligations that christians are; and he will not deny that christians are under obligations "to obey *all* the rules and precepts as prescribed in the bible." His words are as follows: "We are under obligation to worship God, and we have the bible to inform us of this duty. The heathen, without the bible are under the *same obligation*." Verily, if our friend has a "perfect conscience" we should think it would remonstrate against such contradictions as are found in his arguments. Our conscience, though not exactly "perfect," cautions us not to be severe and therefore we add no more in reply to A. B.'s first inquiry.

**Question 2.** "What did Christ mean in his prayer for his disciples and followers, when he said 'I pray for them, I pray not for the world, but those thou hast given me out of the world?'" We might say in reply, he meant just what he said—and what then? Are we to conclude that he did not come to seek and to save the world, merely because he said that he did not pray for them? Suppose that while A. B. was engaged in writing his communication, he did not pray for the President of the United States; does it follow that he never did, or never will pray for him? or that the said president will never be saved? But possibly A. B. has concluded that none will be saved but such as our Saviour prayed for. Very well; how many did he pray for? For his primitive disciples, certainly. Did he pray for any more? See John, ver. 20, of ch. xvii. "Neither pray I for these alone; but for them also which *shall* believe on me through their word." *All believers*, then, will be saved according to the probable opinion of A. B. And it may be added, that the vilest of sinners were prayed for by him who spake as never



man spake. In the purest accents of love, mercy, and grace, the great Redeemer prayed for his most bitter enemies—yea for his murderers! "Father forgive them they know not what they do!"—is a sufficient refutation of the notion that the desires of our Lord were limited to his friends or the few who were faithful to follow his examples and reverence his precepts. But farther; the eminent St. Paul, exhorts that first of all prayers intercessions and giving of thanks be made for ALL MEN, without wrath and doubting. There being a time for all things, will exonerate our Saviour from the charge of being a limitarian, and show the peculiar impropriety of resorting to passages like the one proposed by A. B. in support of the absurd idea that "some men and angels" will be damned eternally or "hurled by the tempest of depravity into the gulf of perdition!" Our Saviour prayed that his disciples should be kept from evil and sanctified through the truth; but he did not pray for their salvation from an endless hell, for this best of all reasons, they were not liable to be doomed to any such place.

Question 3, "What does that passage mean which says, 'the wicked shall be turned into hell, and all the nations that forget God?' In reply, for the sake of argument, we will admit that it means what A. B. probably supposes it does, viz. that all wicked folks, shall finally be cast into a lake of fire and brimstone which shall burn to endless duration.—One question will put the labouring bar into the hands of our correspondent. *Who are wicked?* The author of the text has answered the question. See Ps. xiv. 2, 3, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy;—there is none that doeth good, no, NOT ONE!"—All being wicked, all will be "hurled by the tempest of depravity into the gulf of perdition"—according to the opinion of A. B. and will be eternally damned without exception! But our correspondent appears to be under a very palpable mistake. The passage under consideration does not read exactly to suit his purpose. It does not say that the wicked shall be turned into an endless hell; nor do we find any proof that it will be impossible for those in hell to get out. The pious David himself, as appears from his testimony, was once in hell, but lived to be delivered from it. See Ps. lxxxvi. 12, 13. "I will praise thee, O Lord my God, with all my heart; and I will glorify thy name forevermore;—for great is thy mercy toward me; and thou hast delivered my soul from the LOWEST HELL." If then, David could find his way out of hell, we conclude that all others can; and would just add, that he did not mean, in the passage under consideration that the wicked and all the nations that forget God shall be "hurled by the tempest of depravity into the gulf of perdition" never to be delivered! On the contrary, the psalmist intended to be understood that the wicked and those who forget God shall be made to endure those dreadful sorrows which follow trans-

gression and disobedience as a certain consequence.

Much more may be said on this subject; and evidences adduced to prove beyond controversy that hell, according to the obvious scriptural sense of the term, does not signify either a state or place of endless misery; but until A. B. signifies an inclination to break a lance with us in the field of argument, it is perhaps inexpedient that we should dwell longer upon it. Having noticed his remarks on conscience and attempted an answer to each of his inquiries, we submit the merits of our cause to the discriminating reader.

### "MUD MEETINGS."

[¶ We are informed that the presbyterians in this village are trying to get up another "revival," and the present state of our streets is much in their favour! The "runners" are out, seeking for opportunities to lead astray the simple and unwary; and all the machinery is in motion! We should be surprised if some, who obtrude themselves into the dwellings of our respectable citizens, should not meet with that kind of treatment which will teach them that they are not LICENSED to practise their arts upon community indiscriminately. If they wish to do good by "convicting" and "converting" sinners, we advise them to "begin at home," (for heaven knows there is enough that needs be done among themselves) and permit others who are established in doctrines different from their own, to enjoy their opinions, without being visited too often by graceless revival-makers. We advise young females to put on resolution enough to withstand their unsanctified encroachments; and to the advocates of "mud meetings," we say—AN EYE IS UPON YOU!

### REVIEW.

UNIVERSALISM; OR THE RICH MAN AND LAZARUS, A SERMON, BY THOMAS LOUNSBURY, A. B. PASTOR OF THE FIRST PRESBYTERIAN CONGREGATION IN OVID. THIRD EDITION, pp. 16, 8vo.

The above is the title of a sixpenny pamphlet which of late has been hawked about our streets by a sturdy, abled bodied, and impudent fellow, about six feet high, dark complexion, well built, and apparently just out of his minority. His insolent intrusions into the dwellings of our citizens—his unseemly address—and his unblushing effrontery, is without a parallel, unless it be in the folly, falsehood, and weakness of the sermon itself. With the creature who peddled the production of Mr. Lounsbury we have little else to do, than to caution the publick to beware of his impositions. With the sermon itself (if it deserve the name) we have something to do, and we shall attempt to perform what devolves upon us, with reference only to "truth, the whole truth, and nothing but the truth." We however advertise the reader, that it is not any intrinsick merit that we discover in the work itself, which leads us to notice it; but the importance attached to the puerile production, by the aforesaid pedlar and his compeers in imposition: We say *imposition* because the sermon is evidently designed to give the publick an erroneous idea of the doctrine which it pretends to expose; and it is

unpardonable for a *Bachelor of Arts*—a pretended preacher of the gospel—a *soul-saver* to palm off so palpable a libel upon community under the pretence of doing God service. The pedlar of the sermon, is worthy of charity, and commiseration for *he* evidently knows no better; but the clerical deceiver who preened the thing, ought to know better than to misrepresent our sentiments.—We have neither room nor inclination to insert the sermon, in our columns; but shall begin with the introduction and go through as time an opportunity permit, with a review of all that concerns either us or the publick. *To the task then.*

The introduction is addressed “to the members of the first presbyterian congregation in Ovid.” It begins thus:—“*Beloved Friends*: From the boldness of certain errorists, who of late have infested the borders of our little community, it has occurred to me as an *indispensible duty*, that something should be done to arrest the progress of what seems to be a *growing evil*.” This “*GROWING EVIL*” is universalism; and we congratulate Mr. Lounsbury for having found out that it is *increasing*! Many of his brethren have too long shut their eyes upon facts, and have suffered their enemy to approach the borders of their *Babylon* without taking pains to give the alarm. We are glad to hear, from the lips of so renowned a champion as Mr. L., that they are at length awakened to a sense of their danger! But what proof have we that universalism is an *evil*. If it be *TRUE*, it is a *blessing*; and it requires something more than the rant of a priest, to prove it false. How far he has succeeded in showing that the doctrine of universalism is either false or injurious, remains to be seen; and should it be made to appear that Mr. L. has rather *strengthened* than impaired the evidences that support it, his saying that it is an “*evil*,” will appear as it is—a declaration, without proof or reason to sustain it.

We cannot but notice the peculiar cant of the author of the sermon, in his addressing it to *parents* and their “*beloved children*.” He pretends that it refutes universalism, and maintains endless misery; and presents it to parents and their “*beloved children*,” as a rich legacy!! Great, indeed, must have been his condescension—pure, beyond description, his love for parents and children, that he should do them so great a favour! What a precious gift! A *SERMON*, designed to convince the tender parent, that fathers and mothers will witness the inconceivable torments of their children in another world, with holy complacency and indifference! that children will enjoy extatick bliss, in hearing the groans of their parents; that brothers and sisters will cause the arches of the New Jerusalem to resound with beatific praises, on hearing the unavailing cries of their brothers and sisters for a drop of water to cool their parched tongues in a hell of li-

quid fire and brimstone; and, that *holy priests* will dance over the miseries of the wicked with more than mortal joy, increased through all eternity by the groans of the damned!!! Yes, parents, and children, *THIS* is the precious gift you have received from your dear Mr. Lounsbury—*this* the precious legacy, bequeathed to you and yours by a man who pretends to be your friend! How have you received it? Have you clasped the treasure to your feeling bosoms, and prayed that it might prove true? Has a perusal of its pages caused the tear of joy to trickle down your cheeks? Have you rejoiced in anticipation of ultimately beholding it verified in another world? Or have you again and again raised the fervent prayer to God, that it may prove *FALSE*?

Let it be asked, what benefit has ever resulted to mankind from a belief of endless misery? Where are its comforts? where are its good effects? We venture the assertion that it has never been productive of any good! It has soured the affections—it has blunted the tenderest sensibilities of the human heart—it has sowed discord in families—it has caused mothers to destroy their children—it has caused rivers of blood to flow from the hearts of men—it has “*turned the world upside down*”—it has increased profanity, and every species of immorality—and it has led impudent fanatics to sport with the dearest rights of man!

(*To be continued.*)

We extract the following from an old orthodox book, entitled, “*The Practice of Piety*.” It will be a treat to the lovers of *fire and brimstone*, and sufficiently disgusting to the rational and humane, without comment.

“From this judgement-seat thou must be thrust by angels, together with all the *damned devils* and reprobates, into the *bottomless lake* of utter *darkness*, that perpetually burneth with *fire and brimstone*; into which bottomless lake, after thou art once plunged, thou shalt ever be *falling down* and never meet a *bottom*! And thou shalt ever lament, and none shall pity thee; thou shalt always weep for pain of the *fire*!—and yet gnash thy teeth for the extremity of the *COLD*!!!!”

#### MARRIED,

In this town, on the 14th inst. by Mr. Everett, Mr. MILAN ADAMS, of this town, to Miss MILETA ADAMS, daughter of Mr. Wm. Adams, of Canterbury, Con.

#### DIED.

At Little Valley, Cattaraugus co. on the 20th ult. Mrs. RACHAEL GALLOWAY, in the 73d year of her age.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 12.]

BUFFALO, SATURDAY, MARCH 24, 1827.

[VOL. V.]

### ORIGINAL COMMUNICATIONS.

The following communication relates to a circumstance with which we are acquainted, only from report. Our authority, however, is such, that we cannot hesitate to believe it substantially correct. We are far from desiring to injure the feelings of Mr. Crawford—we believe him to be sincere in all his professions; but greatly marvel that he has been so long deceived in relation to his own condition. We can only pray for an increase of light, and do devoutly hope that Mr. C. will yet behold the fulness of God's eternal love for all mankind. If he have taken one step towards the haven of rest, we pray God he may take another, and another, till he arrive at the gate of the New Jerusalem, which is "the mother of us all."

FOR THE GOSPEL ADVOCATE.

#### A DIFFICULT MATTER.

We understand that the Rev. G. Crawford, pastor of the "first" (and only) "Presbyterian Society of Buffalo," on Sunday last declared to his hearers that until three days previous to the time of speaking he, (Mr. Crawford) had never experienced religion! This was spoken on the 18th instant, and three days takes us back to the 15th of the present month, at or since which time, we must date Mr. Crawford's conversion to christianity. Now, the trouble in hand is this: Mr. Crawford has been preaching here some three years or so, and has said and done much which he and his friends have declared was for the good of souls, and the salvation of sinners. About fourteen months since he succeeded in getting up a commotion, called a revival; though it was so partial and limited in its operation that it was never taken much notice of in the "Western Recorder," (and of course it was not worth much) but still it added some twenty persons to "the church." These all "rejoiced in hope," and did several other things that converts usually do, at such times, and went in unto the band of the faithful. Now, what we greatly fear is, that all this was good for nothing, because we were, it seems, all deceived in Mr. Crawford, thinking him, at that time converted to christianity, when now, it appears, we are not to date such conversion prior to the 15th day of the present month!

Thus circumstanced, we have great fears that the Revival, a year ago, was the work of the DEVIL, in which case all that was done was, and still is, worse than nothing, causing so sad an admixture of matters as to give no little perplexity to us in this affair.—Nor do our fears end here. Much church business has been done under this unregenerate Pastor, and

we know not of what nature it may be. If the Old Deceiver has cheated in upon us one or the world's people to be our spiritual leader, what may he not do? Happily he has come out from among the ungodly now, but this cannot help all that was done before the 15th of the present month. How manifest it now is, that if the "true Spirit" would always work by some rule that we could distinguish, an advantage would be gained! If we could, even now, be sure that we are any better off than we were before the 15th of this month, it would give us great spiritual consolation. But, alas! our fears still look onward, dreading lest the same deceiver should still prove too subtle for our detection. What a blessing it was (as it now proves) that the revival did not spread more than it did; and that so many attempts of our Pastor's to get up more of them, while he was yet unregenerate, did not succeed!!

HEARERS.

Elbridge, March 11, 1827.

Messrs. EDITORS,

In looking over my old manuscripts and pamphlets, I discovered a piece of paper containing a copy of a complaint which brings to mind former transactions. That these transactions may not be forgotten, you will please give place to the following complaint, in your useful GOSPEL ADVOCATE and Impartial Investigator, and should you see fit, to the remarks which follow:

#### COPY OF THE COMPLAINT.

To the first Congregational Church in Camillus.

I am under the painful necessity of preferring a complaint to you against brother Ashley Clark for heresy, in that he denies the perpetuity of future punishment; and maintaining that all men will finally be saved, contrary to the express testimony of the scriptures, and to the confession of faith of this Church. He has for some time given occasion by his observations and conduct, for us to suspect that this was his sentiment, and of late he has avowed it openly. I have accordingly laboured with him as the gospel directs, both in the first and second steps; and not being able to reclaim, I now tell it to the Church.

(Signed) SIMEON R. CURTIS.

Witness.

GIDEON WILCOXSON, JACOB CAMPBELL, ABRAHAM ROGERS.

I certify the above to be a true copy,  
JABEZ CHADWICK, Mod.

Elbridge, July 23, 1822.

The reader will perceive that the above is *not* a complaint preferred against a brother in the Church for the crime of murder, debate, deceit, envy, malignity, backbiting, theft or covetousness; but for the awful crime of HERESY! This brother who is implicated as an heretic, is accounted so from the fact that he "denies the perpetuity of future punishment, (or endless punishment in a future state), and maintaining that all men will finally be saved." This "heresy," which is the belief that all men will finally be saved, made holy and happy, is so desirable to the benevolent mind, and so concurrent to the prayer of every true and sincere christian, that hundreds and thousands have fallen victims to its alluring charms! This heresy, if cherished and fully believed, is calculated to give peace to the mind; but on account of its direct opposition to a haughty, bigotted, self righteous spirit, its subjects have ever been subjected to persecution and reproach. Hence this heresy, or this belief in God as the Saviour of all men, called forth the expression of the Apostle in the following words;—"For therefore we both labour and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe." This faith of the Apostle, this firm and undoubting confidence in the living God as the Saviour of all men; in distinction from those that believed at *that time*, (that is) when this epistle was written, is that which caused his reproach and persecution, is that which constituted and established him an heretic. Once there was a time when his character was not thus implicated; but it was at a time when it was identified with bigotry and self righteousness; when he could breath out "threatenings and slaughter;"—when he could persecute even unto death, as hereticks, all those who testified to the gospel of the grace of God, all those who testified that Jesus was the Christ—the Saviour of the world! But when it pleased God to reveal his grace in him, how is the scene changed! He now suffers the same persecutions and reproaches from the hands of his former self righteous associates, which he had dealt out to his once despised heretics, but now his fellow helpers in the glorious doctrine of God's impartial grace. At a certain time, about forty of his former brethren, the Jews, banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed him; for their selfrighteous spirit would not suffer him to live; neither would they hear, although he had testified to them that he himself had been a persecutor as they now were—that he had imprisoned and beat in every synagogue them that believed on Christ—that when the blood of the martyr Stephen was shed, he also was standing by, and consenting unto his death, and kept the raiment of them that slew him! When this was delivered, they would not hear; but lifted

up their voices and said, "away with such a fellow from the earth, for it is not fit that he should live." This was the treatment that the Apostle Paul received in consequence of testifying to the resurrection of that Jesus, who by the grace of God had tasted death for every man. This was the heresy that caused him so much persecution; for he testified after he had been permitted to speak for himself, saying, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the Prophets; and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." The Apostle maintained the resurrection of the dead, even all the dead—including the Jewish nation of *just* and *unjust*. It was for this one voice, that he cried among them touching the resurrection of the dead—that he was called in question—that he was suspected of heresy! But it may be proper to state in this place, that probably it was not for the doctrine of the resurrection *merely* that he was called in question. But in the manner in which he treated of the character of those who were the subjects of the resurrection. It is very probable, that this one voice that cried standing among them touching the resurrection of the dead—touching upon it in the same manner as did his lord and master, (of whom they had now been the betrayers and murderers) that when they should rise, they should be as the Angels of God, being the children of the resurrection. That the just (that is) the jews should rise and be blest for their righteousness, they were willing to allow; but that the unjust, (that is, the guilty—the dogs—or in other words the heathen) should rise and be equally blessed, and all this because they were the children of the resurrection through the grace of God: This doctrine was too intolerable for their narrow, contracted minds to be reconciled to. For they had limited the Holy One of Israel and fancied themselves the exclusive favourites of heaven. But this was the view the Apostle had of the resurrection—he knew of no other resurrection after the dissolution of the body, when this mortal shall have put on immortality, than a glorious and happy one. That this is a fact is too evident from his epistle to the Corinthians to need to be controverted. In the fifteenth chapter he gives them his views of the resurrection in full—these are his words: "So also is the resurrection of the dead—it is sown in corruption—it is raised in incorruption—it is sown in dishonour—it is raised in glory—it is sown in weakness—it is raised in power—it is sown a natural body—it is raised a spiritual body. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. But I anticipate a foolish objection, that the Apostle is treating of christians, or a particular cho-



sen people; but let it be remembered, that the Apostle is treating of all those who bear the image of the earthly nature, of all those who are living in dishonour, of all those who die in Adam. For he says, verse 22, as in Adam *all* die even so in Christ shall *all* be made alive.

Thus we discover that the Apostle does not contemplate any particular portion of men, or description of men, *but of characters*; and of those characters, who are the subjects of the resurrection, as is expressed in the 21st and 22d verses. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive; and it seems to be the whole aim of the Apostle in this chapter, to make use of the necessary and most powerful language, to establish in the minds of his Corinthian brethren, that "the second Adam shall restore the ruins of the first." In the accomplishment of this glorious event, this Apostle had the most undoubting and unwavering faith, if we may credit his epistles, for they abound with this sentiment. To his Roman brethren he writes, "therefore as by the offence of one, judgement came upon all men to condemnation, *even so*, by the righteousness of one, the free gift came upon all men unto justification of life. For by one man's disobedience many [or the multitude] were made sinners, so by the obedience of *one* shall many [or the multitude] be made righteous. To his Corinthian brethren he declares, that as in Adam all die, even so in Christ shall all be made alive in a glorious immortality. To the Ephesians, he writes, that in the dispensation of the fulness of times he might gather together in *one* all things in Christ, both which are in heaven, and which are on earth, *EVEN IN HIM*. To the Phillippians, he says, that at the name of Jesus, every knee should bow, in heaven and in earth, and under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. To the Collosians, he says, and having made peace through the blood of his cross, by him to reconcile all things unto himself, whether things in earth or things in heaven; and with the full assurance of the truth of this doctrine, he exhorts Timothy, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth, for there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. To his Hebrew brethren he writes, that he (Jesus) by the grace of God should taste death for every man; that through death he might destroy him that had the power of

death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage.

This then was the doctrine in which this Apostle believed, and which he exhorted Timothy to command and teach, (viz.) that the living God was the Saviour of all men, and for which he was called in question, and for which he was accounted an heretic—and how is it at the present age of the world? How was it in the present instance, in the complaint above noticed—was it not for the same faith of the Apostle—for the same heresy—for the same belief in the doctrine of the restitution of all things which God hath spoken by the mouth of all his holy Prophets ever since the world began? Do we not frequently hear of excommunications from the east, from the west, from the north and from the south from the churches of different denominations?—And what is all this for? Is it for immoral conduct? Nay it is for that heresy which is identified with the belief that as Jesus hath by the grace of God tasted death for every man—that he shall see of the travail of his soul and shall be satisfied.

Brethren and sisters of the abrahamic faith whithersoever scattered abroad, and all who have suffered excommunication from different denominations *for this faith*; let us not be ashamed of this heresy—for it is the power of God to salvation to every one that believeth! It is the glorious Gospel of the Grace of God. Let us not murmur or complain, since the holy Prophets and Apostles have suffered the same things for the same offences. Let us *also* put our trust in the living God, the Saviour of all men, let us endeavour to be his willing and obedient subjects until he shall call us to shout in pure immortal strains with every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, even all that are in them. Blessing and honour, and Glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever! So let it be.

A. CLARK.

FOR THE GOSPEL ADVOCATE.

MESSRS. EDITORS,

As many of your readers have never been acquainted with the religious tenets of that great and good man Michael Servetus, who suffered martyrdom by the instigation of that cruel and bloody monster John Calvin, for the pretended crime of blasphemy and heresy. The historian informs us that Servetus was a man of great erudition and unfeigned piety, and that his eagerness to discover truth was never surpassed. His religious notions and tenets with respect to the supreme being and a trinity of persons in the God-head, amounted in general to the following proposition, that the Deity before the creation of the world, had produced within himself two personal representations or manners of existence, which were to be the medium of intercourse between him and mor-

tals, and by whom consequently he was to reveal his will and to display his mercy and beneficence to the children of men; that these two representatives were the word and the holy ghost, the former was united to the man Christ, and born of the Virgin Mary by an omnipotent act of the divine will, and that on this account Christ might be properly called god; that the holy spirit directed the course and animated the whole system of nature, and more especially produced in the minds of men wise counsels, virtuous propensities and divine feelings; and finally, that these two representations were to cease after the destruction of this terrestrial globe, and to be absorbed into the substance of Deity from whence they had been formed.

So much for the blasphemy and heresy of Servetus, which so enraged the pious and God like Calvin, that he spent much time, and took great pains to procure a green kind of fuel which was slow in burning, caused the poor wretch to writhe in the most excruciating pain for more than two hours, before his spotless soul took its lofty flight through the trackless ether into the bosom of the God who gave it. P. E. H.

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### EXTRACT FROM A SERMON.

HE HATH DONE ALL THINGS WELL.—Mark vii. 37.

Man, it must be admitted, originally came forth from the hand of his creator, a pure and perfect being of his kind. But made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, he soon became contaminated with sin. That he *would* become a sinner, was known to our heavenly Father, before the morning of creation had dawned upon chaos. The evils to which he would be exposed were foreseen, and a remedy provided in the "Lamb slain before the foundation of the world." Every thing connected with our existence was known and permitted to be, for some wise and excellent purpose. Indeed, it would seem, that to say the Deity did not *permit* even *sin* to enter the world for some *wise purpose*, and that he will not overrule it to the greatest possible good of the world of mankind, would be an impeachment of his mercy and his goodness. For, that sin could not be, without the permission of God, is as evident as it is that God is omnipotent; and that a good being, possessing almighty power, could not suffer an evil to exist, without designing to make it subservient to some greater good; is equally evident. Man becoming impure, by abusing the good things which had been furnished to his use by the Creator, it became necessary that something should be done to remove his impurity and establish him in a state of innocence from which he had become estranged. Ignorance was the cause of his departure from the path of wisdom, and misery was the consequence. Hence all that was lovely and admirable in the character of Deity, was called into action by

the necessity of erring man. Compassion viewed man in his degraded and unhappy condition, and sent its image to have mercy upon him. He who can contemplate the works of Christ who as the express image of God, had compassion on the ignorant and those who were out of the way, without being excited to admire his character, is truly to be pitied. His going about from place to place teaching and preaching the gospel of the kingdom, healing every sickness and every disease among the people; the multitude who were scattered abroad as sheep having no shepherd—were fainting under their privations, and had their wants supplied by his kind and provident hand;—the restoring to life the widow's son, over whose lifeless remains she mourned and wept;—the restoration of Lazarus to the embraces of his affectionate sisters; and many other examples on record of a similar kind, are so many evidences of the fact, that his object was to remove every imaginable evil whenever it was expedient so to do. When the fainting multitude were fed and satisfied; when enraptured hundreds heard from his lips the words of life everlasting; when the disconsolate widow embraced her reanimated child; when Lazarus of Bethany came forth from the gloomy tabernacle of the dead; when light burst upon the eye-balls of the blind; when the lame were enabled to leap with joy and gladness; or, as set forth in our text,—when the deaf were made to hear, and the dumb to speak,—they might, with much propriety have exclaimed "He hath done all things well!"

The compassion of the Saviour is beautifully set forth in the case of the Prodigal Son. The undutiful child had wandered into foreign parts and sinned against heaven in the sight of God; he had left the venerable mansion of peace, to riot in the prohibited pleasures of the dissolute; until want staring him in the face, he had resolved to return and seek shelter under the protection of a parent. He was ignorant of the reception he should meet with, and felt the weight of guilt that hangs upon the sinner; he approached the dwelling of his father, expecting only to become a servant! But his affectionate parent, waited not to hear his entreaties, made no enquiries that could distress his child; and while a great way off,—saw him, had compassion on him, commiserated his wretched condition, ran to embrace him, fell on his neck and kissed him, restored him to the blessings of which he had voluntarily deprived himself, ordered the fatted calf to be slain for the repast, and rejoiced at the event! How beautifully does this represent the compassion of God and his Son Jesus Christ. Surely none but those who resemble the elder brother can fail to rejoice at such evidences of kindness and mercy.—God is indeed of great mercy and full of compassion. Hence the compassion and mercy of God are so nearly allied, that but little need be said to show that his tender mercies are over all his works. When compared with the mercy of man, it appears in all its loveliness. When Peter enquired of our Lord how often he should forgive an



offending brother, the answer was, "not seven times only, but seventy times seven." This precept is so evidently divine, that it may be said of the doctrine of him who uttered it, "he hath done all things well;" and when we consider that his own conduct was governed by it, we are lost in admiration of his righteousness. It was exemplified on the cross!—"Father forgive them, they know not what they do," was enough, of itself, to disarm the sons of the devil of their malice.

3d. Justice, though it requires that sinners should be recompensed for their evil deeds is no less perfect. Although the feeling heart can with propriety mourn over the miseries of the wicked, yet when God afflicts we must admit that all is done according to the eternal principles of right.

It has been the misfortune of mankind to consider the punishment of sin an evidence of wrath in him who visits the evil-doer with a recompense of reward. Feeling within his agonized breast, the pains of guilt, the sinner often mistakes his own malignity for that of Jehovah! Realizing within himself a hell of torment, he too often supposes that God has prepared a place of similar burnings which shall exist forever. But if we coolly contemplate the subject, we shall find, that justice, as well as mercy requires not an endless continuance of a place or state of torment.

What does justice demand? The answer is plain and obviously correct. It demands that man should be holy. This is what the Law of God requires, and the principle on which it is founded is interwoven with the whole scheme of redemption. Obedience to the requisition, is the only means of procuring happiness; and disobedience is sure to procure misery. For, again:—A penalty is annexed to the law, and justice requires that it should be inflicted on every transgressor. But, the difficulty consists in ascertaining the nature of the penalty which justice requires to be inflicted. Some have supposed that the penalty is infinite in duration, if not in magnitude; and it has been said that Christ would not do 'all things well,' unless he caused eternal torment to be brought upon those who die in impenitence. Against such an idea I offer the following particulars.

Every principle of justice requires that man should be holy; and hence, should mankind forever continue to be unholy, it would be in opposition to and violation of justice itself. Therefore, justice can never receive its full demand unless all mankind are saved from iniquity.

The penalty of God's law, is designed to reform the subject, and is not in the least related to vindictive wrath. To suppose that justice requires, therefore, the endless wretchedness of man, is, to blaspheme the Holy One of Israel. We have seen, from previous remarks, that God is full of compassion, and of great mercy; and how can we now say that he is not merciful? Hence the grand consummation of all things, will witness the law magnified and made honourable by universal obedience. The Christian, looks forward with unspeakable de-

light to the period, when all creation will be subdued by the grace of God, and engaged in celebrating the merciful justice of him "who hath done all things well." How satisfactory to the devout believer is an hope so ennobling and divine! Then, ignorance will be done away by knowledge,—sin succeeded by holiness, death swallowed up of life; and Christ a triumphant conqueror! Then will be heard the saying; "O, death where is thy sting? O, grave, where is thy victory!"

But, alas! how appalling the contrast between such scenes of joy and the horrid picture which we have had drawn of a future state! How often has it been said, that instead of universal holiness and everlasting happiness, even the saints of God will witness the unspeakable wretchedness of millions! Although Omnipotence desired the purity and salvation of all;—although Jesus died to redeem the world from sin;—although the primitive saints laboured incessantly, even unto death, to effect the emancipation of the world;—although good men, from the creation of the world, have prayed for the salvation of the whole human family;—although missionaries have been sent over sea and land to convert the unconverted;—although ministers have preached in order to effect it; yet, we are told that these righteous desires—these holy endeavours—these earnest wrestlings with God—these sacred testimonies of heaven's kindness—these heaven-ordered, and godly sacrifices, are to be unavailing at last!! Notwithstanding Jesus has bled, and suffered, and died for lost sinners; notwithstanding God hath promised, testified,—nay sworn that he will cause his pleasure to prosper in the hands of him who came to save that which was lost; yet, the adversary of all righteousness, it is supposed, will hold in adamantine chains of infinite cruelty the souls of ten thousand times ten thousand poor sinners! And to complete the dreadful picture, when all this cometh to pass, and the myriads of the damned shall have entered upon the endless journey of despair; we are required to believe that the righteous will look beneath their feet upon these scenes of untold suffering, and shout in joyful acclamations—"he, hath done all things well!!! Parents, it is supposed, will rejoice on witnessing the torments of their children, children delight to behold the misery of their parents, husbands who are exhorted in the scriptures to love their wives, will view their anguish with complacency, wives will exult over the unavailing sorrows of their husbands, and mothers will enjoy extatic bliss on hearing the groans of their infant offspring! and yet, so conspicuous will the justice and sovereign grace of God appear in all this, that even hell itself will resound with the language of our text!

L. S. E.

**THEOLOGICAL BEGGING.**—We understand that two Baptist Clergymen from the College at Washington, D. C. are travelling to the South, for the purpose of collecting funds, to replace the sum, of which their Rev. Treasurer has taken such unusual care, that no ves-

tige of it can possibly be discovered. We think, that after the "Declaration of the Reformed Baptist Churches," they must find clean picking in this State.—*Liberalist.*

### IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### DISCONTINUANCE.

We learn from the 22nd number of the "Herald of Salvation" published at Philadelphia and edited by Brs. S. R. Smith and P. Morse, that it is to be discontinued on the completion of the current volume. We sincerely regret that the publick are to be denied the satisfaction of perusing the productions of those who have so ably conducted the Herald; but it is an opinion which we had long since formed and which we believe accords with the views of many of our brethren; that we have quite too many periodical papers for the benefit of those who publish them, and that a less number would be equally beneficial to the cause of truth. No paper, without advertising patronage, can be supported with less than one thousand subscribers who pay promptly; and if a greater number of copies of any one work could be circulated, it might, and undoubtedly would be better, to reduce the price, rather than divide the patronage between two or more. So far, therefore, from considering the discontinuance of the Herald an omen of evil, we believe it will be as well for the cause, (especially if its editors would contribute to other papers) and far better for the publishers.

#### REVIEW, &c.

In our last number we commenced a Review of the discourse of Mr. Lounsbury, and intended to continue it as time might permit. After having commenced, in compliance with the solicitations of our friends, the senior editor of this paper has written and put to press, a PAMPHLET, containing an entire refutation of the sermon. We shall therefore abstain from entering into the particulars in the Advocate, being assured that our brethren would prefer having a review in pamphlet form. The price of the pamphlet will be one shilling, and may be had of the Editor, or at the Bookstore of R. W. Haskins. Our agents throughout the country will soon be supplied with such quantities as they may need. The Review contains 1. a refutation of the Sermon, and 2. a brief, but lucid exposition of the parable of the rich man and Lazarus.

*Means of promoting revivals.*—The committee of the Presbytery of Oneida county, specify the following as the "means which appear to have been blessed," in promoting the revivals in that vicinity: 1. Seasons of fasting and prayer. 2. Confession of sin in churches. 3. Church Discipline. 4. Visiting from house to house. 5. Preaching the gospel, its doctrines and precepts, its promises and threatenings,—*with great plainness and earnestness.* 6. Union of feeling and efforts in churches. 7. Meetings of inquiry. 8. Avoiding disputes on mi-

nor points. 9. Urging awakened sinners to *immediate repentance* and reconciliation with God. 10. The visit of ministers, professors, and others where revivals had commenced. 11. The preaching and other labours of evangelists. 12. United, agonizing, persevering prayer. 13. The instruction given in Sabbath Schools.

The above is taken from the "Rochester Observer," a paper devoted to the cause of calvinism, missionary schemes, &c. &c. We have long contended that "revivals" are the work of men; and now, more than ever, we are perfectly satisfied that such is the fact. "The committee of the Presbytery of Oneida county" have, in specifying the "means which appear to have been blessed in promoting the revivals in that vicinity," have confirmed us in the opinion that God has little, if any thing to do in those cases.

Seasons of fasting and prayer are among the means resorted to, with success by revival makers. Reader, these men are *calvinists*, and unless their professions are a lie, they believe that "God hath fore-ordained whatsoever comes to pass;" and yet they would have you believe that "seasons of fasting and prayer" have an influence in inducing God to "get up a revival!"

"Confession of sin in churches," is another means of producing such an effect. Of this we have no doubt; for when old sinners own their faults, it is enough to "alarm" any body!

"Visiting from house to house," is another way to get up a revival; and no doubt, many have been frightened out of their senses by the means! This brings to mind something we have read somewhere, perhaps in the bible, about "creeping into houses," &c. "The truth will out."

Preaching damnation with great plainness, is the next thing to be done. In other words, to follow the example of FINNEY, in denouncing wrath upon all but the elect, is the way to get along! We have some such preaching here; in which the sheep, goats, and all, are doomed to hell without discrimination! Preaching the *gospel* is quite another thing! *Query.* How will the self-styled elect relish the idea of being damned themselves?

Inquiring meetings, *alias* mud meetings, &c. are the next things to be attended to! Next, "urging sinners to *immediate repentance*" is the way to get up the farce. In other words tell them they are going right down to hell, and keep them from reasoning, until they get so far into the traces that they cannot get out without making bad worse!

We can hardly be serious, while contemplating the ridiculous course pursued by the calvinists.—They know their babel is tumbling to the ground, and their object is to sustain it as long as they can, at all hazards! But, we predict, that an enlightened publick will, ere long, by actions, as well as words, convince them that their craft is in danger! Reader, be not deceived; although they tell you the work is of God, try it, prove it! We tell you, from experience, and facts which cannot be denied, that ro-



rivals are the work of men, women and children! God, from their own confessions, never got up a revival alone since creation, AND NEVER WILL.

The following, extracted from the [Hartford] RELIGIOUS INQUIRER of March 3, shows to what contemptible means the limitarians are accustomed to resort, to sustain their rotten, falling schemes. We say *accustomed to resort*, because facts justify us in making the assertion. Surely their 'lies make the righteous sad!' An Universalist—aye, a leading universalist too, has been brought into the fold of orthodoxy!! Marvellous indeed! Well, suppose it were true,—what then? Why, he has turned from truth to wallow in the mire—that's all!—Ed.

From the New-York Observer, of Feb. 10.

A letter from a gentleman in New-Haven, to his friend in this city, dated Feb. 1, 1827, mentions that a revival has recently commenced in Ellington, Conn. "In Hartford, a Mr. M——, a leader among the Universalists, has been brought into the fold of Christ, unexpectedly to all. I was told to-day that Mr. B—— of Boston, had been sent for to help them. He attributes the conversion of Mr. M—— to the work of the Devil. By the way, he professes not to believe there is any Devil."

To the Editors of the New-York Observer:

Gentlemen,—Believing that you have no wish to be the subject of imposition, and still less the medium of transmitting misrepresentation to others, we hasten to correct the above statement, as far as concerns the Universalists in Hartford. First, then, no Mr. M. has ever been a leading Universalist in Hartford. Secondly, NO SUCH TRANSACTION has occurred; the whole is an *entire fabrication*—an utter, UNQUALIFIED, FALSEHOOD. These are the mildest terms which an utter destitution of truth will warrant. There is no mistake about it. Where it was manufactured, or by whom, or for what purpose, is hardly worth an inquiry. If you are willing to pocket such an insult, and submit in silence to the slavery of retailing such palpable slanders, we much mistake your character.

But we will suppose the worst of the case, allow the story to be true. What would it then prove? If nothing why so much noise about the recantation of a Universalists? But, if a secession from any church or society prove the erroneous tenets of that which has been left, the result would equally prove Islamism, Christianity, Papacy and Protestantism. But as no man in his senses can be willing to follow so fallacious a mode of reasoning, our advice is, that no such means be used as encouragements to ignorance, or warnings to those who may be inclined to believe in the equal and universal goodness of our Heavenly Father.

But as the story appears to have been thought of some importance, as religious intelligence, at least, we will drop a few words on the converse side of the question, touching indisputa-

ble facts, and relating particularly to this city.

Within about twelve months a considerable number of communicants in the Baptist church has been excommunicated for *heresy*, alias, a belief in the doctrine of Universal Salvation.—These are uniformly people of good character and exemplary conduct. Having no private views to gratify, and no sinister motives to mislead, the fair inference is, that nothing but a sense of duty has induced them to submit to the indignity of an excommunication. With these facts in full view, it has nevertheless hardly been mentioned in the Inquirer. We never produce them as evidence of the truth of the doctrine, but under certain circumstances, they may fairly be considered as the effects of that truth which so far maketh free from the shackles imposed by custom, that the subjects endure shame and contempt rather than deny themselves the privilege of worshipping the God of the whole earth.

With the direct denial of the fact as stated by your correspondent, we trust you will be satisfied of the course which a sense of honour dictates. For the reliance which ought to be placed on his denial, we appeal to Mr. Danforth, the printer of your paper. He is too well acquainted with us, and with the circumstances, and members of our society, to harbour a doubt of the truth of this statement.

#### TRIBUTE OF RESPECT TO THE MINISTRY OF RECONCILIATION.

On Monday, January 1st, a number of Ladies and Gentlemen, living within the precincts of the ministerial labours of brother HOLLIS SAMPSON, assembled at his house, in Parma, Monroe co. and of their own free will and accord without being influenced by the whining eloquence of a theological beggar, gratuitously presented him and lady with cash and other articles of family consumption to the amount of fifty-five dollars and fifty cents.

The above act was pure benevolence, growing out of respect for their teacher; the sum presented being no part of, and wholly disconnected with a handsome salary they are paying him for his services beside.

MORE TROUBLE.—We learn that the Roanoke Union Society of the Methodist Episcopal Church, were to hold a meeting, commencing on Thursday last, for the purpose of breaking down the usurped authority of the Bishops and Presiding Elders, "who at this time exercise all the legislative powers of said society." And "to obtain equal representation among the local preachers, and laity, in the law making department, &c. with the itinerant preachers." We discover in this notice, a fresh blow aimed at the domination of Priestcraft: God grant it may strike home with irresistible power, and shiver the idol into atoms.—*Liberalist.*

The Jews.—The conversion of a Jew costs the society, in London, an average sum of about one thousand pounds; and one half of the converted return to the "error of their ways" as soon as converting-money is no longer to be

had. The making of a half-christian out of a full Jew, would render twenty poor and honest Christian families comfortable for a whole year. How is it that persons can thus abuse the charities of society, by so wasting money which the merciful contribute?—*Niles Reg.*

## POETRY.



## MEMORY AND HOPE.

Busy memory depart,  
Shed not here thy tears of sorrow;  
Come sweet Hope and cheer my heart,  
Tell me my joy will gild to-morrow.

Yet memory why dost thou grieve  
O'er joys long past and pleasure faded?  
Cannot blissful moments leave  
A single ray with grief unshaded?

Still I love thy gentle tear,  
Thy pensive eye with lustre beaming;  
I bid thee hence, yet woo thee here;  
I love thy look with feeling teeming.

What is it makes me love thy sigh?  
'Tis Hope,—she bids thee sweeten sorrow:  
That angel Hope, that whispers by  
"Those scenes may come to-morrow."

Then still, O memory, linger near,  
Recall each joy, that wakes thy sorrow;  
Sweet Hope shall smile upon thy tear,  
And bid it sparkle till to-morrow.

## SELECTED BY I. WHITNALL.

When noisome weeds from lilies grow,  
And hyacinths on nettles blow;  
When briars yield the camphor gum,  
And sweets from gall and wormwood come;  
When hatred flows in streams of love,  
And hawks and kites protect the dove;  
When foxes shall the brood defend,  
And sheep secure by wolves be pen'd;  
When darkest cells shall light afford,  
And wrath pronounce the peaceful word;  
When sin shall cleanse poor man defil'd,  
And lies with truth be reconcil'd;  
When scorpions' stings shall comfort give,  
And spasms make the dying live;  
When kings for equal rights contend,  
And tyrants do the same defend;  
Then future torments held to view  
Shall change the heart and make it new.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 13.]

BUFFALO, SATURDAY, MARCH 31, 1827.

[VOL. V.]

## CONTRVERSIAL.

FOR THE GOSPEL ADVOCATE.

Messrs. EDITORS,

Will you do me the favour to insert in your paper the following Queries, suggested on reading W. I. REESE's exposition of Mat. xii. 31, 32, which appeared in the *Advocate* of last week; and give an answer from yourselves or your correspondent?

March 2, 1827.

Is it not probable our Saviour meant that all manner (or kinds) of sin, but that against the Holy Ghost, should be forgiven—rather than all the sins of all men: especially if we remember that he was reproving the Jews for blasphemously ascribing the agency of the Holy Spirit to Beelzebub—admonishing them that all other species of sin should be forgiven, except this; and when he had previously taught, if “they forgave not men their trespasses, neither would their Heavenly Father forgive them?”

If the Holy Spirit is merely a “doctrine” or “message,” how was it proclaimed to the devils when they were expelled by a single command? And if the *doctrine* of Christ procured their expulsion, why could not the disciples cast one out upon a certain time—as they preached the same “doctrines,” and had been commissioned to cast them out? Or, were the devils contrary doctrines or messages, and if so, how did they influence the swine to run into the sea?

How can we suppose the Saviour meant the Jewish Nation when he spake of an *individual*—Mat. xii. 32, “*whosoever*, speaketh,” &c.—“shall not be forgiven him;” Mark iii. 29, “*he that shall blaspheme*”—Luke xii. 10, “*him that shall blaspheme*?”

Does not the translation in Matthew—“neither in this world, neither in the world to come”—probably accord with the meaning of the original; as the parallel passage in Mark, says, “*he hath never forgiveness*”—in Luke, “*it shall not be forgiven*,” and the other Evangelist, (John) in one of his epistles, “*there is a sin unto death: I do not say he shall pray for it?*”

Is that an “unchangeable” God—“of one mind”—“without even a shadow of turning” who alike regards with favour the righteous and the wicked—him that serveth God, and him that serveth him not?—Where does he prom-

ise forgiveness to his “offending offspring” who continue in rebellion against him? Where were the wicked inhabitants of Sodom and Gomorrah “suffering the vengeance of eternal fire” in the days of Jude?

As we are in this world liable to much natural and moral evil, is it not the dictate of wisdom that we should hasten our departure from it, if we are assured of an immediate entrance upon a state of bliss ineffable? And, upon this view of the subject, can war, pestilence, suicide, and the thousand other sources of premature death, be longer considered as evils, or rather as messengers of mercy, having in view the highest good of man?

As Eve was tempted by some object unconnected with herself, who was it? Is it the one alluded to in Revelation xii. 9?

What was the first estate (Jude 6) from which the angels fell? Where are they reserved, and unto what great day? What fire is prepared for the devil and his angels; and how shall accursed men be associated with them in punishment?

If the wicked are sent to hell for iniquity committed on earth—and if they are under the influence of all their unholy and rebellious passions there, is it probable that continually augmented guilt will by and by purchase exemption from punishment?

## REPLY TO “A.”

The communication of “A” is altogether made up of interrogatories, which is indeed a very safe way of procedure. For it is generally thought, there is no danger of making a very great sacrifice in merely asking questions. This is the side taken by most religionists of the day; and it is seldom the case, that one can get them to suspend asking questions long enough to answer one. I pretend not to judge from the character of “A’s” queries whether he is seeking for “the truth as it is in Jesus,” or whether his object is amusement. But this is no matter of concern with me, since every one who approaches the sacred repository of truth, should be guided by sincere motives, rather than mimic the grovelling fancies and insincerities of others.

“A,” says, his queries were suggested on reading my “exposition” of Mat. xii. 31, 32. But one would be led to conclude from his first inquiry, that he had given my “exposition” very little attention. For he proceeds on the very ground which I have, in that “ex-

position," proved false, viz that all sins shall be forgiven "except" the sin against the holy spirit. I there shewed, what must be obvious to all who understand what they read, that the word "but" in the text is a mere *connective* and not a preposition. But "A" asks, "Is it probable our Saviour meant that all manner (or kinds) of sin *but* that against the Holy Ghost should be forgiven rather than all the sins of all men; especially, if we remember, that he was reproving the Jews for blasphemously ascribing the agency of the Holy Spirit to Beelzebub—admonishing them, that all other species of sin should be forgiven "except" this; and when he had previously taught, if "they forgave not men their trespasses, neither would their heavenly Father forgive them. This question is evidently gratuitous, as the article to which it relates, it is believed, contains a sufficient answer to it. But I shall give it all due attention."

1st. It is not even "*probable*" that "our Saviour meant, that all manner (or kinds) of sin *but* that against the Holy Ghost should be forgiven, *rather than all the sins of all men.*" because the reverse is the fact. For it has, already, in substance been shown, and I now repeat, that our Lord *did limit the period* in which the Jews were to be "kept under darkness," *to the then existing age and the age to follow.*" This fact only, I apprehend, can justify the language which precedes the qualifying clause, that "*all sins shall be forgiven unto the sons of men; and blasphemies wherewithsoever they shall blaspheme.*"

2. Our Lord "was reproving the Jews for blasphemously ascribing the agency of the Holy Spirit to Beelzebub." I have said, in my "exposition," that the word *spirit* in the text signifies doctrine. By this, I did not design to be understood, that the word has the same meaning in every instance where it occurs, for the case is plainly otherwise. But the proof I there adduced, that the word is used for doctrine I think cannot be invalidated. We are all prepared to say of the Messiah, that the *spirit of the Lord* was upon him. But who will hazard his reputation for good sense, in asserting, that the word has the same or a similar meaning in every instance? Surely no one. There is then, at least, presumptive evidence, that the sense of the word may be varied in the text, Mat. xii. 31, 32. The word *spirit* is used variously in the scriptures. We read of the spirit of God—the spirit of Christ—the spirit of truth—the spirit of man; the spirit of beasts; the spirit of princes; the spirit of the mind; the spirit of grace and supplication; the spirit of bondage; the spirit of adoption; the spirit of life; the spirit of holiness; the spirit of meekness; the *spirit of faith*, which, probably, is the same as "the word of faith," Comp. Rom. x. 8, and 2. Cor. iv. 13.

Our Lord, referring to the manna of the Israelites as figurative of the spiritual food of the

gospel, and discovering, that his disciples were displeased at the manner in which he had expressed himself, explained the matter fully, that it was his *doctrine* he intended. "The words that I have spoken unto you, are *SPIRIT, and are life*," John vi. 58,—62; see 1st John iv. 1—3. I have here introduced these texts again, to show that the word *spirit* is sometimes synonymous with doctrine. Indeed this truth is admitted by many able commentators. This idea, however, "A" has not questioned. But he seems to doubt the propriety of calling the *holy spirit* against which the Jews blasphemed, the *holy doctrine* of Jesus. In Mat. xii. 28, Jesus says, he casts out demons "by the *spirit of God*," and Luke xi. 20, "by the *finger of God*;" in both of which cases, though different terms are used, is evidently meant the divine power by which he wrought those miracles, and which was, also, signally manifested, in his preaching to the people. All that Jesus ever said or performed, during his ministry on the earth was designed to establish and give credit and currency to his doctrine. The miracles which he and his apostles wrought, were so many steps to the triumph of his sublime system of truth, by exciting that attention which could not have been produced in any other way. Hence, the blasphemy of the Jews was *directly designed* to destroy the influence of his doctrine. This was evidently their object in ascribing his miracles to Beelzebub. And whether this was their object or not, Jesus knew, that if what they said had any influence at all, it would operate against his doctrine, which he proved divine by his miracles. So that his doctrine was the *victim*, the *object* of their malice, whose destruction they sought. For this they crucified him; but he *prayed for their forgiveness on the cross*, because they knew not what they did! Hence, for the sake of the argument, even setting aside what I have said respecting the meaning of the word *spirit* in *this particular instance*, I think it is undeniable, that the object of the blasphemous Jews was to *destroy* the system of truth which Jesus had introduced. When they, therefore, spake against the holy spirit, their *primary object* was the *extermination of the doctrine and religion of Jesus*. "A" may view the subject in either light which may suit him best; the result will be the same.

But perhaps "A" is a Trinitarian, and feels grieved on that account. If this be his faith, and, that the *holy spirit* here mentioned is "the third person in the trinity," if this doctrine be true, I think my views are the more fairly proved by this passage. Here there is no turning to the right hand nor to the left. If "the Father is God, the Son God, and the Holy Ghost God, and yet there are not three Gods, but one God," (see the creed of Athanasius) then, by the same rule, God is the Son, the Holy Ghost is the Son, and the Son is the



Holy Ghost, &c. I do not know how "A" will like the synonyms here used. I do not charge him with this confession, but it is trinitarianism, whether he will hear or whether he will forbear. I am not the author of thus ridiculing this sublime text, but the following is the substance of it, on this hypothesis: "whosoever speaketh a word against the *son of man* it shall be forgiven him, but whosoever speaketh a word against the *Son of Man* it shall not be forgiven him!" and *vice versa*. May God forgive the authors of such wickedness!

If what I have said in my "exposition," on that part of this text which I have called *parenthetical*, be correct, the *difference*, between Jesus the messenger and the *holy spirit*, (or doctrine which the Jews aimed at) is established, and the good sense of the text is preserved. But if a more rational construction can be given, I will most certainly give it my approbation. The above remarks, in part, relate to "A's" second paragraph, but it was deemed proper to place them here.

3d. Jesus did teach, that, if we forgive not men their tresspasses, neither will our heavenly Father forgive us. This sentiment I hold to be a salutary one, and though it was originally, addressed to a few, I think it is applicable to all men. As I have shown in my "exposition," by an appeal to the scriptures; in what the forgiveness of our heavenly Father consists, I will only say here, that the pardon of an *unforgiving man*, does not depend on a change in the mind of an *immutable Deity*, but of *his own*. One who is possessed of an unforgiving disposition I truly pity. And while the mind is filled with such a spirit, it can contain nothing else, and therefore, can have no sense of the forgiveness of Him who is "kind to the unthankful and the evil."

"A" in his second paragraph, asks, why the disciples of Jesus, who taught the *same doctrine*, could not cast out a demon on a certain time, &c. I reply, there is no necessity of supposing, that those miracles were wrought by preaching, unaided by Him who effected the mighty works. Acts ii. 22. Neither do I think this subject touches the question in dispute. What did the blasphemous Jews know about the means by which our Lord and his apostles healed the sick, raised the dead, &c.? Had they any higher views of the Messiah whom they looked for, than to promote their *earthly glory and grandeur*? Were not their minds very ill adapted to comprehend the illustrious miracles wrought among them? Had they "known him," would they have persecuted him, or derided his doctrine, or would they have crucified him? Acts xiii. 27. Had the Jews been *enlightened*, so as to have expected as high advantages from Jesus as the apostles did, would they have been more likely to blaspheme, than they? Look at blasphemous Saul. He persecuted the Church of God. Was he not as bad as any

of the sons of Israel? Was he not the *chief* of sinners? But did he not these things, "*ignorantly through unbelief*?" Was there "*light*" in his head as well as malice in his heart, when he was *ignorant* of what he did? Yet, it seems he had "lived in all good conscience before God." And was not this the case with the persecuting Jews, generally? Considering the state of the Jews, and, that their *sole aim was to crush the rising cause of Jesus*, the more this subject is investigated without prejudice, I am persuaded, it will appear, that the word *spirit*, as spoken to the Jews, *implies his doctrine, the object of their malice, and blasphemy*.

"A's" arrangement of singular pronouns, is perfectly harmless, as they might be opposed by nearly the same number of examples, from the same passages, of a plural character. But the explanatory note of Mark, is sufficient for my present purpose; "Because *they* said, he hath an unclean spirit," Mark iii. 31. Who said? Answer, "the scribes who came down from Jerusalem," ver. 22. But will "A" say the *scribes* collectively, who blasphemed, are not meant, because our Lord said, "*he* that shall blaspheme" be in the singular? Our Lord, addressing the Jews, said, "*Fill ye up the measure of your fathers*," Mat. xxiii. 32. And, perhaps, few will controvert, that the blasphemy against the holy spirit, together with the catalogue of crimes our Lord foresaw they would be guilty of, was deplorably decisive in filling up the measure of their iniquity, on which account the most unparalleled "tribulation" came upon them. When *one million and one hundred thousand*, were cut off at Jerusalem, besides *thousands that were murdered in other places*, and the remainder dispersed and cruelly persecuted. Yet who will hence infer, that *every Jew was personally concerned* in blaspheming the holy spirit (yet this might have been the case) or *that each in person*, assisted in persecuting, scourging, and crucifying, the preachers of the gospel? See Mat. xxiii. 32—39. But this matter, I think, is not of difficult solution. *Were not the Jews all agreed to what their rulers suggested?* And when the scribes, who, it seems, were doctors of the law, blasphemed on seeing the miracles of Jesus, it appears rational to conclude that the multitude would coincide in, and echo the same abuse. And though it did not require all the Jews to condemn, and crucify our Lord, yet, as they were all agreed in the bloody transaction, they are all justly implicated. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voice of the prophets, &c. they have fulfilled them in condemning him." Acts, xiii. 27, 28. "Then answered all the people and said, his blood be upon us and upon our children." Mat. xxvii. 25. More instances of texts agreeing with the above, can be adduced, but these, it is believed, will convince any ra-

tional man, who is acquainted with the history of the infatuated Jews, and the influence of the chief rulers over the people; that all of that unhappy nation, who bowed their necks to priestly domination, and submitted willingly to the haughty pretensions of their doctors, as far as Jesus, his doctrine and his miracles, had been seen, heard, or heard of, and opposed, *partook of the crimes and guilt*, of persecution, murder, and blasphemy, either by sanctioning the malicious conduct of others, or, by actually participating in the commission of these enormities. Hence, I here repeat, that when it is understood, that "blindness in part happened to Israel," it will be perceived that our text (Mat. xii. 31, 32) must have a national, and not merely an individual application. "A" objects to this, it appears, because our Lord said "he that shall blaspheme," &c. in the singular number! this is strange logic! No one doubts, I presume; that "every one shall die for his own iniquities." But were not the Jews punished nationally? And did not their complicated crimes fill up the measure of their iniquity, and, as a nation render them ripe for the vengeance that awaited them? See Mat. xxiii chap.

"A" having collected together his singular pronouns, &c. asks, "Does not the translation in Mat.—neither in this world, neither in the world to come—probably accord with the meaning of the original" (see my "exposition," for the meaning of the original,) "as the parallel passage in Mark says, he hath *never* forgiveness (*eis ton aiona*, to the age.) "A" is informed, that '*never*, in Mark is the same as '*world*,' in Matt. But the word signifies *age* or *dispensation*. See Dr. A. Clark on all these passages, viz. Matt. xii. 31, 32, Mark iii. 28, 29, Luke xii. 10, and 1 John v. 16. See my exposition, for scriptural views of forgiveness, the immutability of God, the punishment of sinners and the object of such punishment.

The remainder of "A's" production not having a bearing on the present question, I shall make it the subject of another communication.

W. I. REESE.

LONG PRAYERS.—Whitefield was one evening at a gentleman's house, and at the hour of family worship the gentleman prayed. He was immoderately long; and when he at length concluded, Whitefield said to him, "Sir, you prayed me into a good frame, and you prayed me out again."

The population of Upper Canada, according to the census lately taken, is *only one hundred and sixty four thousand* which does not equal the population of the *city* of New-York by several thousand. It has however, rapidly populated of late years.

There is a new project of a law, about to be put in force in France, still further restraining the liberty of the press.

## SENTIMENTAL.

Although we step a little aside from the beaten track, in giving the following an insertion; yet the moral deducible from it will be a sufficient apology. A mild, persuasive, and affectionate course of conduct on the part of a wife, is more frequently efficacious in reforming the dissolute husband than a contrary course; and it is believed that if love and affection were exemplified in the conduct of married people more frequently, there would be less of misery than is now experienced in our world. The subject brings to mind a fable, found in some book, we forget what—to the following purport: The Sun and Wind undertook a trial of their powers, and a traveller was selected as the subject of the experiment. The object was to get off the traveller's coat. The wind commenced the attack; it blew this way; and that way,—but the traveller held fast to his coat. Indeed, he exerted his strength to keep his coat, in exact proportion to the fury of the wind. The attempt, therefore, on the part of the wind, was entirely unsuccessful. The Sun then displayed its powers. It begun by sending forth its gentle beams upon the traveller, which soon induced him to unbutton his coat. Another, and another ray of light and warmth succeeded, until at length the traveller yielded and cheerfully laid his garment aside! The reader will make the application.

### GAMBLING,

OR, RAIN AND SUNSHINE.

—as we turn our backs

"From our companion, thrown into his grave;

"So his familiars' to his buried fortunes

"Shrink all away."

"Why do you keep me for so long a time at the door?" said Edward F. passionately to his wife. The night had passed; but its cold wind entered the house, as Mrs. F., with a sorrowful heart, undid the lock.

"Is it late, Edward; and I could not keep from slumbering."

He said nothing in return to this: but flung himself in a chair, and gazed intently on the fire. His son climbed upon his knee, and, putting his arms around the father's neck, whispered, "papa, what has mamma been crying for?" —Mr. F. started—shook off his boy, and said with violence, "get to bed sir; what business has your mother to let you be up at this hour?" —The poor child's lower lip pouted; but he was, at this time, too much frightened to cry. His sister, silently, took him up; and when he reached his cot, his warm heart discharged itself of its noisy grief. The mother heard his crying, and went to him; but she soon returned to the parlour. She leant upon her husband and thus addressed him; "Edward I will not upbraid you on account of your harshness to me—but I implore of you not to act in this manner before your children. You are not, Edward, as you used to be! Those heavy eyes tell of wretchedness, as well as of bad hours. You wrong me—you wrong yourself,



thus to let *my hand* shew I am your wife—but at the same time let *your heart* know singleness in matters of moment. I am aware of the kind of society in which you have lately indulged. Tell me, Edward—for Heaven's sake tell me!—we are poor—we are reduced! we are ruined!—is it not so?"

Edward had not a word for his wife; but a man's tears are more awful than his words.

"Well, be it so, Edward! Our children may suffer from our fall; but it will redouble my exertions for them. And as for *myself*, you do not know me if you think that circumstances lessen my feelings for you. A woman's love is like the plant which shows its strength the more it is trodden on. Arouse yourself my husband—it is true, your father has cast you off, and you are indebted to him in a serious sum—but he is not *all the world*!—only consider your wife in that light—."

A slight tap was now heard at the door, and Mrs. F. went to ascertain the cause; she returned to her husband: "Mary is at the door—she says you always kissed her before she went to bed?"

"My child—my child," said the father;—"God bless you—I am not well Mary.—Nay, do not speak to me to-night; Go to rest now—give me one of your pretty smiles in the morning, and your father will be happy again."

Mr. F. too was persuaded by his affectionate partner to retire; but sleep and rest were not for him—his wife and his children had once given him happy dreams—but now, the ruin he had brought upon them was an awakening reality.

When the light of the morning appeared above the line of the opposite houses, Mr. F. arose.

"Where are you going Edward?" said his wife, "I have been considering," he replied, calmly; "and I am determined to try my father. He loved me when I was a boy—was proud of me. It is true, I have acted dishonorably by him. Yesterday I spoke harshly of him; but I did not then know myself.—Your dear affection, my wife, has completely altered me. I never can forget my ill treatment towards you: but I will make up for it—I will—indeed I will—Nay, do not—do not grieve in this way—this is worse to me than all—your young ones my wife—I will be back soon."

The children appeared in the breakfast room. Mary was ready with her smile, and the boy was anxious for the notice of his father. After a short space of time, Mr. F. returned.

"Why so pale, my husband! will your parent not assist you?"

"We must indeed sink, my love! He will not assist me. He upbraided me; I did not, I could not answer him a word. He spoke kindly of you and your little ones but he has cast us off forever."

The distressed man had scarcely said this when a person rudely came in. The purport of his visit was soon perceived. In the name of F.'s father he took possession of the property; and he had the power to make F. a prisoner.

"You shall not take papa away," said the little son, at the same time kicking at the officer.

"Mamma," whispered Mary, "must my father go to prison—won't they let us go too?"

"Here comes my authority," said the deputy sheriff.

The elder Mr. F. doggedly placed himself in a chair.

"You shall not take my papa away," cried out the boy to his grandfather.

"Whatever may have been my conduct sir," said the miserable Edward, "this is unkind for you. I have not a single feeling for myself; but my wife—my children—you have no right thus to harrass them with your presence."

"Nay, husband," responded Mrs. F. "think not of me. Your father cannot distress *me*. I have not known you, Edward from your childhood as he has done; but he shall see how I can cling to you—can be proud of you in your poverty. He has forgotten your youthful days—he has lost sight of his own thoughtless years."

The old gentleman directed his law agent to leave the room. He then slowly, yet nervously answered thus:

"Madam—I have *not* forgotten my own thoughtless days. I have *not* forgotten that I once had a wife as amiable and noble minded as yourself—and I have *not* forgotten that your husband was her favourite child. An old man hides his sorrows; but let not the world, therefore, think him unfeeling—especially as that world taught him so to do. The distress I have this moment caused was premeditated on my part. It has had its full effect. A mortal gets to vice by single steps; and many think the victim must return by degrees. I know Edward's disposition; and that with him a single leap is sufficient. That leap he has taken. He is again in my memory as the favourite of his poor mother—the laughing eyed young pet of a—pshaw—of an old fool; for why am I crying."

Little Mary had insensibly drawn herself towards the old philosopher, and, without uttering a word, pressed his hand, and put her handkerchief to his eyes. The boy also now left his parent walked up to his grandfather and leaning his elbow on the old man's knees, and turning up his round cheek, said, "then you won't take papa away?"

"No! you little impudent rascal—but I'll take you away; and when your mother comes for you, I will treat her so well, that I'll make your father follow after."

Thus came happiness at the heels of ruin.—If husbands oftener appreciated the exquisite

and heavenlike affection of their wives, many happier firesides would be seen. *One in love and one in mind*, ought to be the motto of every married pair. And fathers would many times check improvidence, if they were to make use of affection and kindness, rather than prejudices and strictness. C. E. E.

## IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

FOR THE GOSPEL ADVOCATE.

### PRELIMINARY INQUIRY.

MESSRS EDITORS: A friend, of your denomination, handed me, not long since an extra sheet of the *GOSPEL ADVOCATE* and *IMPARTIAL INVESTIGATOR*; in which I find that you call upon the friends of religion, of every name and denomination, to aid you in the important work of investigation; and upon your learned opponents to enter your columns, and convince the publick, if they can, that your sentiments are either erroneous or pernicious. I would inform you that I wish to avail myself of the invitation; and that I desire to enter your columns to investigate the everlasting concerns of time and eternity with that spirit whose fruits are love, joy, peace, long-suffering, gentleness, faith, meekness, and temperance.

But before I commence the investigation I want that you should answer me one question: DO YOU BELIEVE THERE IS TO BE A DAY OF JUDGEMENT AFTER THE RESURRECTION? When you answer this question, I will then commence my argument; and if my life and health will permit, I will continue it until the subject is brought to a close. Yours, &c.

G. W. B.

*Sullivan, March 23, 1827.*

N. B. If the signature is not correct our friend will please notice it in his next.

### REPLY.

That our correspondent may not delay the promised argument, we take the earliest opportunity to declare, that WE DO NOT BELIEVE THERE IS TO BE A DAY OF JUDGEMENT AFTER THE RESURRECTION OF MANKIND, IN THE COMMON ACCEPTATION OF THE TERMS.—In other words, we do not believe, that mankind are to be tried, judged, or condemned, after the resurrection spoken of by Paul in the xv. chapter of his Epistle to the Corinthians.

We thank our correspondent for accepting our invitations, and assure him that his conciliatory feelings as he has expressed them, shall be duly reciprocated. E.

### ASSERTIONS WITHOUT PROOF.

It would seem that certain clergymen are bent on doing all in their power to mislead their hearers and keep them in ignorance. Misrepresentations of the most gross and disgusting character, are uttered in the pulpit by the pretended ambassadors of Jesus; and it requires the utmost stretch of charity to induce the belief that they are justified by ignorance. But mankind are becoming too enlightened to be imposed upon with impunity. Children, well

instructed in the sublime doctrine of God's impartial benevolence, can detect, expose, and refute, the assertions of our calumniators. These thoughts were suggested by a line handed us on Monday last to the following effect:

"Mr. McMaster, in his discourse yesterday, at the Presbyterian church, made the following statements or declarations; viz. That UNIVERSALISTS have not so much faith as the Devil;—quoting the passage where it is said by a demoniac 'why comest thou hither to torment us before the time?'—and meaning to prove by this, the certainty of future punishment. And soon after, in defining faith, he said that the essence of it is Charity."

Now were we not in a very grave mood, at this moment, we might attempt to show how ridiculous this "Rev." calumniator would appear when stripped of his infallibility! But we will be serious.—Now, pray, Mr. McMaster, if this article should ever meet thine eye, be so condescending as to tell us why the Universalists have not as much faith as their Presbyterian neighbours? We believe in God—in Christ—in the testimony of all the holy prophets—in the efficacy of the ransom paid for all men; and we do entreat thee, kind Sir, to tell us in what point we fall short of believing all that is required of us? And in return for the favour we ask, we will tender the assertion, that our good Presbyterian brethren believe just as much as the devil, and no more,—for the devils believe and tremble; and so do the calvinists. E.

### NEW PUBLICATION.

We have received the second number of a weekly paper, entitled the *UTICA MAGAZINE*, issued from the office of the *Oneida Observer*. From its contents we conclude it is designed to promote the doctrine of universalism; but not finding the name of its editor on its pages, we can say no more than that we *desire* it may prove serviceable to the cause of truth. The terms are one dollar and fifty cents a year, if paid in advance, two dollars if paid at the end of six months; and two dollars fifty cents if paid at the expiration of the year. We hope the publisher will, in adding another to the list of periodicals already established, meet with such success as shall warrant its continuance.

MESSRS. EDITORS: During a tour to the east a few weeks since, my ears were frequently saluted with strange tales and anecdotes relating to the self-styled 'Brigadier General of Jesus Christ,' and his coadjutors in office. There were many of them such barefaced insults to community, that I was seriously inclined to doubt the veracity of them; for I could not be so uncharitable as to believe that an enlightened and christian people (as I have ever took them to be) would suffer such unwarrantable outrages upon decency and morality, to be practised among them! There was one of those tales however, related to me by a gentleman of such respectability and candour, that I could not for a moment disbelieve it; he said, he held himself accountable at any time, if called upon, to prove by



the testimony of the mouth of two or three respectable witnesses, the truth of the same. He stated that a certain clergyman, (whose name I have since forgotten) who resides in the vicinity of Vernon, Oneida co. while officiating at the altar, (and as we would naturally conclude, preaching the gospel, which is glad tidings of great joy to all people,) made in substance, the following remark to his congregation:—that if there were any then in his presence, that refused to join his church, they were requested to dispose of their property immediately, and move away.

*Query.* Ought we not to give the reverend gentleman great credit for being so charitable as to permit the unfortunate out-casts to dispose of their property before their departure? and for not compelling the poor wretches to go away naked?

STEPHEN.

FROM THE NANTUCKET INQUIRER.

#### SUPPORT OF THE GOSPEL MINISTRY.

We have recently perused a small pamphlet, put forth by the "American Tract Society," purporting to be a discourse by "Rev. James Bennett, president of Rotherham College England," on supporting the Gospel Ministry. In reading this work, we are unable to say which of these two feelings predominated—astonishment or diversion. The revered writer takes this appropriate text: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—The whole object of this homily, is to enforce the extraordinary claims of the priesthood upon the property of the laity. After adducing the examples of some of the Apostles who considered the "workman worthy of his hire;"—the pious author stumbles a little at the case of Paul, who "wrought with his own hands to minister to his wants," saying that he only did this occasionally, or was assisted by churches at a distance, &c. But we shall presently see how these examples are improved upon.

The reverend gentleman thus estimates the value of brains.

"The question arises, then, what sum is necessary to answer the ends of justice? to determine this, we must compare the services of ministers, with those of others who benefit society by their talents and their toils. Mental services are adjudged worthy of a higher recompense than mere physical, or bodily powers; because they demand the exercise of the higher qualities of our nature, and are more difficult to be procured than mere muscular force. If then, the recompense given to physicians, counsellors, and others, whose intellectual benefits their fellow men, be the standard, I ask whether ministers are justly paid? Are they not frequently put off with that which is given to the mechanic or labourer, for mere muscle and sinew?"

He proceeds to particularize the exact proportion which ought to be contributed out of the

substance of each individual, so as to produce a comfortable income" for these disinterested supervisors of our spiritual concerns, viz.

"Such a remuneration as the tribe of Levi enjoyed, under the ancient dispensation.--- What this was, we may learn from what has already been said, that a twelfth part of the population had a tenth of the produce of the land, besides cities with their suburbs, and certain parts of the offerings of the Lord"---

Being just ten *per centum*---and his reverence further saith, that he and his brethren cannot be satisfied with any thing less---for they wish not only to live respectably and above board, but to be "*examples to the flock of all that is useful and benevolent.*"

Thus it may be seen how desirous the clergy are to get one tenth part of our property.--- The above tract is the production of the famous American Tract Society.

#### A WORD TO OUR PATRONS.

This number completes the FIRST QUARTER of the year, and of the Fifth Volume of this paper. Three months ago, the editors and publishers of the Advocate embarked in the hazardous undertaking, and "cast their bread upon the waters," with the determination that every faculty of body and soul should be devoted to the cause. Their ALL was placed at hazard, by assuming the responsibility of the establishment; and their more than all was jeopardized by the undertaking. Obstacles which none but ourselves know any thing about, have arisen from time to time, calculated to discourage any but those who are determined to *persevere*; but they have been encountered and overcome. Our friends have been kind—*very kind*; and considering the pressure of the times, have done better by us than we had anticipated. But few are aware of the vast expense of the establishment. Our expenditures amount to *twenty-seven dollars a week*, which is no trifling sum for us to raise and pay.

The above will justify us in making the following REQUEST. We desire and request our subscribers to remember us. Although many of our patrons have been prompt in remitting their favours, yet a great many have not yet sent the sum stipulated to be paid in advance, and are, therefore, according to the terms of the paper, under obligation to pay two dollars, before the expiration of the next Quarter. But to convince our friends that we have no desire to speculate, we now agree, that those who have not found it convenient to pay in advance, shall each be entitled to a receipt in full for the fifth volume, by forwarding ONE DOLLAR AND FIFTY CENTS before the fifteenth day of April next, addressed to J. Guiteau, Esq. P. M. Buffalo, N. Y.

Now, brethren, we know you can raise the above amount, without injury to yourselves or families, and by doing so, you will do us a *very great favour*. And farther, by being prompt, you will save to yourselves fifty cents; for after the time above specified, we shall be compelled to exact the full amount. BARR-

WEN want you help us? If you will, you shall be entitled to our thanks, and most devoted services.

L. S. EVERETT.

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**ACCIDENT.**---Three young men (names to us unknown) were drowned in the creek at Lyons, Wayne Co. on Saturday last, while attempting to cross the creek in a skiff.

A conspiracy to overthrow the government, &c. was discovered at Mexico on the 19th Jan. It is attributed to the priests and friars, several of whom have been seized and punished.



**Portic Department.**

The beauty of the following lines richly entitles them to a place in our poetic department. They were written by the late Lyndon Arnold, Esq. of this town, on the death of Mr. BENJAMIN MARSHALL, late Tyler of St. John's Lodge, in this place, who fell dead at the door of the Lodge, immediately on the last Brother leaving the room.---*Providence Paper.*

With age, with want, infirmity oppress,  
Death said to Marshall thou shalt shortly rest;  
I see no reason for thy tarrying here  
But fear of me, and me 'tis vain to fear.

No wife remains with thee thy grief to share.  
No tender infants to demand thy care;  
Few are thy comforts, numerous are thy woes,  
And few thy friends but what the Lodge compose.

Say with one blow shall I thy soul release,  
And send it joyful to the realms of peace?  
The sage repli'd, these things O death, are true!  
One boon I ask, and then submit to you.

Those genuine friends, the brothers of my heart,  
Whom kind affection prompted to impart  
The means of living to my feeble age,  
And still sustain me tottering on the stage,

This night in social brotherhood convene,  
My wish, O death, would lead me to the scene,  
There when the lodge in harmony shall close,  
And eash one hasten homeward to repose,

I'll wait thy coming---thy command obey,  
And through thy regions meet eternal day.  
'Twas reason's claim, nor death refus'd the grace,  
But met him punctual at the time and place.

**JUST PUBLISHED AND FOR SALE, PRICE ONE SHILLING.** A Pamphlet containing 24 pages, entitled "A Review of a pamphlet, entitled, **UNIVERSALISM**, or the **RICH MAN AND LAZARUS**; a Sermon, by Thomas Loundsbury, A. B. Pastor of the first Presbyterian congregation in Ovid. By L. S. Everett, Pastor of the first Universalist Society in Buffalo, N. Y. In two parts: The First Part, containing a Review of the Sermon; the Second, an Exposition of the Parable."

The above mentioned Review is for sale at the Book-Store of R. W. Haskins; at the office of the Gospel Advocate, opposite the Court House; at the Black Rock Book-Store; or may be had of the Editor, or soon of the Agents of the Gospel Advocate generally, throughout the country.

A liberal discount will be made to those who buy by the quantity.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of Gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

**L. S. EVERETT & T. FISK, EDITORS.**

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US...MALACHI.

No. 14.]

BUFFALO, SATURDAY, APRIL 7, 1827.

[Vol. V.]

### CONTROVERSIAL.

FOR THE GOSPEL ADVOCATE.

#### REPLY TO "A."

(Continued from page 100.)

I shall now take up the remaining queries of "A," and attempt an answer. I will state the substance of these inquiries by changing the method, though not the meaning. For "A" will bear me witness, that he did not very accurately consult arrangement in bringing forward his questions. Hoping that if I here misrepresent "A's" meaning, he will candidly correct me. I state the arrangement as follows:

1st. *As Eve was tempted by some object unconnected with herself,* was it the being mentioned, Rev. xii. 9, or who was it?

2d. "What was the first estate, from which the angels fell, where were they reserved, and unto what great day?" And where were the Sodomites, &c., "suffering the vengeance of eternal fire?" Jude, vi. 7.

3d. "What fire is prepared for the devil and his angels, and how shall accursed man be associated with them in punishment?"

4th. "If the wicked are sent to hell" ("A" takes for granted, that *hell* means endless misery,) for sins committed here, and continue there under the influence of their unholy and rebellious passions, *will their increased guilt purchase exemption from punishment?*

5th. If Universalism be the doctrine of the Bible, seeing we are liable to various evils in this world, would it not be wisdom in us to commit suicide? and are not war, pestilence, and all other causes of premature death, blessings instead of evils?

These questions I believe, as I intended they should, embrace the sum of that part of "A's" communication which they are designed to include, and it shall now be my object, candidly to examine their merits in the order in which they stand.

1st. Then, I begin with the case of Eve,—*the first temptation of which we have any account.* "A" admits, that "Eve was tempted by some object *unconnected with herself*, from which, and other statements, I infer, that "A" believes in the common doctrine of the rebellion and fall of angels. We will view this subject in the light this doctrine presents. "Eve was tempted by some object *unconnected with herself.*" What reason can be given for this? The usual answer to this question by most orthodox people is, (and without which I apprehend there can be none) that our first parents

were entirely destitute of any unholy nature or passion, and therefore, could not sin without a tempter "*unconnected*" with themselves. And what other view, concerning the first pair than, that *they were created immortal* could be entertained, on the hypothesis that *natural death was introduced into the world by their transgression.* If this is not the belief of the orthodox now, let them declare it to the world. And if it be not their belief now, let it be remembered, they are not as orthodox as formerly. But we know it is the faith of some, and "A" evidently betrays the same sentiment. Who, then, tempted Eve? The "old serpent, which is the devil," &c. Who, or what, is the old serpent? Answer, he was formerly an angel of light, but *rebelled in heaven* and was "cast out into the earth." Was not this angel as holy *before he rebelled*, as Eve was *before she was tempted?* It must be credulity mingled with absolute folly that would answer in the negative. If Eve either could not, or *did not sin* without being "tempted by some object *unconnected with herself*," could, or *did this angel sin without* being "tempted by some object *unconnected with himself?* If the holiness of Eve was her security against temptation in herself, was the holiness of the angel less? This view of the subject, makes it absolutely necessary, that the angel should have had a tempter "*unconnected*" with himself. For the sake of conveying our ideas, we will call the angel who tempted Eve the *first*. But who was the tempter of the *first angel?* As this is said to have taken place in *heaven* we should think the answer would be, *some other angel*; who by the bye could no more sin without being "tempted by some objected *unconnected with*" himself, than the *first angel* could. Reader, our labour here is but just commenced. For the *second* angel must also have been tempted "by some object *unconnected with*" himself. And why not also, the *third*, and *fourth*, and *fifth*, and so on, "*ad infinitum!*" The very argument which makes it necessary to believe, that "Eve was tempted by some object *unconnected with herself*," positively demands the belief, that no holy angel in heaven could sin *without* being "tempted by some object *unconnected with*" himself. According to this doctrine, no angel then could have been exempt from sin. This tempting disposition must have flown through all the hosts of heaven, and could not have stopped short of the

throne of God!!!! Reader, I admit the conclusion is horrid, beyond description, but I am not the author of it. If this doctrine be true then He who "cannot be tempted with evil nor tempteth any man," must have been the first tempter!!! And I call on "A" or any one else to show, by fair reasoning, that this conclusion is false. I would merely suggest, in passing, whether it is indeed *orthodox* to call *Eve's sin*, "*original sin*," if a *sinner tempted her*, and another sinner tempted *Eve's* tempter, &c. &c. &c.

Before I give my opinion whether Eve was tempted by the same being mentioned, Rev. xiii. 9, we will ascertain, as well as we can by the light afforded by the context who, or what that being was. Hoping for the reasonable indulgence of "A," and of all concerned, who know that this chapter, as also the whole book of the Apocalypse, abounds in figurative language, the following brief view of this chapter is humbly submitted, but I must omit many particulars.

1st. At the 7th ver. we are told "there was war in heaven." Which, doubtless, is the "heaven" in which the "woman" and the "great red dragon" appeared, ver. 1, 3. And the "dragon," ver. 3, is the same as the great dragon, "that old serpent, called the devil and satan, which deceiveth the whole world," ver. 9.

2d. By the "heaven," in which the *woman* and the *dragon* were seen, I understand the *Jewish church-state*, and by the *woman*, I understand the *Jewish church, itself*; from which Jesus, who was to rule all nations descended, according to the flesh. By the *Sun*, I understand the light of the new Jerusalem when the old priesthood should be changed, and the church rise above that dispensation which had only shone by reflection, represented by the "*moon under her feet*;" and by the "*twelve stars*," I understand the "twelve tribes of Israel."

3d. It is well known, that in the early days of the church, the land of Judea was a Roman province, and continued to be so for many years. And though this contributed much to the propagation of Christianity, yet, it is equally well known, that there was a formidable opposition to it, first, by the Jews, and afterwards, by the Romans. By the "*great red dragon*," I understand that *carnal spirit* which led the Jews in dread array to persecute Christ and his followers, and which disposition was afterwards inherited by the Romans, to whom it appears to be more particularly applied. See the 17th chap. where the Papal Church is figuratively described, and represented as having its seat at Rome. "The seven heads are seven mountains, on which the *woman* sitteth." "And the ten horns are ten kings," vers. 9, 12, Comp. ver. 3, of our context, where the *dragon* "drew the third part of the stars of heaven," by which I understand the *Jews*. Comp. ver. 1, who commenced the bloody work of persecu-

tion, and, thereby they were deprived of that holy dispensation which teaches to return good for evil: they were cast "to the earth," ver. 4.

4th. It must be kept in mind, that though the character of the church was changed, it still retained its first representation under the figure of a female. See chap. xvii. 9, above. Hence, at ver. 6, it is said, "the *woman* fled into the wilderness, &c. that they should feed her there a thousand two hundred and three score days." By which, it is generally believed, is meant the *apostasy* of the christian church, which continued twelve hundred and sixty prophetick days, or the same number of years. Comp. Ez. iv. 6. While this *state of things* remained, "there was war in heaven." But the cause of Jesus, carried on by the *spirit of love and good will to man*, is represented as coming off victorious. The cause of error and wickedness is represented as being "cast out into the earth," (or out of the church) and all its pernicious attendants, persecution, slander, and evils of every kind, were cast out with it, ver. 9. "I know of but one principal cause of temptation, and that has caused the best of men to exclaim, "O wretched man that I am!" Rom. vii. 14--25. And that cause seems to be almost entirely overlooked by most professors in looking for another. Must we then suppose, that the principal tempter is the devil of orthodoxy? No. "But every man is tempted, when he is drawn away of his own desire, and enticed," James i. 14, 15. Were not the Jews, Romans, and all the persecutors of Christ and his cause, moved by their *unhallowed desires to promote their carnal interests*? Was not this Eve's tempter when she saw that the fruit was "to be desired" to make one wise? "To "A's" inquiry, then, whether the being mentioned, Rev. xii. 9, was Eve's tempter, I reply, I think the principle is the same in both cases, "for the devil sinneth from the beginning," 1 John iii. 8, Comp. ver. 5. I have not room in this communication to go through with this 12th chapter of Revelation, neither will I say that I am certainly correct in all that I have said upon it; but I am willing the publick should know my opinion, that I may be corrected, if I am in an error about it.

2d. "What was the first estate from which the angels fell, where were they reserved, and unto what great day?" And where were the Sodomites, &c. "suffering the vengeance of eternal fire?" Jude, 6, 7.

Here it is plain, that "A" takes for granted, that angels, in the kingdom of immortal glory, became sinners, and fell from thence. "A" would, probably, then call immortal felicity their "*first estate*." The first question should be, who were the angels mentioned by Jude 3? Are there no earthly beings called *angels* in our version? We think "A" will not assert this. See Rev. 1; 20. Mat. 24, 31, and other places. And nothing in my judgement, but the assumed, popular doctrine of the "fall of angels," would



lead any one to suppose, that any other than earthly beings are meant here. In Kneeland's translation, I find the following note taken from the Improved Version, on this subject. "The messengers who watched not daily over their own principality, but deserted their proper habitation, he hath kept with unknown chains under darkness (punished them with judicial blindness of mind) to the judgement of a great day i.e. when they were destroyed by a plague." Alluding to the falsehood and punishment of the spies. Numbers 14. See Simpson's Essays p. 210. Let the epistle of Jude be impartially examined, and I think the above opinion will be confirmed.

The incidents mentioned in the 5th 6th and 7th verses of this epistle, are urged by Jude as warnings to those to whom he wrote. Peter mentioning similar facts, says they were for examples to those who should afterwards live ungodly. Jude speaking of Sodom and Gomorrah, says, they "are set forth for an example" &c. But will it do to say, *the inhabitants* of those cities are "set forth" for an example in another world, there to suffer the vengeance of unending wrath? This question was settled before Jude came on the stage, by an approved Prophet of the Lord. See Ezk. xvi. 50th v. to the end of the chapter. But this is nothing new. It is only another deplorable picture of the miserable system I am examining. Orthodox people contradict themselves, and each other, when they think it will serve their purpose.— They also contradict the servants of God who spoke as they were moved by the holy spirit. And not being content with that, here they set Jude and Ezekiel at telling two opposite stories, both of which could not be true if they were opposed to each other. It is a lamentable fact, that the holy scriptures have suffered more from *professed* friends, than they ever can from open enemies. The learned Whitby who certainly never intended to write favourably to my sentiments, says the fire which consumed the cities of the plain, continued burning in the earth from the days of Abraham to the beginning of the second century, a period of more than two thousand years. And if it did not burn more than half so long it would be sufficient to entitle it to be called *aiouion* fire, in the scriptural sense of that term.

W. I. REESE.

(To be continued.)

FOR THE GOSPEL ADVOCATE.

As I was, a few days since, examining the Pagan notions of calvinism, as set forth in the larger catechism agreed upon by the assembly of divines at Westminster, with the assistance of commissioners from the church of Scotland and received by the several Presbyterian churches in America," I was forcibly struck with the following question and answer, which I copy from that book:

Q. 85. Death being the wages of sin, why

are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself, at the last day, and even in death are delivered from the sting and curse of it, so that, although they die it is out of God's love to free them perfectly from sin and misery, and to make them capable of farther communion with Christ in glory, which they then enter upon."

Upon this curiosity I must spend a few words, and I will take up the answer in course. "*The righteous shall be delivered from death itself, at the last day.*" What advantage have the righteous here, over the wicked? The whole human race are to be raised, the Presbyterians say, at the "last day," and this delivering of the righteous from death, at that time, can be no more than a resurrection. Here then all classes are even; and of the length of time that this deliverance is to last, we will next speak. The "wicked," say the calvinists, are to be punished *eternally*; and if so they must be "eternally" delivered from death, and the righteous cannot exist longer than eternally, let what will betide. Thus far, then, there is no advantage, to either party. I proceed:— "*And even in death are delivered from the sting and curse of it, so that, although they die, it is out of God's love, to free them perfectly from sin and misery, and to make them capable of farther communion with Christ in glory, which they then enter upon.*" How are the righteous delivered, in death, from the sting and curse? They die just like other men, that is, all men die with the same "sting" and the same "curse," so far as regards this feature of the case. Some persons die with less pain than others, but we have yet to learn that these are always what the calvinists here call "*the righteous.*" So far, then the two parties are equal, and no advantage is yet gained, by either side. But it was God's love which caused them to die, that they might be freed entirely from sin.— Very well: the same "love" drowned the world to free men from sin; the same "love" destroyed the cities of the plain, that their inhabitants might be freed from all sin and misery; and the same "love" still enables us to lay aside our earthly and imperfect habitation, and with it all sin and misery, as well as the propensities that beget them. Still there is no advantage to the calvinist, in this matter, which the Universalist does not enjoy in common with him. At the close of this answer we are told that the righteous, *when they die*, enter upon communion with Christ in glory! This is the strangest of the whole matter. Let us suppose that Moses was one of the righteous: then he entered upon communion with Christ, in glory, when he died, where he has continued ever since. How, then, is Moses to be delivered from death at the last day? But the more important question in this matter is, what will become of this doctrine of the "last day?"

and of the "general judgement" which calvinists tell us of, according to this answer? Is this same Moses, who has been so many thousand years in communion with Christ, in glory, yet, at same future day, to be called up and *judged*? If so, for what? Has he been ever since his death enjoying the bliss of heaven; while it is still a matter of doubt whether he is entitled to such happiness? Suppose it should prove, at the "judgement day," that his character was not understood, and that he had been improperly disposed of—will he then have been dealt with according to the deeds done in the body?—This case, it will be readily seen, is but a supposed one, yet it is a case that will apply to the whole human family, and by bringing it to view, we are enabled to discover that the Westminster assembly of divines aided by the commissioners of the church of Scotland, had overturned the notion of a future "last day," entirely.

This same catechism, at the words, the righteous are delivered from the sting and curse of it (*death*) refers to, and quotes *Corinthians*, xv. 55, thus: "O death, where is thy sting? O grave, [hades] where is thy victory?" My readers may not all be aware what word it is, which is here translated "grave." It is the Greek word *hades*, and the same word occurs in ten other passages of the New Testament, and no more—in all, eleven times. I will quote each passage, before I remark upon them.

Matt. xvi. 18. And upon this rock I will build my church; and the gates of hell [*hades*] shall not prevail against it.

Matt. xi. 23. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell. [*hades*.]

Luke x. 15. And thou Capernaum, which art exalted to heaven, shall be thrust down to hell [*hades*.]

Luke xvi. 23. And in hell [*hades*] he lifted up his eyes, being in torments, &c.

Acts ii. 27. Because thou wilt not leave my soul in hell, [*hades*.] &c.

Acts ii. 31. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, [*hades*.] &c.

Rev. i. 18. I am he that liveth and was dead; and behold I am alive forevermore amen; and have the keys of hell [*hades*.] and of death.

Rev. vi. 8. And I looked, and behold, a pale horse; and his name that sat on him was death, and hell [*hades*] followed with him.

Rev. xx. 13. And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead which were in them, &c.

Rev. xx. 14. And death and hell [*hades*] were cast into the lake of fire. This is the second death.

Here are ten cases where the word *hades* occurs, and the reader will see that in each case it is translated hell. The eleventh place where the word occurs is *Corinthians*, xv. 55, already quoted, but here the word is translated

grave, for fear that mankind should believe the doctrine of Universal Salvation, as taught by all God's holy Prophets since the world began. To say, O Hell, where is thy victory? would not favour the doctrine of endless punishment, as it would call in question the durability of the place. Yet this "grave," is the same place in which the rich man was when he lifted up his eyes, being in torment, see Luke xvi. 23, as quoted above, and the same which, in Rev. xx. 14, was cast into the lake of fire.

So much for the Westminster catechism, and the prevailing calvinistick errors and heresies that can now only be bolstered and preserved by the ignorance of their devotees, against the weight of unanswerable arguments which are daily brought against them.

REASON.

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### MEANS OF GRACE.

Nothing is more common from preachers and others, than the sound of *means of grace*. Like many other things, which pass for divinity, it is indisputably a mistake, yet, no doubt, is well meant. The expression, means of information or knowledge, is true and proper; but means of grace is an expression, untrue and improper. To understand this in the best manner, and to see how unfit and inapplicable the sentiment is, in relation to the system of truth; I will,

1. Speak of Grace in its extensive sense, as emanating from God himself.

2. Of Grace in its common use and acceptance in the affairs of man with man.

3. That Grace emanating from God is dependent on no means, which man can use or perform.

1. I will speak of Grace in its extensive sense, as emanating from God himself. Grace, is favour, or love or good will; and grace in God in relation to man, is his favour or good will or love towards or for man. This love or good will is said to be everlasting; i. e. as ancient as eternity, and as unchangeable as God himself. In other words, Grace may be considered as the natural and necessary expression of the divine nature towards rational creatures, without which expression, we never could have known what character ought to have been attributed to the Almighty. That God is all powerful and wise, is proved, from creation; but the nature and disposition of God, made known in all his works is, that, in a moral sense, God is favourable to and has a good will for, his creatures. In short that God is love. Hence it is evident, that favour or love or good will from God to man, which is termed *Grace*, is not procured by means or any qualifications in man; but is, simply, the expression of the divine nature, and that conduct contrary to this of love and good will, would be a denial of his own nature. Hence, the term '*God of Grace*.' My idea, in fine, is this; that God cannot be otherwise than a God of love; he cannot act inconsistent with such a disposi-



sition; he is unalterably and of necessity and everlastingly a *God of love and grace*. Hence, then, all the blessings of both providence and grace, are communications flowing spontaneously from God, which no being ever did or could procure, and in relation to which, means of man have had in the first place no existence, and in the next place where they have existed, have had no manner of effect. — God is love, essentially and eternally so, consequently all that we can do can neither take from, add to, or alter in the least. Creation was the effect of infinite power, wisdom and goodness; Providence is carried on by the same power, wisdom and goodness; and redemption is an expression of the same perfections; all these teach us that God is the same in all his works; the same yesterday, to-day and forever.

It will be necessary to say something of the communication of God's love or good will, which most writers believe to be confined to something supernatural, which they call grace. All nations have a communication from the works of God, and from the true light, which lighteth every man that cometh into the world, that God is good and doeth good to all his creatures, and that his moral character *is love, is goodness*. But to make this plainer still; what can we know of God as a wise, good and powerful being, but from the communications, which he has already made, and those, which he is universally making of himself? If, then, God cannot be otherwise than a God of love or grace; all the communications of himself are communications of *his grace*; and the book of nature is alike open for the instruction of all men, and teaches this goodness of the Deity. — Notwithstanding this general book of information; there are the scriptures as a further assistant in the knowledge of God, together with the admonitions of providence and the influences of the spirit to assist us.

This grace, in its extensive sense, is God's friendship towards men; and the communication of it in his word and works.

2. Of grace in its common use and acceptance in the affairs of man, with man. Grace, here, means favour, or friendship. The common expression of one man to another was the following, 'If I have found grace in thy sight.' Grace, likewise, means the bestowment of favours, the forgiveness of injuries and assistance in troubles; yet the genuine idea of real friendship comprehends all these; that man who is a real friend is ready to forgive, willing to communicate both in advice, instruction and property, and feels himself bound to do to others as he would wish them to do to himself.

3. Grace, emanating from God, is dependent on no means, which man can use or perform for its bestowment.

We have proved, that if God acts at all, he *must act gratuitously*, because this is his nature, and he cannot deny himself. This proposition is sufficient to show us, that the means, which man can use, can make no alteration with God, either as to his

purposes or his works: for his purposes are gratuitous and so are all his works. This is a truth, that *God is in one mind and none can turn him*. His counsel shall stand and he will do all his pleasure; we are informed, likewise, that his purposes are purposes of grace. He purposed in himself in the dispensation of the fulness of times to gather together in one all things in Christ. This is his *purpose and grace*, which he purposed in Christ Jesus our Lord before the world began. Now if God be the friend and protector of his creatures, and if his nature inclines him to do good unto all and to extend his tender mercies over all his works; if this, I say, be the nature and purpose of God from eternity and can admit of no change or alteration; then no means ever used or performed have had any hand in their excitement or their bestowment. I will mention a number of the most essential particulars, which are in full proof of this position. When man apostatised God made known to him his design of mercy. "The seed of the woman shall bruise the serpent's head." Here, I ask, did man do any thing, or use any means, by which the promise of grace was made to him? or did he use any means which begat this gracious disposition in his Creator? The answer must be in the negative. Then it will follow, that, as God is unchangeable, this gracious disposition was essentially, originally and unchangeably in God; he was not moved to it by means or motives without himself; but acted graciously in this case because it was his nature so to do, and because this his nature excited him *to do light in mercy*. When Christ came into the world, did he come of himself, or did God the Father send him? Christ himself answers this question, and declares, that he did not come of himself; but that the father sent him. He says again, that God so loved the world, that he sent his only begotten Son into the world, &c. From these and a vast number of similar texts, it is evident that no means were used with God to make him propitious; but that all the grace displayed in the gift of his Son originated in himself; it was *his own purpose and grace*. Here we shall see the amazing and dangerous absurdity of calvinistic preachers, who assert, that Christ pacified his Father and made him propitious to man. It is incontrovertible, that this is departing from the account, which the scriptures give in this case, and it is laying aside all sense and reason and following a tradition, as dangerous as it is absurd. When the spirit was given in the day of pentecost, and the Apostles were filled with the Holy Ghost, and spake with tongues, was this the effect of man's means, or was it the spontaneous act of God's nature or grace? the latter most certainly. Men and angels were spectators of the scene, and were astonished at what they saw, but the grace was the grace of him, whose nature is love. No means were used, that produced this remarkable effusion of the spirit, and the apostles, on whom the spirit rested were as much surprised and astonished as the spectators. It was, in short, *the wonderful work of God*. It was a work to be at-

tributed entirely to God, as a God gracious and merciful.

Salvation is called *God's salvation*; he is called *God our Saviour*, and our salvation is called *God's work*; it is his *eternal plan, counsel, scheme or purpose*, which he *purposed in himself*. In short it is the *Lord's doing* and it is *marvellous* in our eyes.—The work or plan of man's salvation is so fixed as that all boasting is excluded from man. Man's place is at the footstool of God's mercy; with the angels he covers his face and his feet, and is swift in rehearsing and exalting redeeming grace, and in ascribing all the glory to him, that sitteth on the throne and unto the lamb forever and ever. Thus far we have found no means of grace performed by any creature, but all is the work of God.

It will now be inquired, whether the words, sacrament and prayer are not to be considered means of grace? Answer, they are means of *knowledge*, but not with propriety to be termed means of grace. Grace, as to its original plan and communication, as well as internal sanctification, is the *gift of God*.—How, then, can any thing which man can do be considered as means of that, which God gives, and to which man is naturally opposed? how can man be instrumental in procuring that, against which he has a total aversion? But it is inquired, whether there are not *conditions* of salvation, and whether the performance of those conditions does not amount to the idea of *man's salvation*? Answer, there are not, nor is it possible that there should be either conditions or means of grace or salvation, as it respects God's love or good will to man, because this has been and must be eternal from his nature; and it must be unchangeable from the immutability of God, and his purpose: Therefore means or conditions of grace or salvation, in such a sense, are wholly out of the question. Even Christ himself performed no conditions of God's grace or love to man; because God's love to mankind was antecedent to Christ's coming and was the cause of it. Hence that preaching, which represents Christ as procuring, or purchasing God's favour; or that faith and repentance in man are means of God's love or grace to man, is contrary to the whole of the oracles of truth, and incompatible with reason and a sound understanding.

Salvation has two significations in scripture, or is applied to two different periods; the first is, that eternal salvation, which is above in heaven: The second is that, which a believer enjoys on earth.—He, that believeth hath the witness in himself, enters into rest and rejoices with exceeding joy. He tastes and sees that the Lord is gracious and that there is joy and peace in believing. This is the present salvation. Now as to this salvation all the means appointed in the word are to be used; they are the use of the scriptures, prayer, meditation, conversation, searching the scriptures, guarding our lives and conversation, and following the use of reason unbended by prejudice. These, (in relation to the present salvation) are all means of instruction, calculated to instruct men in the knowledge of God their Saviour, in the truths of his everlast-

ing love and good will to men and of their infinite obligation to him. All these means are designed not to obtain any thing from God, which he has not designed, but to come to the knowledge of that, which is designed and already prepared. So the apostle expresses it, coming to the knowledge of the truth, or of that which is designed and prepared.

#### REMARKS.

This subject teaches us, that the fate of all men, as to eternity, is unalterably fixed by him who made and governs the world. We have seen that if God acts at all he must act agreeably to his nature. His nature being goodness, he must, in communicating being or making creatures, produce them into existence with a design for as much happiness as their natures and situation would permit, it is, therefore, the nature of goodness to be communicative; and as God is happy as well as good; it will follow, that God delights to communicate goodness and happiness to his creatures. The design of this reasoning is to show that means of God's grace or favour are unnecessary who is willing to do above all that we can ask or think. I go further and say, that means to attain the divine favour or grace are unnecessary because that grace has always abounded. Why should we use means to obtain the favour of God, while we live upon it, are surrounded with it, and are supported by it in all our future prospects? The generation of men in all ages, have been kept from despair by confidence in the loving kindness of the Lord.

A number of texts are easily understood and their difficulties obviated from the above subject. *Work out your own salvation with fear and trembling*.—This is the present salvation, or the understanding and enjoyment of God's love or grace in time or in the present life. For the attainment of this knowledge and consequent enjoyment here, we are to work, to study and seek: Not to make God propitious; but to know that *he is so*: Not to make him our friend; but to see and know that he always was a friend: not to incline him to be merciful; but to see and know that he always was merciful and that his mercy endureth forever: Not to make him willing to save men; but to know, that he does will the salvation of all men, that this is his purpose and grace, which he purposed in Christ Jesus our Lord. It is in this sense we are to ask for knowledge as for silver and search for it as for hidden treasure; if we seek, likewise, we shall find; if we knock, it shall be opened. All these expressions teach us that there is a divine treasure of grace made sure for man, and he is to seek for this treasure and find it, not seek to make it. Besides, it would be absurd to set men to seek a treasure, when there was none. If, then, we are, called upon to seek a treasure, we may be sure, that there is a treasure laid up or reserved for us in heaven, otherwise why should we seek one?

Mark, xv. 18. *He that believeth and is baptized shall be saved, and he that believeth not shall be damned*. This text is explained by *our subject*; the belief here required is connected with salvation, for salvation is promised to them, that do believe.



The salvation promised is the present salvation and the truth to be believed is the everlasting love or grace of God to ourselves and all mankind. He, that believes it not is in condemnation or damnation; and will so remain, till he does see and believe. This damnation cannot be endless, for then this love or grace of God towards us could not exist; then there is nothing connected with salvation *for us to believe*. Thus faith may be considered a mean of the present salvation, or of seeing and enjoying the love of God; but not a mean of begetting or procuring God's love.

T. G.

## IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

### SUNDAY SCHOOLS.

Few of our readers it is presumed, are aware of the object and tendency of Sunday Schools; and but very few have ventured to express their feelings relative to the subject. As sentinels upon the walls of Zion, we feel in duty bound to attempt an exposure of the policy in which they originate, and the consequences resulting from them.

The friends of those schools have many specious pretences to favour their measures, and have for many years gone on with their operations without opposition or molestation. By simultaneous efforts in almost every part of this country, they have bro't them into popular favour; and having the good of souls in their mouths, as the ostensible motive, they have overawed those who have presumed to question the expediency or propriety of their plans; and by a series of successful experiments, have now attained that degree of influence which renders it extremely difficult, if not impossible, to correct the evil, or remove its effects.

But it is our business, not to bewail the past inattention of our fellow-citizens, but to search out the motives by which the friends of Sunday Schools are and have been actuated, and to lay before our readers the pernicious effects they have upon society. Like all other plans of a similar kind, that of establishing Sunday Schools is shielded by a pretended regard for the souls of our youth and children. If aught be urged against the measure, its friends are sure to reply to every objection by telling us that the salvation of many "immortal souls" will be secured by these means. But if that be the only object, it would seem that the friends of such establishments might spend their time, and the money procured from the publick to better advantage and for a better purpose. For when mankind have their confidence so impaired in their Creator, as to believe it necessary to do something to procure his favour or save their children from his wrath, they might about as well erect an iron Moloch and sacrifice their offspring to appease its vengeance! But are we bound to believe that the salvation of souls is in reality the primary object with those who are most engaged in establishing these institutions?—Perhaps not. Indeed there are many reasons for believing that the good of souls has but little if any

influence on the minds or actions of such persons, among which we mention the following:

1. Those who are most engaged in establishing these schools are the most backward in paying of their substance to defray the expense. Instances are very rare in which clergymen, (who are the most engaged in promoting such institutions) contribute any thing of consequence towards purchasing books or defraying the incidental expenses of these schools. Many, who live on the bounties of the publick and are cradled in the lap of luxury, pay nothing for such purposes; and it is fair to conclude that they care more for a "good living" than for the souls of the children who are sought after and brought into these institutions.

2. The promoters of Sunday Schools make use of every art to instil into the minds of children their own principles or tenets, and are careful to keep from them any thing calculated to impair their confidence in the dogmas of modern orthodoxy. Ministers of various denominations, it is true, are actively engaged in promoting Sunday Schools, and appear to the common observer, to be only intent on communicating useful information, without regard to sectarian opinions. But a careful examination of their proceedings will convince the most obstinate, that their avowed object is not their real one. For we have *presbyterian* Sunday Schools; *baptist* Sunday Schools; *methodist* Sunday Schools; and *episcopalian* Sunday Schools. In one the children have books and tracts which are exclusively calvinistick; in another those which are favourable to methodism; in another such as are suited to the baptist denomination; and in another those which are truly episcopalian, in which the child is taught to reverence the priest—say his creed, catechism, &c. and do sundry other things like a good churchman. From all this it appears, that the primary object with those who are most anxious to promote these institutions, is, to instil into the tender minds of children and youth the peculiar dogmas of their respective parties; as if heaven could be gained by an unmeaning assent to what a child cannot understand.

The above reasons for believing that sectarianism lies at the bottom of these proceedings, are not the only ones that could be urged; but they are sufficient to convince the reflecting mind, that the object is not altogether so justifiable as has been imagined. In fact, a desire to *proselyte* seems to be the moving cause of the great machinery which is in operation in our country, and it is high time that the publick were apprised of the fact.

It would not be a very difficult matter to show, that these Sunday Schools have a bad tendency;—for whoever reflects upon the subject with candour, will be convinced that much of that sectarian prejudice, and a portion of that fanaticism, which prevails in our country, is engendered in those institutions. Indeed who has not known more or less evil to result from them?

But we are told that children are taught to read the BIBLE, which in itself is good. We admit that children in those schools are taught to read the

scriptures, and that it is a good thing for them to become conversant with the sacred pages of holy writ. But is it not a fact, that they are not only taught to read the bible, but are instructed *how to understand* it according to the views of their teachers? It cannot be denied, that every opportunity is improved to instill into the mind of the child who attends these schools, the peculiar dogmas of the sect which has the controul of the institution. Hence a calvinistick school is so managed as to impress the tender mind with the sentiments of those who are appointed to give instruction; and so in relation to all other denominations. Teachers are carefully selected, and none are permitted to superintend a class but those who are faithful to teach their peculiar dogmas.

From the foregoing remarks it appears, that unless it be a good thing for children to be doctrinated before they are capable of forming an opinion from facts, these schools have in a general sense an evil tendency, and particularly a pernicious effect upon the rising generation. This being the case, it is high time for parents to inquire into these matters, and so far as their influence extends, to prevent the evil from spreading any farther.

But another consideration remains to be noticed, which particularly concerns those who believe in the impartial and equal mercy of God. If they are worthy of the name of believers in the salvation of all men, they feel a lively interest in keeping the minds of their children from being filled with those anti-christian dogmas which represent our heavenly Father to be an angry and unmerciful tyrant. How, then, can they consent to have their children hear the character of God misrepresented, and his mercy as well as justice impeached? They cannot. And it is believed, that with one consent, our brethren of the abrahamick faith will set their faces against those sectarian institutions. Universalists would not consent to have their children instructed in the doctrines of Mahomet; and why should we be willing to have their tender minds polluted with the pagan notion of a vicarious sacrifice, an angry God, a dreadful hell of brimstone, and an infinite devil?

The foregoing thoughts were suggested by reading an article in favour of Sunday Schools, in the Western Recorder of March 27, which, with unqualified assurance intimates, that every child *shall* be brought into these schools to receive instruction at the hands of our spiritual guides, who think none others capable of taking charge of our children. We have neither time nor room to exhibit the sentiments of the writer in their proper light this week, but shall in continuing our remarks hereafter on this subject, notice such parts of the article as concern our readers and the publick. E.

(TO BE CONTINUED.)

**NOTICE.**—The subscriber takes this method to inform all those concerned, that the debts due the former publisher from those residing in this state with the exception of Chautauque County, for the 2d, 3d and 4th volumes

of the Gospel Advocate have been transferred to him, and payment is *earnestly* desired and *confidently* expected. Payment must be made to the subscriber or those authorised by him, and letters containing remittances must come free of postage to receive attention.—Money may be forwarded through the present agents for the Gospel Advocate if more convenient; but in all such cases the amount should be specified which is to apply on arrearages for either of the back volumes.

It is hoped that this notice will be sufficient to ensure prompt payment from all those who have neglected to forward the amount due, which will prevent the use of other means.

H. A. SALISBURY.

Buffalo, April 6, 1827.



## Poetic Department.

FOR THE GOSPEL ADVOCATE.

**LINES ON T. G. A.**

WHO DIED NOVEMBER 30TH, 1825.

To the Rev. Mr. O——, who officiated at his funeral, and in addressing the mourning friends, suggested a fear that a “dark curtain” was drawn between the deceased and heaven.

Our lifeless friend we here behold,  
His eyes are clos'd his clay is cold;  
The vital spark of life has fled,  
And he is number'd with the dead.

His dust is laid beneath the sod;  
His soul again return'd to God;  
To dwell in heaven or earth or air,  
Or find a home we know not where.

He was the friend of age and youth;  
The friend of justice peace and truth;  
And though with wealth he was not blest  
A friend to all who were distress'd.

With feeling heart humane and kind;  
A sound clear head, a taste refin'd;  
And form'd upon God's noblest plan,  
A lib'ral minded honest man.

If there's a retribution day  
When e'er we quit this earthly clay;  
And if our father God above,  
Rewards the righteous with his love.

Sure heaven's bliss, our friend has seen;  
And no “dark curtain” hangs between;  
But in the mansions of the blest,  
His peaceful shade shall ever rest.

D. K.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of Gentlemen at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

**L. S. EVERETT & T. FISK, EDITORS.**

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US....MALACHI.

No. 15.]

BUFFALO, SATURDAY, APRIL 14, 1827.

[VOL. V.]

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### RELIGION.

There is nothing more common at this time than the frequent inquiry, "have you got religion?" It is urged again and again—"do get religion, it will make you so blest and so happy." Religion I will cheerfully and cordially admit in its true and real sense, of course must have this effect—but can there be any thing improper for us who are seeking for knowledge and truth, to ask what these mean by religion? If you inquire, is it the Mahomedan belief? no—Heathen or Jew? no—Christian—not exactly. Then please explain.

Why, come to our meetings, read our creed and join our society; when that is done God is honoured, and a soul saved. Have we not too much to fear, that this is the prime object of the leader, and in case of success the end of the follower, without reflecting on the one hand of the base presumption of taking the prerogative of Him who is in all, through all, and who created all and has without our agency established truth with a penalty annexed for its subversion, and on the other a criminal acquiescence without reflection? I ask then, is there not danger of a premature action, and of overthrowing the very thing we should support? Have we not reason to conclude that those who cry the loudest, and declaim the most should they make one proselyte, that they take him still farther into error than he even was before, "and if possible, make him ten fold more the child of hell, than themselves?" It is true, he may have a name among men, and that too of christian; but what will that profit him without the reality? "If the blind lead the blind, &c." a passage I am perfectly satisfied designed for the case in hand. I am sensible this exposition will by some be called heterodox; and once I would have so considered, or regarded it. But, nothing now would make me shudder more than to reflect that, I was bound to such despotism. As well might a coat of many colours, pass with a stranger for our standard uniform, or the real uniform itself for love of country.—I do not make these remarks as applying to this or that denomination, but with such as on whom it may bear to stop short and reflect, who, and what manner of spirit they are of, the nature and attributes of Deity, together with the relation they bear to him; and if possible fix on some rational principle that will be at uni-

son with itself. To attain this object, I would recommend them to the Bible, before their minds are too far biassed by the creeds, sayings, and traditions of men. I challenge the world to shew me a favourite of heaven, a child of God, a christian (in these days) who has not been rationally and coolly made such; and whose actions do not denote liberality and general good; and whose object is to worship God, the real and true God alone. What would we think on seeing a company of extortioners passing for christians, the narrow miser, the ignorant bigot, the mad fanatic. Yet in a degree we witness this at every corner, and they imagine themselves safe because they have the name. Oh delusion, delusion; infatuation, the blind, the lame, when will you look and be healed; can it not in truth be said you worship an idol. If you do not worship the likeness of any thing, in substance, at the same time, if you embrace an error, with all your heart, you may be ranked with idolators to the neglect of the true worship. Look ye to it, and if you are in the path of truth, then abide; but if on the other hand, you awake and find yourselves in a road that you neither know from whence you come or whither you go, stop, inquire and reflect, it may be you are travelling from, in lieu of to your supposed object. And again, how often do we witness teachers subverting or concealing truth or inventing pretexts, false in themselves, to support some favourite doctrine, as though the word of God was in danger, or Deity himself would fall if a single error of theirs was exposed.

I am daily more and more convinced that there is but little true religion where professed the most, and am not without as great fears that there may be less with those who either make no profession or boastfully disregard it.

The word religion is a technical phrase—designed, in my view, to apply to a correct conception of Deity, together with our duty to him, ourselves and fellow men, which when once duly regulated, adhered in and submitted too with a calm, cool, consistent course of conduct, with resignation and love of truth, because it is such—is truth, is love, is every thing.

I have a very poor opinion of a person's love who only loves his own denomination and hates all others, and who condemns me, because I was born in a temperate and not in a torrid zone. And my opinion is quite as un-

favourable of the religion of him who is not satisfied when he has endeavoured dispassionately to reason me out of my error. I do not think he has any authority to go farther, either in word or deed. He may with the same propriety use the cudgel as to display anger, and the sword with as much reason as the cudgel. T.

## CONTROVERSIAL.

FOR THE GOSPEL ADVOCATE.

### BUFFALO CALVINISM, &c.

In the Western Recorder of April 3d, 1827, there is a letter from "the Rev. T. S. Harris, Missionary at Seneca, near Buffalo," from which some extracts will follow. Mr. Harris says that he has hopes that God has *come near* the poor Senecas, lately, &c. and that a revival is expected at the Mission station. Many of the Indians had cried in meeting, where a flood of tears ran down their faces; and one squaw stated before 200 people "that she felt she must repent, or her soul would be lost in an eternal hell!" with other circumstances, equally sensible and interesting. All this, and much more, of a like import, Mr. Harris states took place on Sunday the 11th day of March last. It may be well to bear the date in mind, as it will be found somewhat connected with other transactions, to be detailed below. The *cause* of this state of things Mr. Harris has kindly entrusted to us, so that we are not left at a loss for that important particular. The following is his account, in his own words: "Our Mission school was visited by the operations of the Holy Spirit, about the 1st of February. Several of the larger children were seen to be under deep conviction of sin. Our dear brother Clark, (the teacher of the school) was *previously* [note that "previously"] roused to unusual *earnestness* and *faithfulness* with their souls." Here, then, is a distinct statement that the cause was our dear brother Clark, who had *previously*, (that is, before the Holy Spirit paid the school a visit, about the 1st of February) bestirred himself *earnestly* and *faithfully*, and so brought about this visit, which was followed by the crying and other important operations detailed by Mr. Harris. Mr. Harris' letter is stated, in the Recorder, to bear date the 14th of March, about which time our dear brother Clark was in Buffalo, endeavouring to produce a new state of things in the Presbyterian Church there.—He attended public meeting at the Presbyterian meeting house, in Buffalo, on the 18th of March, four days after Mr. Harris penned his communication for the Recorder, when he very earnestly exhorted the church, in a set speech, to flee from the wrath to come. He told the members that they were a dead church, that the preaching under which they had recently sat, was pernicious, and, in short, that the whole church was in the broad road to utter destruction. The deacons, particularly, were strong-

ly censured; and dear brother Clark even went so far as to declare they were devilish deacons, the devil's deacons, &c. with some other remarks, scarcely less pointed in their character than these. "The Rev. Mr. Crawford," the spiritual preceptor of the Presbyterian flock in this village, was present, and followed dear brother Clark's remarks with some of his own, in which he took occasion to confirm what had been said relative to the preaching under which the church had sat. Mr. Crawford repeated, from dear brother Clark, that his (Mr. Crawford's) preaching had been cold, lifeless, and dead; and that he had been guilty of much neglect, and much sin, in the discharge of his spiritual duties to the church, but that he had received new light within the three last days,\* and he devoutly hoped that both himself and his flock would soon reach the path of duty.—Some little confusion was produced in the meeting, by these proceedings, and for a moment the solemnity of the house of worship was interrupted by a somewhat general movement of the people towards the door: order was, however, happily, soon restored, and the meeting was closed without farther commotion. The following day dear brother Clark was declared by some members of the church to be insane, but still his opinion and Mr. Crawford's so exactly corresponded, in relation to the preaching of the latter gentleman, that it seemed somewhat mysterious. On farther inquiry, it appeared that dear brother Clark had been some days labouring, occasionally, with Mr. Crawford, pointing out to him the supposed error of his ways, and that he had spent the better part of one entire night, with unusual earnestness and faithfulness, in this important duty, but a short time previous. It was to that night's labour that Mr. Crawford is supposed to have referred, when he announced to his people that he had received new light within the last three days. Dear brother Clark had also, at an evening meeting, but a short time previous to his remarks at the meeting house, held nearly the same language respecting Mr. Crawford; which, however, was not so well received by this gentleman at the time as it subsequently was, before the congregation, on the 18th of March. It is proper, perhaps, here to state, in explanation of this, that the remarks of dear brother Clark, in the evening conference, are understood to have been *previous* to the night's labour with Mr. Crawford, and consequently, at a point of time, prior to the receipt by the latter gentleman, of the new light mentioned by him on Sunday the 18th.

In looking back upon this whole affair, and calmly reviewing it, in connexion with Rev. T. S. Harris' letter, it seems highly difficult to arrive at a conclusion to be depended upon. Mr. Harris certainly thought dear brother Clark,

\*This is the same declaration mentioned in the Advocate of the 24th ult.—EDITOR.



highly gifted with good and wholesome gifts, when, by his faithfulness he brought the Holy Spirit to visit the mission school about the first of March; and even as late as the 14th of the same month he still thought so well of him and of his doings as to despatch, on that day, an account of his labours for publication in that useful paper, the Western Recorder. This was on the 14th, and on the day following, (15th) he was in this village, and, as we are told imparted new light to Mr. Crawford, upon the condition of the church in Buffalo. On the 18th, (three days later) he made the pointed remarks already mentioned, in the Presbyterian meeting house. These, by a part of the worshippers, were considered evidence of delirium, while others not only justified what had been said, *in a spiritual sense*, but added the confirmation of their own beliefs to the same effect. Such is the nature of the testimony, and its character is too complicated to give satisfaction. No one is prepared to dispute the ability or qualifications of either Mr. Crawford or Mr. Harris, to judge, and to judge aright, in spiritual matters, for it is their province and their business. Dear brother Clark, being a school master, might not be able so readily to discover what was operating upon him, although it seems that even he had no doubt it was the immediate power of God.— On the other hand, able and discerning men suppose the whole the result of a most unfortunate aberration of intellect. Are the Inspirations of Deity, by which he enables his creatures to work miracles, in raising revivals, &c. so like *insanity*, in their effects, that the two cannot be distinguished? If so, then, indeed is it time to treat with marked circumspection the approach of each symptom of a revival, and by closely studying the character and actions of those who promote it, endeavour to discover whether the individuals have happily been made the recipients of particular Inspiration, or unfortunately been deprived of the reason they once possessed. Whether dear brother Clark was in his right mind when he set the Indians crying, at the Seneca school, and also when he hurried worshippers from the meeting house in Buffalo, and again when he imparted new light to Mr. Crawford, by night; or whether in all these instances he was influenced by an absence of reason, instead of direct Inspiration, are points yet undecided. Nor, indeed, can it be told, it would seem, whether, in a part of these cases he was not actuated by one cause and in a part by the other. Mr. Harris, in his letter, speaking of the school, after brother Clark caused the Holy Spirit to visit it, observes: "The whole school exhibited the most complete order and solemnity, for several days. The Holy Spirit, after regenerating, as we hope, the souls of two or three precious immortals, retired with his most special influences from the school, but he appears to be knocking loudly at the hearts of dark and stu-

pid souls around us." This, it would seem, admits of no ambiguity; for, although Mr. Harris is not positive about the regeneration of the two souls, yet he expresses no doubt that the Holy Spirit was there. Indeed he evidently *knows* this, for he states that he (the Holy Spirit) retired at a certain time, with his most special influences, from the school; and although we are not told where the Holy Spirit went with these special influences, yet Mr. Harris subsequently found him knocking, and loudly too, at the hearts of souls somewhere in the same neighbourhood. Such knocking, *at such a place*, seems strong evidence that there was no mistake!

But a new perplexity is found in the remarks of the Editor of the Western Recorder, which precede the letter of Mr. Harris. He there observes: "The Lord has not only restored it [the Indian mission] to peace and quietness, but, as it would appear, is about to visit it, with the special influences of his Spirit." Here is an intimation that the Lord is about to visit the station with the special influences of his Spirit, when we have the testimony of Mr. Harris that the Spirit had been there with such influences, and had put them into the school, but had subsequently taken all the special ones away!— Mr. Harris does not hint that they are expected back, unless, indeed, the knocking at the hearts of souls, which he mentions, is so to be taken. In short, there seems no threading the mystery, and a knowledge of the facts appears calculated to destroy all confidence in revivals, even where it has existed, in its purity, heretofore. D. K.

#### FOR THE GOSPEL ADVOCATE.

MESSRS. EDITORS—By your answer to my Question I learn, that you do not believe there is to be a day, or a certain time after the resurrection, (spoken of by the apostle Paul, 1 Cor. xv, where this mortal shall put on immortality,) that mankind will be judged.

I am now prepared to commence my proposed argument, after I inform you that I *do* BELIEVE that there is to be such a day or such a time in which all mankind that are, ever were, or ever will be, in this world, will be judged and rewarded according to their conduct in this mortal life. The above statement being my real belief, I shall endeavour to prove that there will be such a day, or time, by evidence, or what I think is evidence, contained in reason and revelation.

My first proof I shall attempt to bring from reason, on the ground that all mankind are to be saved. 1st. If all mankind are to be saved, it follows of course that they are to be saved from something which they are by nature subject to suffer. I would then ask, what mankind by nature are subject to suffer? I answer, mankind by nature are subject to suffer pain of body, and distress of mind. Pain of body arises from some obstruction in the organ-

ick system; it being mortal and fallible it is liable to get out of order, and must eventually fail and cease to be a system when man dies; and the only remedy that will save man from bodily suffering is a change of nature, as described by the apostle and effected by this mortal putting on immortality when man is raised from the dead incorruptible. But it is evident that the mind is distressed by being harrassed with fears of future evil, or by being exercised with a wrong spirit. Such, for example, as desiring revenge of an enemy, or being unreconciled with the dealings of Providence. Such desires of the mind are produced by ignorance or want of a knowledge of the truth, and the only remedy that can and will effect the final and everlasting cure, is a knowledge of the truth. The next Question is, what is the truth that will produce this salutary effect? I answer, the truth that will produce this effect, (by the unreconciled or evil designed man coming to the knowledge of it,) is, that the author of his existence created him and all mankind, for two most benevolent purposes, which are inseparably connected; to wit, *His declarative glory and the final holiness, happiness and felicity of all his creatures*: and receiving or knowing that the author of his existence is infinite in wisdom, and knew the best way to fix the plan of creation, preservation and redemption; and knowing that he has almighty power, is perfectly able to do what he knows is best to be done: and knowing that he is unbounded in goodness, and that he never did nor ever will do, nor suffer to be done, any thing that is not for the best that it should be done, neither will he suffer any thing to be left undone that had better be done.

Whenever any man or all mankind come to the knowledge of this truth, they will then see that every thing in existence, whether in heaven or in earth, is necessary for their individual happiness in connection with every other creature which, of course, places them in a situation wherein nothing can offend them, and wherein it is impossible for them to fear any future evil; and therefore, when the body is perfected in immortality and the mind by knowing the truth, man is completely saved. The following Questions then arise. 1st. How is man's body to be immortalized? I answer, by being sown in corruption and raised in incorruption. 2d. Is man active, or passive in this operation? I answer he is passive wholly. 3dly. How is the mind to obtain the knowledge of the truth? I answer the mind of every man must be first disciplined and qualified to receive the truth, and then the truth must be presented to him in such way as he can receive it. 4thly. Is man active or passive in receiving the truth? I answer, active, necessarily so; for the following reasons:—The mind of every creature is an active principle, and cannot exist in an inactive state; but is the effusion of the body and sent forth by the spirit operating in

the nervous system, as steam sent forth from the water by the heat operating in the particles of it; and as there is no steam from water, when there is no heat in the particles, so there is no mind from a man when there is no spirit in him, for the body without the spirit is dead, and who would contend that a dead man has a mind?

Now if the mind must receive a knowledge of the truth, in order to be happy, it then follows, that the mind either must be brought to the knowledge of it in this life or after the resurrection; and as it is obvious that many are not brought to the knowledge of the truth, in this life, as many die in the full expectation of going to a place of endless misery; others in full confidence of being saved by the power and goodness of an idol god; it is evident they must be brought to the knowledge of the truth after the resurrection. If so then there must be a day of judgement to give them that knowledge, for no effect can be produced without a cause to produce it. G. W. B.

[REPLY NEXT WEEK.]

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### VIRTUE AND FELICITY CONNECTED.

By virtue, I mean to communicate the idea of friendship both towards God and his creatures; insisting, at the same time, on that friendship in both cases, which is real and genuine. 1. Of friendship to the Deity. In order to have a true regard or friendship for God, we must have a knowledge of him in his true character. If we have wrong conceptions of our Maker, and are friendly to him under that conception; this friendship cannot be called genuine, because the object towards which our friendship is extended, is a mistaken object: consequently genuine friendship to the true God cannot be exercised by those, who do not know him. We are not to suppose, from the above reasoning, that God can be comprehended by men or angels, for there is none by searching, can find out the Almighty to perfection: but the true knowledge of God, of which rational creatures are made capable, is, that he is the *only* true God; that there is none besides him, and that his *power, wisdom and goodness*, are infinite and are engaged unchangeably for *our* good: that he made *all things*, supports and governs *all things* and purposes, in himself, to reconcile all creatures (*who are unreconciled*) to himself. This summary comprehends every thing in the true character of God, which is necessary for us to know, and this we must know in order that our friendship be genuine, tho' the comprehension of this character is beyond our ability. Virtue, then, in relation to the Deity, consists in friendship; i. e. in love and obedience to the *true God*. When men *know God*, and glorify *him as God*, they are said to be truly virtuous. True friendship to God will be proved by endeavoring to establish and promote his cause among men; to obey all his commandments cheerfully; to submit



patiently to his dispensations; to rejoice that he reigns; to be thankful for all his mercies, and to be kind and obliging to his creatures. Friendship to God can never be considered real, unless it is extended to his creatures; because a parent can never be satisfied with any marks of friendship, *however great*, unless they are expressed, likewise, towards his children. Thus we have an epitome of friendship towards that great and good Being, who made and governs all things.

2. Of friendship towards man. This (in its genuine purity) is doing to others as we would have others do to us. I am persuaded that nothing short of this ought to pass for real and genuine friendship. This is the great and golden rule of our Saviour Jesus Christ, it comports with every man's reason and judgment, and there can be no complete felicity, where this friendship is wanting. We may *talk* of friendship, and we may hear it *recommended*; we may *profess* to be friends and think *we have friends*, and yet we may be deceived in others and others may be deceived in us; and the reason, in both cases, will be, that our friendship was nominal and pretended, not real and genuine. Pretended friendship *may* fail; it often *does fail*; frequently, the greatest *pretended* friends, become the greatest *real* enemies. All this arises from that defect in our friendship, which the gospel only *does or can supply*. Every man wishes for happiness in this and the coming state; if his friendship be real for others, he will have the same wish for others; hence this desire for the happiness of all in this and in a future state will excite him to comply with St. Paul's exhortation to pray for all men, and it will excite all men every where to pray, lifting up holy hands without wrath or doubting. There is no obligation, which any fraternity of men however ancient the institution may be, or however solemn and awful its obligations are, that can avail to the promotion of this true friendship, if the authority of Christ does not effect it. This is proved by the experience of men, and all ages and countries have witnessed it. This friendship is not effected by being a member of any church, neither is it generally discovered in members of the churches in any considerable degree beyond that, which is seen in the other societies of men. On this point there is a general and universal defect, for all have come short, in this respect, of their duty and the glory of God. If we reduce this golden rule of Christ to the particulars of our intercourse with man; the meaning and extent of this duty must be understood. If we desire, that justice and kindness; that mercy and compassion; that truth and faithfulness, and love and true friendship should be exercised towards us; and if we can realize the pleasure, which the exercise of such friendship would administer to us; we may easily infer our own duty to others and have a glimpse of the mutual felicities resulting therefrom. Our Saviour said, if ye love them, that love you; or if ye do good to them, that do good to you, what thank have you? hereby determining, that the above duties are not to be confined to our friends, or relations, or to the rich from whom we might expect a

return; but that they be extended to the poor, to the stranger and to our enemy, equally with our relations and pretended friends. The direction of Christ is, love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you. Thus, in true friendship, are we bound to respect all men without exception.

I will now shew that this virtue is connected with felicity. Any and every person, knowing and loving the true God, according to the divine constitution, must be happy; happy in the approbation of his own mind; happy in the communication of everlasting love and assurance of God's favour, happy in providences, in which God allots his circumstances here, and in the prospect of the full enjoyment of all that is promised him in heaven.

The true friend of God, is not kept from enjoyment till he arrives in glory; he is not a stranger to felicity here; but has prelibations and foretastes of heaven; in the wilderness of this world he has some clusters of the heavenly Canaan. We read, that the righteous shall be recompensed in the earth. He, who ordained all things, has connected true friendship or virtue with real enjoyment, and established this as an unvarying truth, that wisdom's ways shall be pleasantness and that all her paths shall be peace. The consequence is, that, in keeping God's commands there is great reward. Did not the Ethiopian, who had been to Jerusalem to worship, and was instructed, on his return, in the knowledge of God's mercy; did not he go on his way rejoicing? and have not all, who keep God's law, great peace? Are not all men of virtue persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall separate them from the love of God? And is not such a persuasion replete with unspeakable felicity? I need not multiply instances in proof of this point, for it is attested by the cloud of witnesses who have gone before us, and the promise of God secures it. We have thus far spoken of virtue or friendship as it respects the Deity.

We will now look at felicity as connected with virtue or friendship towards men.

The connexion here is as sure and as certain as in the former case, although the enjoyment be not so great. Although a person may be accused of great crimes and his character may labour in the minds of others; yet a consciousness of innocence will administer more peace to the mind, than the treasures of the world. This will be one instance in proof of the connection of virtue with felicity. The disadvantage under which a person labours, who is detected of theft, murder or any other capital crime, will show the happiness of virtue by contrasting the feelings of one, who is guilty with the feelings of him who is innocent. In addition to all this, is not the self approbation of doing justly; performing acts of mercy and kindness; relieving the afflicted; visiting the widow and fatherless in their afflictions, and keeping unspotted from the world; I say, is not here an enjoyment, which the world can neither

or give nor take away? A man, with an approving mind, knowing that he does desire and has done his duty, is happy in the contemplation of his innocence and virtue, while the guilty man feels all the horrors of his situation. Friendship among men is always connected with grace; and it always was a good and pleasant thing for brethren to dwell together in unity. Thus in the exercise of brotherly love, the good man is satisfied from himself, and society, in the diffusion of such a principle, is blest with peace and prosperity.

#### REMARKS.

Let this subject correct us in our views of religion; for if we be lacking in friendship, we are equally lacking in religion. Let every person be convinced that he has no more true religion, than he has real friendship to God and man. Prayers, however frequently made, or zealously expressed, are no proof of religion, if friendship to God and man be wanting. We must be persuaded, likewise, that God will not account our friendship to be genuine, if it be partial towards his creatures. The love of God is universal towards his creatures and such must be our love or it cannot be genuine: here we must love our enemies, and pray for them that despitefully use us and persecute us; the wisdom or friendship from above is without partiality; such must be our friendship in relation to mankind.—The reverse of this, or the partiality exercised among mankind is one of the greatest sources of contention, and ought to be guarded against as the bane of human society. *Let then, brotherly love continue.*

Many acts are called virtues, when there is neither fear of God or regard for man: such as courage, strictness in discipline and valour in battle, with many others of a like nature, both in civil and military men; but these, originating in a desire for self-aggrandizement, or to obtain the applause of a superior and the desire and expectation of promotion, are not strictly virtues, although entitled, many times, to great applause. The minister of the altar may be actuated by similar motives in his zeal and engagedness in the duties of his function, when there is no other motive, by which he is actuated than the desire of applause, and the acquirement of a great income.

All virtues of this kind (we must remember) can have no higher felicity connected with them, than the attainment of those worldly objects and honours, which were sought after in the exercise of the above virtues. This will be the reward of that virtue, whose only object is the applause of men and the emoluments of the world. In short, (if I may use the expression) carnal virtue will be connected, only, with carnal felicity. What, then, is the honour after which we should seek? it is the honour that cometh from God only. It is the virtue of friendship, consisting in a knowledge of the true character of God our Saviour, and in love to that character; it is to love our neighbour as ourselves. This virtue is connected with that felicity, which is food for the mind and endureth unto everlasting life.

T. G.

## IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### SUNDAY SCHOOLS.

(Continued from page 112.)

In the concluding paragraph of the remarks on this subject in our last number, mention was made of an article in the Western Recorder of March 27, to which we now request the attention of the reader. It is headed with the words "*something must and can be done*," and is signed, "V. D. M."

The absurdity and stupidity of the writer, renders the production harmless, and a principal object in noticing it, is to corroborate by the concessions of the friends of Sunday Schools, the statements made in our last. The author of the piece under examination undertakes to prepare the mind of the reader, for a reception of his doctrines by an appeal to a day of retribution, and requires an assent to each of the following requests; viz. first "when you begin to see my object, you will not turn away from it, saying—'this is nothing new.'" The other is, "when you have carefully examined the subject, and heard what I have to say, you will then, solemnly, in view of your own last account, *ask and decide* the questions—what *must* I do; and what *can* I do, to promote this object proposed?"

Well, desirous of being obedient to the requests of our sapient author, we will not "turn away from the object, saying, it is nothing new," but, although we see very plainly what the object is, we will consider it in all its bearings. The object of the writer, (and of all the brotherhood of the calvinists) is expressed in the following extracts from the article itself. So here it is.

"The plan, then, is this—that we turn our labours, at once, upon children and youth; that we have an institution in all respects adapted to the purpose, where all, from 5 to 18 years of age, may steadily receive religious instruction, suited to their ages and capacities; and that we resolutely determine to bring every child and youth, of every class and description, within the instruction of this institution.—I would have this work put into the hands of God's people."

"Thus, as the churches are spread over the whole surface of our territory, the exertions of the one would meet those of the other, and the thing be accomplished. Every child would be taken as soon as it could read, and taught to read the bible; and from that period to the period of manhood, be taught constantly, and in the best possible manner, the truths of this sacred book, till they should be engraven on his heart. Such an institution, and one that with proper modifications can be made to accomplish all this, is already in existence. I mean the Sunday School, connected with bible classes.—Such an institution can be made to accomplish all this amount of good, if we extend it to the utmost limits in our power. We have this institution; and for this reason I need not explain its nature, or dwell upon its blessed effects; but it is doing comparatively nothing—nothing, I mean, compared with what it might do. It is the institution by which a complete moral revolution can be effected—the very instrument placed in our hands, to overturn the empire of Satan; and by which it has got to be overturned."



"Would we do our duty, we must go at once and scour every street, search through every family, and report, not merely how many attend the school, but how many *do not* attend, and *why* they do not."

"Such is its simplicity, that once organized, and completely in operation, it will move on with its own strength, increasing in power." It would spread itself from one community and state to another, for in a little time it would embrace the whole christian world. A system analogous to this is the only one with which we can operate to much effect at our missionary stations; and it is probably some such system, or perhaps by this very system, that the millennium is to be ushered in. Do you say, it is indeed a fine *theory*; but the thing will be to carry it into effect? I know this is the *very thing*; and this is the place where you and I have something to do; something we must do, or sin against God and the souls of millions. I have laid this subject before you, not to obtain your cold commendation, or to please your fancy with dreams; but to obtain your active co-operation, and to induce you immediately to take hold of the work."

From the foregoing extracts it is plain to be seen, that the object is, as stated in our last number, to doctrine, and *traditionate* (if we may coin a word on the occasion) *every child in our country*!! But all this would be comparatively of little consequence were not other matters of greater moment connected with it. The object is, not merely to convert the children to the dogmas of endless misery, and fill their tender minds with fears of hell, brimstone, and the devil, but, as the writer declares, it goes farther; it is the only system with which they can operate to much effect at their missionary stations!! Reader! for the sake of heaven, ponder this subject.

Some of our readers will recollect that J. V. N. Yates, formerly Secretary of state, made an attempt to accomplish a similar plan to that proposed by the author of the foregoing extracts. He attempted to put the tracts of the N. Y. State Tract Society into the hands of "*every child*!" But a wise legislature put a *quietus* upon him and his doings—by putting him out of office! Every enlightened citizen knew, at the time, that this Mr. Yates was but a tool in the hands of the clergy; and ever since their defeat, no efforts have been spared to accomplish, in some other way, what they so much desired at that time and by those means to accomplish. Their tracts have been consigned to their merited oblivion, and their authors left to mourn over the catastrophe.—Since then, amalgamations of sects have been proposed; the N. Y. State Tract Society has been swallowed up by a National Tract Society, and other means are now adopted to bring about the end desired. Not a moment has been lost. Theological beggars have infested every section of the state—tracts have been distributed *gratis* to those that would not buy—revivals have been "got up"—owners of packet-boats have been threatened with a loss of custom unless they would be obedient to the instructions of the clergy; and all the arts that human wisdom could invent, have been practised upon community! Last of all comes the plan of establishing Sunday Schools, on a more extensive scale!—These schools, when one established, can be made to answer as a substitute for the "*official instructions*" of Mr. Yates. When the children are drawn into

these establishments, then, aye, *then*, they "*must*" and *shall* be instructed in all the mysteries of a modern theology—*then*, after their parents have been duped by a band of sacred beggars, to let their children go to Sunday School to learn the bible, their hands can be filled with sectarian tracts, and christian almanacks!—and then, too, the little "totally depraved" creatures can be coaxed or wheedled out of their gingerbread money to support missionaries, buy tracts, or maintain "poor and pious students" while learning their creeds at a theological Seminary!!

We are sometimes charged with being severe upon our opponents; we plead guilty! but may the hand that now holds our pen be palsied if it remain inactive while our fellow beings are duped by a band of money loving, sacred impostors. Shall we lie to our conscience and to our God, by saying that the promoters of these schemes for gaining proselytes, are actuated by good motives, and are in pursuit of a good object? Shall we assume the servile language of a slave, and bow obsequiously before their idols? Nay, heaven grant us strength and resolution, and while the heart that dictates these sentiments can beat with emotions of gratitude for the liberty now enjoyed, we will continue to warn our brethren of the dangers to which they are exposed.

(TO BE CONTINUED.)

FROM THE GOSPEL HERALD.

#### FACTS RELATING TO THE UNITARIAN CONTROVERSY.

I. Trinitarians cannot produce a single passage of the Bible, in which the doctrine of the Trinity is stated, although it is very plainly defined in the Standard of the English and Scottish Establishments.

II. That learned and impartial Editor of the Greek testament, Greisbach, himself a Unitarian, rejects, from the 1st Epistle of St. John (v. 7, 8), the words, "in heaven, the Father, the Word, and the Holy Ghost; and these three are one, and there are three that bear witness upon earth." The Critical Evidence upon which this passage is maintained to be spurious, is held to be satisfactory by the generality of competent judges of all churches. Many of the Theological writers of the present day, though avowed Trinitarians, have expressed their belief in its spuriousness; among whom are Marsh, the Bishop of Peterborough,\* Pettyman, the Bishop of Winchester,† Adam Clarke, the Wesleyan Methodist‡ Charles Butler, the Roman Catholic||, the Eclectic Reviewer§, a Calvinist; and Dr. Wardlaw, of Glasgow, avoids this and the other supposed Trinitarian passages that are affected by Greisbach's emendations, in his controversy with Mr. Yates.

\* Trans. of Michaelis, Notes.

† Elements of Christ. Theol. vol. ii. p. 90.

‡ Commentary on the passage. || Horæ Biblicæ.

§ Jan. 1819.

III. Greisbach's reading in Acts xx. 28, instead of *church of God*, as in the English version, is *Church of the Lord*, [viz. Jesus].

IV. Greisbach's reading, 1 Tim. iii. 16, instead of *God* manifest in the flesh, is *He* [i. e. Christ] who was manifest in the flesh.

V. Greisbach's reading, Rev. i. 8, is, *I am Alpha and Omega, saith the Lord God*, and i. 11, the words, *I am Alpha and Omega, the first and the last*, and, are omitted by him.

VI. The words printed in italics in our common version, denote that there is nothing corresponding to them in the original, e. g. the word *God* Acts vii. 59, and 1 John iii. 16.

VII. Neither the word Trinity nor any equivalent word, nor the phrases, *God the Son*, *God the Holy Ghost*, *Eternal Son*, *Two natures in Christ*, *Original Sin*, *Imputed Righteousness*, *Vicarious Sacrifice*, or *Atoning Blood* occur in the Bible.

VIII. The Holy Spirit, as different from *God the Father*, is never in the Bible, proposed as the object of religious worship.

IX. The powers of Christ are never, in the Bible, referred to *God the Son*, but invariably to the *Father* or his *Spirit*.

Our blessed Saviour in his solemn Prayer, recorded in the 17th chapter of St. John's Gospel, declares the *Father*, to whom he is praying, (ver. 1, 5, &c.) to be the *only true God*, (ver. 3,) and with the same breath, claims for himself only the character of *him whom the Father* [the only true God] *had sent*.

Let the serious inquirer examine attentively the following additional Passages of the Bible:—Deut. vi. 4, compared with Mark xii. 28;—Isaiah xi. 18, xlv. 6, xlv. compared with John viii. 41—54, and Acts iv. 21—31; also Mark xiii. 32; 1 Cor. viii. 6; 1 Tim. ii. 5.—*Edinburgh*.

Ann W. Cherry, of Onondaga county has recovered \$600 of Samuel R. Mathews, for a breach of marriage promise. He has visited her as a suitor for 8 years, and it is said he is worth from \$25 to 30,000.

The authorities in Baltimore are authorised to take up all destitute children begging in the streets, and bind them out as apprentices and they have more applications for such children as apprentices than they can supply.

TO CORRESPONDENTS.—"A's" strictures on the article of "T. G." on "election and reprobation" is received. He will acknowledge, on due reflection, that time should be given his opponents to reply to one article before another is published. It is always easier to ask questions than to answer them; and while we promise "A" that his second essay shall in due time receive attention, we must insist on his hearing what remains to be said by W. I. Reese before he claims room for another communication.

Br. W. I. Reese's conclusion in reply to "A." is unavoidably deferred till next week. The copy did not come to hand until too late for insertion.

Correspondents will confer a favour by sending in their communications as early as the *Tuesday* before

publication, as the large number published renders it indispensable that the Advocate should be put to press before the day of publication.



## Poetic Department.

FROM THE CHRISTIAN REGISTER.

*Lines addressed to a Lady on the loss of certain Summer Flowers which she had cultivated in winter with great care.*

I  
Two loveliest flowers that Nature shows,  
From Winter's murderous hand would hide;  
The Crocus—earliest bud that blows—  
And Rose—the Summer's pride;—  
To . . . 's parlor they retreat,  
Where lovely things are wont to meet;  
And hope, beneath her care,  
To lengthen out their reign,  
And flourish fresh and fair,  
Till spring return again;  
And triumph o'er th' usurper's power,  
Who seeks the death of every flower.  
In vain:—the ruthless tyrant found,  
Th' asylum of the gentle pair,  
And crept, while darkness veild him round,  
And wreak'd his vengeance there.  
They droop—they fade—their fragrance flies—  
They die—as all that's lovely dies,  
And wait again, till Nature bring,  
The renovating warmth of Spring.

II  
Behold how nature's works are filled,  
With moral lessons for our minds!  
How every blooming joy is chilled  
With persecuting winds!  
Go! hide thy youth—preserve its pride,  
Its form, its beauty and its joys;  
Thy manhood's strength and glory hide,  
Where yet no fatal blight destroys!  
What unknown depths wilt thou explore?  
What lofty heights, untrod before?  
What secret place, beyond the fight,  
Of winged thought, or winged light?  
For youth has always fled,  
And beauty has decayed,  
And manhood's strength has sped,  
And joys must ever fade;  
And all the tenderest ties that bind,  
Our souls to earth, too fondly fast,  
And knit us closely to our kind,  
Will break, and break with fatal haste.  
And ah! th' ethereal mind, at length,  
Must lose its tone, resign its powers,  
And feebly must recline its strength,  
As e'en these blighted flowers.  
Go then! when nature shall command,  
Go! hide thee in the tomb,  
And silent wait that powerful hand,  
To renovate thy bloom. D....

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 16.]

BUFFALO, SATURDAY, APRIL 21, 1827.

[VOL. V.]

## CONTROVERSIAL.

FOR THE GOSPEL ADVOCATE.

### REPLY TO "A."

(Continued from page 107.)

3. "What fire is prepared for the devil and his angels, and how shall accursed man be associated with them in punishment?"

The above is rather a novel question in this day of increasing light, but no more so than the two remaining ones. But "A." shall have our opinion without gainsaying. "A." takes no pains to inquire, who are "the devil and his angels," but only, "what fire is prepared for them?" We, however, choose to ask, in the first place, "who are the devil and his angels?" and not take things as granted, which ought to be proved. "A." would probably answer to our question, *The devil* is the arch apostate who headed the rebellion in heaven and *his angels* are those who rebelled against him. But will it do thus to take things for granted? If this had been the practice of the reformers, we might now have been first rate Roman Catholics. Besides, it is believed, enough has been said, in considering Eve's temptation, (ques. 1.) to explode this unreasonable opinion. It was there suggested, that it was Eve's desire for the forbidden fruit which tempted her. An attempt was not there made to show the propriety of the dialogue represented as having taken place between *Eve* and *her desire for the fruit*. But instances in scripture are not unfrequent of persons holding conversation with some principle inherent in themselves. See Ps. ciii. 1—5, and Luke xii. 19. In the figurative language of scripture the trees of the wood are represented as conversing together. Judges, ix. 8—15. But this is not the place for the full discussion of this subject.

The words *devil* and *satan* are often used in scripture synonymously. Comp. Matt. iv. 1—11, and Mark, i. 13, and other texts. They are used to express "opposing persons and opposing things," or principles. John, vi. 70, and xiii. 2, 27, and Matt. xvi. 23. Again, the word *satan*, (though it is rendered *adversary* by our translators) is applied to the angel of the Lord who "stood in the way for an *adversary* (*satan*) against" Balaam. Numb. xxii. It is applied to *David*, 1 Sam. ii. 9, 4, rendered *adversary*.—In 2 Sam. xix. 22, the word *satan* occurs in the plural, is rendered *adversaries*, and applied to the sons of *Zeruih*. In 1 Kings, xi. 14,

23, 25, the word *satan* occurs three times, is rendered *adversary*, and applied to "*Hadad, the Edomite*," and "*Rezon the son of Eliad*." In Ezra, iv. 6, the word *satan* occurs, is rendered "*accusation*," and applied to a piece of writing. But it is no where in the Bible applied to an angel who fell from heaven. See Balfour's 2d INQUIRY, Sec. 3. "Dissert. 6, Dr. Campbell, says, 'the word *diabolos* in its ordinary acceptation signifies *calumniator, traducer, false accuser*, from the verb *diabollein*, to calumniate.' This is also its meaning as given by Parkhurst, and other lexicographers which need not be quoted. Its extraordinary acceptation, with them and others, is, that it designates a fallen angel, who is the implacable enemy of God and man. But the three first passages which I shall quote, show, that our translators understood the word *diabolos* in the way Dr. Campbell explains it, which he says is its ordinary acceptation. The first is, 1 Tim. iii. 11, 'Even so must their wives be grave, not *slanderers*, (*diabolous*) sober, faithful in all things.' Here pious women are exhorted not to slanderers, literally, 'not to be devils.' The very same word is used, verses 6, 8, in the singular number, and is rendered devil. Again, it is said, Titus, ii. 3, 'The aged women likewise, that they be in behaviour as becometh holiness, not *false accusers*, (*diabolous*.) Here the word again occurs in the plural, and is rendered *false accusers*. Aged pious women are exhorted not to be devils!—Again, 2 Tim. iii. 3, speaking of those who in the last days should have a form of Godliness, but denying the power of it. They are said to be 'without natural affection, *truce breakers, false accusers*, (*diaboloi*.) Literally, devils.'—Balfour's p. 118—19.

In many texts of scripture the enemies of christianity are called devil and satan, for the reason, perhaps, *because they acted in concert* Eph. vi. 11, is so understood by Wakefield and others. And the 12th verse seems to make it plain, that this is its meaning. The word *devil* in verse 11, seems to express the aggregate of the particulars mentioned verse 12, which Wakefield renders thus, "Clothe yourselves in the whole armour of God, that ye may be able to stand against the devices of the accuser.—For we not *only* have to wrestle against flesh and blood, but against authority, against the powers, against the rulers of this dark age; against the wickedness of spiritual men in a hea-

venly dispensation." And in his note he says, "viz. against *Jewish Governors*, who have a dispensation of religion from heaven, as well as against *heathen magistrates* under the darkness of superstition and idolatry." On 1 Tim. iii. 6, 7, where the word devil occurs twice, McKnight says—"According to Erasmus, this clause should be translated '*fall into the condemnation of the accuser!*' A sense which the word *diabulos* hath verse 11. For he supposes, that, by the *accuser* is meant the persecuting Jews and Gentiles who were ready to condemn the christians for every misdemeanor." Comp. also Rom. xvi. 20, and Malachi iv. 3.

We have seen, that *devil* and *satan* are often synonymous. In Matt. xii. 26, and Mark, iii. 23, *Beelzebub an idol of Ekron*, 2 Kings, i. 2, is called *saran*. By "everlasting fire," Matt. xxv. 41, to which "A." no doubt alludes, I understand the same as hell fire," or the "fire of Gehenna." Although the word *fire* is used *figuratively* in scripture to express temporal punishment; and though, "the valley of Hinnom" is employed as an emblem to represent the destruction of Jerusalem and the deplorable and abject state of the Jews at that time. (Jer. xix.) I would suggest for candid consideration in answer to our question, "Who are the devil and his angels?" as "*Beelzebub, the god of Ekron*," is called *satan*, whether the god of the Ammonites, is not here called "the devil," and the heralds of his doctrines, "his angels" or messengers. It seems, that, originally, this place, together with the fire which it is said, they kept constantly burning for the purpose of offering their sacrifices, was prepared for Moloch, and his priests, or messengers. Solomon built "a high place—for Moloch, the abomination of the children of Ammon."—1 Kings, xi. 7. The Jews are charged with the same abominable practices, Jer. vii. 31 and xix. 5. Which, it appears was in full force in the days of our Lord. Hence he charged his enemies with compassing "sea and land to make one proselyte," who, when he was made, was two-fold more the child of hell (gehenna, the valley of Hinnom) than themselves. Were not these the angels or Messengers of Moloch? It will likely be objected here that "the fire is called *everlasting*." But this can be no real obstacle in the way of him who understands the scriptural use of the word rendered everlasting. When it is recollected, that the Jewish covenant is often called *everlasting*, and, that, long before its establishment "the abomination of the children of Ammon" was set up, it will appear, that the latter is as well, if not better, entitled to the use of the term everlasting, than the former. "A." may object again that "here our Lord is giving an account of a general judgement at the end of this world." But this needs proof. Comp. Matt. xxv. 31, and chap. xvi. 27, 28. Besides, if "A." will take the pains to examine, attentively, the 24th and 25th chapters of Matt. in connexion, as they

truly are, I think he will be persuaded at once, that the passage we are considering has no such allusion. It may be objected again—"were the wicked *punished* in the valley of Hinnom?" Let it be remembered, it is not said they should be punished after getting there, though it was *literally* the place "where their worm dieth not and the fire is not quenched."—Comp. Isa. lvi. 24, and Mark, ix. 44. And there too, they were to be "meat for the fowls of heaven and for the beasts of the earth." Jer. xix. 7.—Let it be farther observed, that the Jews are charged with "burning their sons with fire for burnt-offerings unto Baal." Again, it is said "The children of Judah have done evil in my sight, saith the Lord; '*they have set their abominations in the house which is called by my name to pollute it!*'" Jer. vii. 10. From all which, it appears, that the figure by our Lord, was drawn from the *literal place*, "prepared" originally, for Moloch and his angels, by which he represented the downfall of Jerusalem and the miserable state of her inhabitants, as a prophet had done before him—"Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even MAKE THIS CITY AS TOPHET." Jer. xix. 12. This prophecy, may, in part, have been fulfilled when the Jews were led captive to Babylon, yet no one will say it had its entire accomplishment at that time.

But it is farther evident, that the Jews punished offenders by burning them alive in "the valley of Hinnom." See Matt. v. 22, and Dr. A. Clarke and Mr. Parkhurst there, on the words "*in danger of hell-fire*." This mode of punishment among the Jews was, no doubt in compliance with the infernal laws and practices of those idolators for whom the place was originally fitted up, as there was nothing in the law of Moses to authorise it, but the reverse.—To "A's" question, "What fire is prepared for the devil and his angels," we think the above remarks contain a sufficient answer. And as to the inquiry "How shall accused man be associated with them in punishment," let it be remembered, that *Jerusalem became Tophet figuratively*, Jer. xix. 12. Besides, the Jews were deposited by thousands in the *literal Tophet*, verses vi. 11. "*They made void the law of God through their traditions*. And "A." will recollect, that "it is written, *CURSED is every one that continueth not in all things which are written in the book of the law to do them*." Gal. iii. 10.

4. "If the wicked are sent to hell" ("A." takes for granted, that hell means endless misery) for sins committed here, and continue there "under the influence of all their unholy and rebellious passions, *will their increased guilt purchase exemption from punishment?*"

"Increased guilt" will exempt no man from punishment, but will sink him deeper and deeper in it. We can scarcely think "A." was sincere when he penned this question, but we



wish to be charitable. Let "A." and all to whom these presents may come be assured, that the whole body of universalists believe and teach, that "there is none other name under heaven given among men whereby we must be saved" than Jesus. Acts, iv. 12.

We have said enough about hell, as it regards "the valley of Hinnom," and that men were cast into it, and punished in Jerusalem its antitype. But all this has nothing to do with another state of existence. As to hell, translated from the Hebrew *sheol* or Greek *hades*, the state of the dead *literally*, we believe it is the house appointed for all the living. And where it is used *figuratively* for distress or torment of mind, we hear of persons being delivered from the *lowest hell*. Ps. lxxxvi. 13. Jonah was there, chap. ii. 2. But did he "increase his guilt?" No—he PRAYED, was *heard* and *delivered*. The "rich man" or high priest was there. Comp. Luke, xvi. 23, and Isaiah, v. 13, 14. Did he "increase his guilt?" No—HE ALSO PRAYED. As "A" cannot reasonably call on me to produce a negative, if he will produce a single passage of scripture from the Old and New Testament, *showing*, that people go into a *state* or *place* of active existence, *called hell*, and there remain "under the influence of all their unholy and rebellious passions," *after the dissolution of the "members" which contain the law which wars against the law of the mind and captivates the subject to the law of sin which is in the members*; (Compare Romans, vii. 18, 23,) I will publicly renounce my present sentiments, and declare a belief in future punishment. But this, "A" will not be likely to do very soon by merely asking questions.

5. "If universalism be true, seeing we are liable to various evils in this world, would it not be *wisdom* in us to commit suicide? And are not war, pestilence, and other causes of premature death, blessings instead of evils?" As "A," it seems, is no universalist, he may think himself free from all danger of committing suicide, on that account. But if he will point one instance where the belief of universal salvation has caused self-murder, I will produce a dozen where the belief of endless misery has had that deplorable effect. But if "A" should ever become a believer in the salvation of all men he will think differently, and be ashamed of this insinuation. Every true universalist prays to be reconciled to God and his providence; and knowing that he has a work to perform under the divine government, he hopes to be willing to remain in this "vale of tears" till the best of beings shall call him hence to be no more. As to war, &c. we must consider them evils though like all other evils, in a limited sense. "From whence come wars and fightings?" Jas. iv. 1. If the cause be evil the effect must be evil.—And as the cause is limited, the effect is finite. But He who "rules in the armies of heaven and among the inhabitants of the earth," Dan. iv.

35, will "disappoint the effect of every vic," "finish the transgression and make an end of sin." chap. ix. 2, 4. Hence, "war, pestilence, and other causes of premature death," together with all other evils will finally be brought to a perpetual end. "For death, the last enemy shall be destroyed," and "mortality swallowed up of life."

W. I. REESE.

## IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

### REPLY TO "G. W. B." IN OUR LAST.

It will have been noticed by our readers, that we are fairly at issue with G. W. B.; he having assumed the position that there is to be a "day of judgement" after the resurrection of mankind, and we having taken the ground that there is not to be such a day of judgement.

He attempts to bring forward proof from reason, to substantiate his opinion; but we are not able to find, as yet, any thing that corroborates his general proposition. We cheerfully admit that mankind must receive a knowledge of the truth, before they can be happy; but are unable to discover how it hence becomes necessary to have a day of judgement after the resurrection. We also admit that if mankind are all finally to be made holy and happy, and do not receive in this life a knowledge of the truth, they must on that ground, receive this requisite knowledge after the resurrection, or at all events in another mode of being; but even then, we do not discover the necessity of a future general judgement after the resurrection. Thousands may die ignorant of God and his love, and yet may be made acquainted with the saving realities of truth, without being brought before the "bar of God" in eternity (according to the common acceptance of the terms) to receive such information.

G. W. B. will doubtless acknowledge that some men do receive a knowledge of the truth in this life; and nothing can be more evident than the fact that they receive it without the aid of a day of judgement. And if they do, or can receive a knowledge of the truth in one place, or in one state of existence, without a day of judgement, it is hard to conceive why they may not in another, in the same or a similar way. Not finding any thing conclusive in the argument of our correspondent, as drawn from reason, in support of his theory, we shall wait with patience for something more weighty from the same or some other source.

L. S. F.

### "WANTS OF THE AMERICAN BOARD."

An article under the above title appeared in the "Rochester Observer" of Saturday, in which it is stated that the "Board" are in want of "TEN THOUSAND DOLLARS PER MONTH, to relieve their present embarrassment." This is a round sum for "these hard times;" but we presume it will be furnished

without unnecessary delay! The priests must be relieved at all hazards! But, *query*:—The sum required to relieve the “embarrassment” of the “Board” amounts to \$120,000 a year,—how many fatherless children would this sum ‘relieve?’

“A.” in reply to W. I. Reese, is received.—We hope our correspondent will take no offence, but courtesy, if nothing else, requires that he and the publick, should read the reply to “A’s” interrogatories, before a rejoinder is inserted. Prudence, we should think, would suggest the propriety of waiting for an opponent to get fairly through before an attack upon what he is saying is commenced. Whenever W. I. R. has finished his remarks on the subject proposed by “A,” the reply shall be inserted.

### SUNDAY SCHOOLS.

(Concluded from page 117.)

From what has been said, it appears, that the object with those who are most active in promoting Sunday Schools, is to secure to themselves an ascendancy over the mental faculties of the children and youth of our country, and thereby ensure the perpetuity of the cause of limitarianism. To this end, the teachers make use of every means in their power, to impress the mind of the pupil with the dogmas of modern theology. Such constructions are put upon the scriptures as accord with those views; and every thing calculated to awaken in the mind suspicions of their incorrectness, is carefully kept from the child. Tracts, in themselves frequently false, and always favourable to the views of those who manage the school, are put into their hands; and it often has been the case, that children have been induced by their instructors to look upon their parents as heretics, and to resist their commands, on the ground of its being more safe for a child to obey the godly, than to reverence and respect a parent who is reputed to be heretical in opinion, or ungodly in practice. We do not mean that this is always the case, but that such instances have come to our knowledge. If direct measures are not adopted to produce such results, it is well known that those pernicious ideas have been insinuated into the minds of children, and that the effect has often been deplorable. We cheerfully admit that the instructions of the truly pious are of more consequence to the rising generation than those lessons which sometimes come from the mouths of the ungodly—even though the child who receives instruction is connected to the latter by the ties of near relationship; but we are not yet prepared to give those who assume the exclusive privilege of determining what is right or wrong, decide for others in any such case. We would have every parent determine for himself whether he is capable of guiding the mind of his child in the way of truth; and if not, then it may be proper to select some person to take his place. But if the parent thinks himself capable of selecting books for his children, we know no law, human or divine, that requires him to re-

linquish the right so to do. But the man or the woman who without permission from the parent, presumes to tell the child, either directly or by implicating the faith or doctrine of the parent, that it is unsafe to listen to his instructions, should be had in detestation. Whether the person who does so be a professed saint, or a sturdy beggar—whether he be a priest, a pope, or a layman, he is an hypocrite, a dishonest man, and consequently is not entitled to our fears, or our respect.

After a candid examination of all that has been said in favour of Sunday Schools as they are now conducted, we are constrained to consider them the nurseries of sectarianism, and productive of very little, if any, good. On the whole, we cannot but view them as among the evil inventions of those who desire to obtain the supremacy. There may have been instances where good has been produced by them; but if bigotry, intolerance, and clerical domination, are evils, then surely the evil preponderates.

With one word of advice we dismiss the subject for the present. We would entreat our readers to consider the subject in all its bearings, and then decide. If on examination the preceding remarks should appear correct, parents who are interested, will, so far as their influence extends, prevent the progress of the evil; but if, after all, we are wrong, we pray that some one acquainted with the matter, would use means to enlighten our mind and thereby remove our objections. E.

### CORRECTION.

The readers of the Advocate are requested, in my communication of last week, on page 113, first column, 4th line from the top, for “March” to substitute February, and in the next line, for “same” to read next. D. K.

### MISCELLANEOUS.

FROM THE NEW-YORK TELESCOPE.

#### EDUCATION SOCIETY.

The plausible pretence of the founders of this Society is two-fold: the education of the poor, and the spreading of the gospel. An object so benevolent at once attracts the attention of every philanthropist; and without delay, each feeling person is ready to bid them God speed, and so casts in his mite; never doubting but that good will result from their undertaking. The duty to contribute freely to this noble object, is publicly and constantly pressed upon the minds and consciences of people by the clergy, and by others whom they have associated with them; and likewise enforced with promised rewards of salvation, or threats of damnation if they refuse to cast in to the Lord’s treasury.

All these things they affect to prove from Scripture, and hesitate not to brand with the epithet of infidel or ungodly, every person who dare say any thing against their proceedings. But thanks be to Him who ruleth over man,



and who is just, that he enableth some of his creatures to see and understand, and inspireth them with confidence to speak against those practices, which, under the garb of charity, are undermining and so tending to destroy that religion which they at first seemed calculated to support.

Will not this be the result of educating poor and pious youth, so called, for the Gospel Ministry?

In answering this inquiry, let the following things be observed :

1. Any society or person who will pay into the treasury a certain specified sum of money has the right to select a candidate ; in consequence of this provision, several persons, of very small abilities, and of no gifts calculated to win souls to Christ, have to my certain knowledge, been taken under the care of the society, with a view to the ministry. Some of them were good mechanicks, having passed through a regular apprenticeship, and might have done well for themselves and others, if they had not been drawn aside by so great a temptation, the love of fame, and a desire to live more at ease. Besides many poor, but aspiring youth are tempted to make professions of religion without grace in their hearts, and so an *ungodly priesthood* is the result.

2. All who are so educated being taken from a vale of poverty, and accustomed to be submissive to their masters, will be doubly so when brought forward into public notice.—They will feel it to be their duty to be subject to their benefactors, or those who have promoted them, and so be fitted for tools for aspiring men to work with, to enslave the people, or to cause an established religion. But if, on the other hand, some of them should, perchance, possess a more independent spirit, they will, most likely, be as the scriptures represent,—“Servants on Horseback,” or, as the poet expresses it,

“Grow wiser than their teachers are,

And better know the Lord.”

3. They divide and distract the community. By their heated zeal, want of judgement, and experience, they obtrude themselves upon the publick in such a manner as to disgust many well disposed and moral people to that degree, which has a tendency to prejudice them against all pretences to religion. They not unfrequently turn aside from the highway, from the wilderness where the heathen dwell, to whom they are sent, and enter into parishes where there are settled ministers, and go from house to house, exhorting, praying and speaking of their pastors as cold, negligent, unfaithful, and worldly minded ; and if they dare not say directly they have no religion, yet they insinuate that they are unworthy to hold the place which they occupy, because they have no greater zeal and love for the souls of their people : thus by fair words and flattering speeches, those misguided fanaticks set the peo-

ple against their fathers in the ministry, who are much wiser, more learned, and experienced in the work, and better able to instruct the people than they are.\* In almost every congregation, some disaffected persons may be found ; such are sure to be set to work to procure a dismissal of their minister. In this way, many congregations which might be named, which were peaceable and happy until this *new leaven* was infused among them, have been divided and broken up. Their former pastors whom they respected and loved, have been removed to give place to boys, whose inflamed zeal is, for substance, like the “crackling of thorns beneath the pot.” So that in many instances more ministers have actually been driven from the field of labour, (and are compelled to seek their bread by other employments,) than have been made to fill their places by expending thousands of dollars contributed for their education.

4. Churches are filled with ungodly members, as well as ungodly ministers.

To carry on their pretended designs in hastening the latter days’ glory, by awakening the people to a sense of their duty, anxious meetings, or meetings of inquiry, so called, are attended weekly, when each individual who happens to be present is interrogated as to his experience and attainments in godliness. Many young persons assemble at first out of mere curiosity, who by the manner of proceeding, eventually have their feelings so awakened that they weep, talk seriously, and express a desire to be saved, when their hearts are in no sense changed, nor their judgements altered from what they were before. The zealous young men who have effected this by their art, (and there are some older persons as weak as they,) mistaking zeal for godliness, and pathetic feelings for convictions of sin, pronounce such converted, and advertise directly in some newspaper or magazine that there is a revival of religion began amongst them. To make good their assertions, and to prevent their converts (for theirs they are, not the Lord’s, because he worketh in the heart, rather than upon the passions) from returning back to the former state of apathy, they almost immediately baptise and introduce them into the church, and then enrol them in their catalogue with the saints.

Thus the work of man’s devising is carried on under the patronage of the Education Society, and the churches will have to mourn at last, as some have already done, over drunkards, card-players, gamblers of every description, profane swearers, sabbath-breakers, &c.

\*This remark holds good in cases which have fallen under our own observation. The respected presbyterian clergyman of this village was not long since publicly accused of criminal coldness and indifference, by a hot-headed imitator of Finney ; and if report speaks the truth, even the subject of his censure was induced to believe and openly acknowledge the fact—*Ed. Gos. Adv.*

who have been to hastily brought into participation in her ordinances.

**DR. BEECHER'S LETTER.**—A curious letter has made its appearance in the public prints, written confidentially by Dr. Beecher of Boston to the Rev. Mr. Nettleton in the western part of New-York. The amount of it in short, is this: That the leaders of the orthodox party in New-England and New-York, among the principal of whom are Dr. B. and Mr. N. have no confidence in the ultimate utility of those "revivals of religion" which they encourage publickly and labour to promote. There is a very powerful revival in the interior of N. York, as also another at this time in Boston, in the benefits of which Dr. Beecher's Society, in which it originated, shares very largely. But Dr. B. it seems, though rejoices to have numbers added to his society, has not been long uninstructed by the past history of these excitements, and looks forward with trembling anxiety to the effects of this outpouring. He is aware that he has been "sowing the wind, and that he will reap the whirlwind;" and wishing to regulate the business properly, he has written a letter to another fellow-labourer, Mr. Nettleton, in which he lets his own private ideas fully out. It is plain to be perceived that he has but a small opinion of these revivals himself, though he finds it necessary to encourage them at home. What his converts will say when they come to read his letter, and what he can say to them when he finds that some treacherous friend has revealed the secret by publishing it, we cannot imagine.

It appears that the leaders have a perfect understanding, as it relates to planning and putting in motion the machinery for producing these excitements. "They remind me of Eolus," said a respected friend to us the other day. "They seem to have the holy spirit as Eolus had the wind in a bag. They let out as much as they find necessary for their purpose, and restrain it when their ends are answered. But some one in New-York, it seems, has let out too much! He has caused a hurricane there, and Dr. B. knowing that it will lay waste both reason and propriety, and thus bring a reproach upon the authors of it, has kindly written to that quarter ordering it to be stopped."

Mr. Nettleton, the person to whom the letter is written, we believe, is the preacher who, some year or two since, according to the papers of that time, to get up an excitement, wrote a letter signed "*Jesus Christ*" and had it mysteriously dropped in a company of young persons in New-York. His object was to make them think that the letter was written in heaven by Jesus Christ and sent to warn them to get religion forthwith. His blasphemy was exposed at the time, but it seems he is still at work and has other means of success within his command.—*Chris. Int.*

### ANECDOTE.

There was once an illiterate but wealthy man in New-Jersey by the name of *Beach*.—He resided in a remote corner of a Presbyterian Parish, of which *Dr. Dickinson* was the pastor.—It happened that a minister of the church of England came that way and organized a new parish in the limits of which Mr. Beach was included. Highly delighted with the new order of things, he became very much devoted to the new minister and to the novel services of the Church. His zeal led him to make a visit to his former minister *Dr. D.* for the purpose of shewing the latter his error.—"I come *Dr. Dickinson* to tell you that you are wrong sir." Ah! in what am I in an error Mr. Beach? "Why, in keeping *Saturday night as holy time*." You will have the goodness then to tell me what authority you have for saying I am wrong in this? Why, the bible, sir, says, "*The evening and the morning were the first day*. Don't you see that?" I see the text indeed, but really cannot perceive what bearing it has upon the subject; please name another, that shall be more obvious to my understanding. "Well, sir; '*For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth*.'" There, sir, I presume you understand that?" No, Sir, I confess I cannot see what either of these texts have to do with Saturday night.—"Possible! What, the great *Dr. Dickinson*—President of a College, and cannot see the force of that text?" No, Sir, I confess I am not able to understand your idea in quoting it. "I wish you to understand this thing distinctly and I will therefore quote to you one more text. '*On these two hang all the law and the prophets*,' therefore it is the will of God, that all lawyers and prophets should be hung. Don't you see that?" I must give you the argument Mr. Beach,—I confess I am not able to argue with you. Mr. B. retired, proclaiming his victory over Mr. D. telling his astonished neighbours that the latter acknowledged to him, that he was not able to hold an argument with him!

Whenever we see a man of this description who quotes much scripture which he does not understand, and thinks that he thereby refutes the propositions of his opponent, we generally feel disposed to tell him this story, and give him the argument.—*Rel. Inq.*

"City ladies boast of being more delicate, than country maidens. The one breathes an air polluted with many thousand breaths; the other inhales the breeze freshened over the new mown hay. The one drinks water from the sewer-mingling pump, or through impure pipes from the open horse-pond; the other pours it from the moss-covered bucket, or dips it from the pure spring. The one walks over the hard pavements, along the dusty pile of



bricks; the other trips over the soft grass, along the graceful rows of trees. The one is pale and sickly, from watching at the evening concert; the other is ruddy and healthy, from rising with the morning birds. The one is the lily of the green house; the other is the rose beside the stone wall. In the city is seen and admired the ingenious handy-work of man;—in the country are traced and hallowed the stately steppings of the Almighty.

What did DR. FRANKLIN mean when he said in his letter to Miss Hubbard written after the death of his brother John,—“He who Plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits, the whole body, parts at once with all pain, and all possibilities of pains, &c.”? Did he mean that there is no suffering after the death of the body?

Papists withhold the Bible from the laity, because there is no need of their troubling their minds to ascertain its meaning, since the priests are authorised to understand it for them. Protestants give the scriptures to the laity, but the latter are not permitted to understand it differently from their dictators under penalty of excommunication for life and everlasting misery after death. Which prohibition is the most consistent and humane?

The following picture of Woman, taken from an essay in the *Quarterly Review* is recommended to the attention of our country-women.

Speaking of the middle ranks of life, the writer observes: “There we behold woman in all her glory; *not* a doll to carry silks and jewels, a puppet to be dangled by coxcomb children, an idol for profane adoration; revered to-day, discarded to-morrow; always jostled out of the true place which nature and society would assign her, by sensuality or by contempt; admired but not respected; desired but not esteemed; ruling by fashion, not affection; imparting her weakness, not her constancy, to the sex which she should exalt; the source and the mirror of vanity.

“We see her as a wife partaking the cares, and cheering the anxiety of a husband; dividing his labours by her domestic diligence,—spreading cheerfulness around her; for his sake sharing in the decent refinements of the world, without being vain of them; placing all her pride, all her joy, all her happiness in the merited approbation of the man she honours.” “As a mother, we find her the affectionate, the ardent instructress of the children she has tended from their infancy; training them up to thought and virtue, to meditation and benevolence, addressing them as rational beings, and preparing them to be men and women in their turn.”

*The Majesty and Supremacy of the Scriptures.*

I will confess to you, that the majesty of the

Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Pursue the works of our philosophers with all their pomp of diction: how mean, how contemptible are they compared with the scripture! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation? When Pluto described his imaginary good man loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ: The resemblance was so striking, that all the Fathers perceived it.

What pre-possession, what blindness must it be to compare the son of Sophronicus to the son of Mary! What an infinite disproportion there is between them? Socrates dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however had before put them in practice: he had only to say therefore what they had done and to reduce their examples to precepts. Aristides had been just before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn, among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amongst the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people on earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating torments, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed,

my friend, it bears not the marks of fiction ; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact, only shifts the difficulty without obviating it : it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero.—*Rousseau.*

**HERMOGENIANS**, a sect of ancient heretics ; denominated from their leader Hermogenes, who lived towards the close of the second century. Hermogenes established matter as his first principle ; and regarding matter as the fountain of all evil, he maintained that the world, and every thing contained in it, as also the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter.



### **Æsthetic Department.**

FROM THE NEW-YORK TELESCOPE.

Verses composed on reading the "Indian Anecdote," in the 42d number of the Telescope.

Some years ago, the preachers met  
All of the calvinistic sect,  
Pretending that their object was  
To promulgate their Saviour's cause.

That they received divine commands  
To spread the truth in heathen lands ;  
And one was chosen from the rest,  
To travel forth unto the west.

Then he set out in pomp and pride,  
And went unto a certain tribe,  
Expecting that the simple race  
Would all his principles embrace.

He soon appointed them a day,  
To meet and hear him preach and pray ;  
They soon their gratitude exprest,  
Their Chief appeared amongst the rest.

The Priest with joy, beheld the sight,  
Their numbers did him much delight,  
He arose the audience to address,  
And such like language did express.

Behold there is a God above,  
Whose attributes are peace and love,  
And I'm commissioned from his throne,  
To make these glorious tidings known.

This God is of such mighty power,  
Could crush whole nations in an hour,  
And yet, he condescends to show,  
His Sovereign will to men below.

This God has built a Heaven above ;  
And all on earth that he doth love.

He'll call them to his heavenly rest,  
Where they will be forever blest.

Likewise, he has built a dreadful hell,  
Where all he hates will surely dwell,  
On burning torments, they there must lie,  
And yet are not allowed to die.

He said to satisfy their minds,  
He'd read it in the sacred lines,  
That God had chosen his elect,  
And all the rest he did reject.

He said there was a pair of twins,  
That never had committed sins,  
Jacob and Esau, were their names,  
From whom, a numerous offspring came.

Yet long before that they were born,  
Or had beheld the light of morn,  
God to a person then relates,  
That one he loves, the other hates.

Such is the God I preach to you ;  
Although he's not within your view,  
Yet you must bow and kiss his rod,  
And choose him for your only God.

The natives listen'd with surprise,  
To hear such tidings from the skies,  
But when dismissed they then appeared,  
Reflecting on what they had heard,

The Chief address this self divine,  
And ask'd him home with him to dine,  
No costly viands deck'd his board,  
'Twas what the forest did afford.

A simple but a wholesome fare,  
Procured by honest toil and care,  
When seated round this homely feast,  
The Chief, he thus address'd the Priest.

Dear sir, it was the other year,  
My wife brought forth two children dear,  
As lovely twins I dare to say,  
As those you told us of to-day.

The one she nursed day and night,  
And seldom went out of its sight,  
The other on the ground she left,  
Of food and nourishment bereft.

And when I heard the infant cry,  
I told my wife it would surely die,  
She never minded what I said,  
And soon alas, the child was dead.

Now as you teach the rule of life,  
What shall I do unto my wife ;  
The Priest replied, with flash of eye,  
Your wife has caused your child to die.

Now hang her up without ado,  
For she's a wretch and murderer too,  
My judgement I do freely give,  
For such a monster should not live.

The Chief he turned, and with a nod,  
Said, "Sir, go home and hang you God ;"  
You say my wife was much to blame,  
You say your God has done the same.

For such a God we can't revere,  
So you shall preach no longer here.  
The Priest with shame, from them withdrew,  
And to his mission bade adieu.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 17.]

BUFFALO, SATURDAY, APRIL 28, 1827.

[Vol. V.]

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

The doctrine of a future and general judgement, when all intelligent creation, that have lived and died since the foundation of the world, shall be raised to life—two characters recognized, a final and eternal separation made, the one consigned to a state of torment while God exists—the other received to an endless and glorious immortality, is a doctrine, which has so long been believed and advocated by limitarian orthodoxy, that he who dares to call in question the truth of it is considered by some not only an heretic, but an infatuated monster! Should he attempt to prove the doctrine erroneous, he is at once identified with all unrighteousness—one who is fast “*spreading infidelity*,” especially if he give encouragement to such publications as are calculated to bring this *darling tenet* to disrepute; and though he acknowledges and fully believes all the *judgement days*, which have taken place since the creation of the world, as recorded in the scriptures of the old and new Testament; although he fully believes a *day of judgement* to the old world with a flood; a *day of judgement* to Sodom and Gomorrah; to Tyre and Sidon; to Pharaoh and his host; to the children of Israel by bondage, by famine and pestilence, a *day of judgement* to the city of Jerusalem and the land of Judea, by desolation and destruction; and although he believes that all the *days of judgement* which were threatened to the Jewish nation, are or will be inflicted in the manner, and according to the time specified by the Prophets, by the Lord Jesus and by the Apostles; yet, still he must believe in a *future general judgement* after mankind have been dead several thousand years, he must believe that their bodies will then be raised and judged, and receive in them according to the goodness or badness of their characters while they were alive on the earth. If he denies this, he is guilty of a most heaven-daring presumption. Far better is no belief according to orthodoxy. Limitarians would have us believe *at one time*, that the destinies of mankind are fixed at death for eternity, either happiness or misery—that when they die, they will immediately appear before the judgement bar of God, to give account for the deeds done in the body. *At another time*, they are represented as rising from the dead, with the whole human family, to receive the sentence of life or death

for eternity. But if the destiny of man be fixed at death for eternity, why this general judgement again? Shall the blessed in heaven leave their blissful abodes, come down to this lower earth, and be tried the second time? or shall the damned in hell come forth and be judged, and sentenced to the same place of torment from whence they came out? Or will some of both characters receive a different judgement, a different destiny? Peradventure some virtuous person may have been suffering with the miserable, who ought to have been blessed.—Or perhaps some hell deserving wretch may have been all this time with the blessed in heaven, who ought to have been with the miserable in hell. Is this the God of the whole earth, who needs to review his past conduct? Nay, it savours too much of the god of Baal’s prophets, whom Elijah affirms must be asleep and ought to be awaked. If the prophet Elijah spoke disrespectfully of the god of Baal’s prophets, because he needed so much noise and misery, by yelling and cutting the flesh, before he could hear and answer, why may not we with the same propriety speak disrespectfully of the god of modern orthodoxy, because he needs to review his former judgements—his past conduct? But this doctrine of a future judgement, when the whole human family shall be raised and receive the sentence for life or death for eternity, is a doctrine which is sacred, and must be true; it must be so, because it must be so, and because so many great men have long believed it so. It is enough for us to believe it without inquiring why it is so, or in what part of the earth this great assemblage is to take place—whether in Europe, Africa, or America—whether on this or the opposite side of the earth—whether at London or New-York, at Buffalo, or farther west in the Michigan Territory—we have only to believe it.—If we demand when this judgement is to take place, we are told “when Christ shall come to judge the whole world, and reward every man according to his deeds.” But what appears to be the most *astonishing and surprising* to us is, that when we demand the testimony for proof of this eternal destruction of mankind in a future state, we are referred to those very passages of scripture, the contexts of which fix the time of judgement to a period more than fifteen hundred years ago. We are referred to those passages which speak of the coming of Christ. Probably the one in Matt. xvi. 27.

"For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."—This is one of the passages which is quoted to prove the common notion of a judgement in a future state; whereas the next verse fixes the time of this judgement, or coming of the Son of Man in the following words: "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Or again, we are referred to Matt. viii. 38. "Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." At the time of this coming is expressed in the next verse. "And he said unto them verily I say unto you, that there be some of them that stand here which shall not taste death till they have seen the kingdom of God come with power." Or if the parallel passage in Luke ix. 26, is referred to for proof, the time is specified also by the Saviour, and fixed to the generation in which he lived.

John, v. 28, 29, is also referred to. "Marvel not at this: for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation.—This passage is repeated as indisputable proof that God will in a future state make an eternal separation and distinction in the human family. But a little attention to its preceding context will convince the unprejudiced mind, that the Saviour alluded to a spiritual and not to a literal resurrection. He had just testified to the Jews, saying, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will;" and "verily, verily, I say unto you, the hour is coming *and now is*, when the *dead* shall hear the voice of the Son of God: and they that hear *shall live*."—With the context in view, we have no more authority for giving this passage a literal construction, because the terms *resurrection* and *graves* are employed, than we have to say the *literal flesh and blood* of Christ is meant when he says, chap. vi. verse 53. Except ye eat of the *flesh* of the Son of Man and drink his *blood*, ye have no life in you.

With the same authority we might contend for the literal interpretation of Ezekiel, xxxvii. 12, 13. "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves." "When I have opened your graves, O my people, and brought you up out of your graves." Daniel, xii. 2, is frequently clipped from its connexion, and carried into a future state for proof of the common notion of a future and general judgement. "And many of them that sleep in the dust of the earth shall awake, some to everlasting

life, and some to shame and everlasting contempt." But let this and the preceding chapter determine the *time* of this prediction. In the preceding verse, we read, "And at that time shall Michael stand up, the great prince which standeth for the children of the people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time the people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake," &c. Here is a time of trouble spoken of by the prophet. This same time of trouble is noticed by our Lord Jesus, in his prediction of the severe chastisements which God was about to inflict on the Jewish nation and people, recorded in the 23d, 24th and 25th chapters of Matthew. The prophet speaks of a time of trouble, such as was never before paralleled; nor ever should be afterwards. What the prophet calls *trouble*, the Saviour calls *tribulation*, Mat. xxiv. 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. In this prediction our Lord had reference to the prophecy of Daniel, verse 15, he says, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place. (*Whoso readeth let him understand*) a caution very necessary at the present age of the world, and I would to God it were better observed.

Thus we discover that the Saviour, in describing the *time*—the signs—the calamities:—Or in other words, in answering the questions proposed by his disciples in the 3d verse of this chapter, referred them to the prophecy of Daniel. These questions seem to have been proposed in consequence of what their master had previously related in the preceding chapter—the woes denounced upon the scribes and pharisees—that they might fill up the measure of their fathers—that they should suffer the damnation of hell (*gehenna*)—that upon that generation should come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom they had slain between the temple and the altar—that their house should be left unto them desolate—that there should not be left one stone upon another that should not be thrown down. This was the language, which caused the disciples to ask these questions privately, saying, "Tell us when shall these things be? and what shall be the sign of thy coming?" that is "thy coming" to destroy the temple, Jewish nation and polity, "and of the end of the world." (*age or dispensation*), or end of the world according to the scriptural use of the terms in Hebrews, ix. 26, But now once *in the end of the world* hath he appeared, to put away sin by the sacrifice of himself.—1 Cor. x. 11: "Now all these things happened unto them for ensamples: and they are written



for our admonition, upon whom the ends of the world are come. Of the signs which preceded this coming of the Son of Man, Jesus gave a particular description, but of the precise day and hour none but his Father knew. That his coming should be as the flood in the days of Noah, verse 39, "And knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. On this account he forewarned his disciples, saying, "Watch therefore; for ye know not what hour your Lord doth come." And "therefore be ye ready, for in such an hour as ye think not the Son of Man cometh." verse 27. "For as the lightning cometh out of the east; and shineth even unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcass is there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

It will not be forgotten that this language is applied to the coming of the Son of Man.—Similar language is used in the next chapter. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." In the 24th chapter, all the tribes of the earth are represented as *seeing the Son of Man coming in the clouds of heaven*, with great power and glory; to send his angels with a great sound of trumpets to gather together his elect from the four winds of heaven, from one end of heaven to the other, Now could we determine when the Son of Man was to come in his glory, with all the holy angels, to sit upon the throne of his glory; to gather before him all nations, and separate them one from another; to gather together his elect from the four winds, from one end of heaven to the other; the question concerning time—the time of the coming of the Son of Man, of the general judgement, would be settled at once. Preachers of modern orthodoxy, at the present day, tell us the time is still future, or rather the time is in eternity! when the general judgement shall take place. But what saith the Saviour? What saith the scriptures? "To the law and to the testimony; If they speak not according to this word, it is because there is no light in them."

After our Saviour had spoken to his disciples of the coming of the Son of Man in the clouds of heaven, with great power and glory, to send his angels with a great sound of a trumpet, to gather together his elect from the four

winds, from the uttermost part of the earth to uttermost part of heaven;

He says, "Now learn a parable of the fig-tree, When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise, when ye shall see all these things, know that it is near, even at the doors. *Verily I say unto you, this generation shall not pass till all these things be fulfilled*" Here we have the testimony of Jesus; the testimony of him who spake as never man spake, that the period when he should be revealed from heaven with his mighty angels to take vengeance on the Jewish nation, *was in the generation in which he lived in the flesh.* But preachers at the present day, after a lapse of several hundred years, tell us the time of this coming is still future. This is what passes for orthodoxy. They tell us the second coming of the Son of Man to judgement, is a truth which they fully believe, but that the time is not arrived, that it is still future. So say the Jews. They fully believe in the first coming of the promised Shiloh. But they say he has not yet come, that his coming is still future; so that one is about as orthodox as the other.

A. C.

Elbridge, 1827.

[TO BE CONTINUED.]

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

To the Editors of the Gospel Advocate.

I send some reflections which occurred on reading an article signed T. G. on "Election and Reprobation," in the Advocate of 17th March. A.

Your correspondent states the doctrine in a light in which I presume no one believes it. He says, "If some are elected to everlasting life, the rest of mankind are as certainly reprobated to everlasting misery," and by the predetermination of God, independent of their character. The scriptures represent men as being rewarded according to their works; that "the vessels of wrath" are fitted by their wickedness "to destruction;" and that God "endures them with much long suffering;"—but that "he afore prepared the vessels of mercy unto glory" by renewing and sanctifying their hearts. An reprobation of individuals, independent of character, is not any where taught in the Bible; but it is a "perdition of ungodly men," who persevere in a course of rebellion, and "die in their sins." His scripture quotations in that paragraph are irrelevant, as their object is to prove God's desire, and command that "the wicked should turn from his ways and live;" which no one doubts.

The other texts which he has forced in to support the doctrine of universal salvation will be easily understood by taking them in connex-

ion with the context, viz. Eph. i. 19, 20; 2 Cor. v. 18, 19; 1. Tim. ii. 8, 4; Titus ii. 11. Their obvious meaning is that God's special favour was no longer restricted to the Jewish nation, but that their religious privileges were equally extended to all the Gentile world. I might enlarge upon each quotation, if room would permit; but the *candid* reader need be at no loss if he will carefully examine them in connexion.

I will now compare some of the assertions of your correspondent with the Bible.

T. G.—“God wills, purposes and determines that *all shall be saved*.”

Bible—“Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able.”

T. G.—“The requirements of the law prove to demonstration that *God loves all*.”

Bible—“*God is angry with the wicked every day*.”

T. G.—“The whole family of man is included in Christ's Church.”

Bible—“Ye are not of my sheep, as I said unto you.” “They are not all Israel which are of Israel.” “Many are called, but few chosen.” Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? &c.—then will I profess unto them I never knew you; depart from me ye that work iniquity.”

The reader will see what a difference exists between the declarations of your correspondent and those of the bible; and whether T. G. or the spirit of all truth, shall stand convicted of falsehood, the day of God's righteous retribution will determine. But, as in days of old, we have reason to believe that “God sends many who receive not the love of the truth, strong delusion, that they should believe a lie, that they all might be damned who believe not the truth.” “That evil men and seducers shall wax worse and worse, deceiving, and being deceived.”

And now having seen the fallacy of these doctrines, let us consider the uses and effects which will accrue from their promulgation.—What good can result from exertions to propagate them when their disbelief is attended with no evil consequence? Their legitimate effect upon him who believes them is to throw off all restraint, and to induce him to do all that he desires. The fraudulent man need no longer be agitated by a silly fear of future retribution. The midnight assassin who meditates revenge, may now plunge the dagger into the bosom of his foe. The robber may gratify his desire of plunder. The blood-thirsty tyrant has nothing to fear. The careless sinner who fears not God, nor regards man, may sleep on in quiet security, without being distracted by the word of the Almighty. “Repent or perish.” The bold blasphemer may vent his bitterest curses against the God that made him, with impunity, and defy the thunderbolts of his wrath. By

suicide he may in a moment launch into eternity, and revel in all the joys of elysium.

This is a picture which must shock us; and what good man could approve of the conduct of a being who would thus give a most unreserved sanction to vice of every description, by conferring eternal joys upon its polluted doer. A.

#### REPLY TO THE FOREGOING.

We are now to consider the objections of A. to the arguments of T. G. on the doctrine of “Election and Reprobation” as published in our 11th number. If we fully comprehend his meaning, the objections urged by him may be stated thus: 1. T. G. has erred in saying that “if some are elected to everlasting life, the rest are as certainly reprobated to everlasting misery, and by the predetermination of the Almighty.” 2. The scriptures teach that mankind are fitted to destruction by their wickedness, and not by the predetermination of the Almighty, and the righteous prepared for everlasting happiness by a renewal and sanctification of their hearts. 3. That the quotations of T. G. designed to sustain the doctrine of universal salvation, when read in their connexions, do not prove the doctrine, but otherwise. 4. That T. G.'s assertions and arguments are opposed to certain plain passages of scripture, as exhibited in the contrast drawn in the foregoing article. And lastly; That the doctrine of universalism is pernicious in its effects; inasmuch as it takes away the restraints of the gospel, and holds out to the vicious, incentives to do evil.

The foregoing statement, we believe, comprehends the sum and substance of A.'s objections to the arguments of T. G. and the doctrine of universalism generally, and we shall now proceed to show the incorrectness of his opinions.

1. That T. G. has not erred in saying that “if some are elected to everlasting life, the rest are as certainly reprobated to everlasting misery, is as evident as it is that God is *almighty*.” For it would make no difference whether God should decree that some *should* be endlessly miserable, or determine that some *might* be, while at the same time he *knew* that some *would* do just what he decreed they *might*. It matters not, whether an omniscient and almighty God decrees to-day, yesterday, to-morrow, or a thousand years hence; for if any are eternally damned, they will be damned by the decree or purpose of God; and whether God decreed before creation or afterwards, it does not alter the case in the least. It is therefore an unavailing variation of the position, to say that mankind are damned to all eternity, for their wickedness; because, if God did not decree that they should be damned, he having almighty power, would prevent their being led on to hell by their evil propensities, which he knew would be the means of their endless misery. But T. G. is accused of having stated the doctrine of election and reprobation in a light in which no one believes it. A. sets off with this assertion. But he does, or should know better. Every *calvinist* be-



believes the doctrine in the same light represented by T. G. and he who assumes to accuse us or our correspondents of misstating the sentiments of our opponents, should be prepared to make good his assertions. Whether A. be a calvinist or not, was unknown to T. G. nor did he aim his arguments at any other opinion but that of election and reprobation *as maintained by calvinists*. It was *calvinism*—old fashioned orthodoxy, which T. G. undertook to expose and refute; and, if we mistake not, he did what he undertook, to the satisfaction of the "candid reader." T. G. has formerly been acquainted with, and has preached the doctrine of election and reprobation, for more than twenty years; consequently, knows what it is, and was. That he was correct in his positions is evident from the "First Point" of calvinism, which follows. "They maintain that God hath chosen a *certain* number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, WITHOUT THE LEAST FORESIGHT OF FAITH, GOOD WORKS, OR ANY CONDITIONS PERFORMED BY THE CREATURE; and that THE REST of mankind he was pleased to PASS BY, and ORDAIN to DISHONOUR and WRATH for their sins, to the praise of his VINDICTIVE justice." See Buck's Theo. Dict. p. 72. It is true, they say that mankind are "ordained to dishonour and wrath *for their sins*;" but they strenuously contend that all this election, passing by, &c. is "without the least foresight of faith, good works or any conditions performed by the creature." Consequently, T. G. was right, and A. is wrong. T. G. is not accountable for that holy legerdemain by which the God-dishonouring points of calvinism are concealed from the gaze of the simple, and protected from the indignation of every man of sense:—His plan was to strip the monster of its mask, and exhibit its unseemly deformity! His positions were correct and his conclusions logical; therefore, A. must bring forth something besides assertions, with which to impeach his reasoning, or leave the public to draw their own conclusions.

2. That mankind are fitted for destruction by their wickedness, according to the scriptural sense of the terms, we cheerfully admit; but that such destruction is not "endless misery" is evident from various considerations, among which we mention the following. 1. The term destruction does not imply a continuation of life, or misery, but the contrary; hence, may be applied to the present existence, but not to the next. 2. The gospel, the promises, and even the threatenings of God, all go to prove that man shall neither be annihilated, nor punished to endless duration. This is made to appear from the passages quoted by T. G. and will be further noticed in the proper place. Should these reasons appear unsatisfactory, we have only to remind A. that he has not yet brought forward any proof in support of a contrary opinion.

3. That the quotations made by T. G. prove the doctrine of an universal salvation from sin, will be

evident to the candid reader on a careful examination. He first quoted certain texts wherein it was shown that it was not the *will* of God that any should be passed by and ordained to dishonour and wrath to all eternity, but the contrary; and then proceeded to show from plain scripture declarations, that it is, was, and will be, the will of God, which he had purposed in himself to save all mankind.—Among the texts referred to, are Eph. i. 9, 10. and Acts iii. 21. which, to say nothing of other similar declarations, prove beyond controversy the truth of his positions. A. informs us that "their obvious meaning is that God's special favour was no longer restricted to the Jewish nation, but that their religious privileges were equally extended to all the Gentile world." Well, here is the assertion of A. and the testimony of holy writ before us; let us see how they agree.

*Paul.* "Wherein he [God] hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself; that in the dispensation of the fulness of times he might gather together in one ALL THINGS in Christ, both which are in heaven and which are on earth; even in him." Eph. i. 8—10.

"A." The "obvious meaning is that God's special favour was no longer restricted to the Jewish nation, but that their religious privileges [here on earth of course] were equally extended to all the Gentile world!"

*All the holy prophets.* "Whom the heaven must receive until the times of restitution of ALL THINGS, which God hath spoken by the mouth of *all his holy prophets since the world began*." Acts iii. 21.

"A." "The obvious meaning is that God's special favour was no longer restricted to the Jewish nation, but that their religious privileges were equally extended to all the Gentile world!"

*Paul.* "For it pleased the Father that in him [Christ] should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile ALL THINGS to himself; by him, I say, whether *they be* things in earth, or things in heaven."—Col. i. 19, 20.

"A." "The obvious meaning is that God's special favour was no longer restricted to the Jewish nation, but that their religious privileges were equally extended to all the Gentile world!"

*Paul.* "For this is good and acceptable in the sight of God our Saviour, who *will have all men to be saved*, and come unto the knowledge of the truth." 1. Tim. ii. 2, 4.

"A." "The obvious meaning is that God's special favour was no longer restricted to the Jewish nation, but that their religious privileges were equally extended to all the Gentile world!"

We might enlarge, but the foregoing is enough to satisfy the unprejudiced mind, that A. is in danger of being condemned by his own words. "The reader will see what a difference exists between the declarations of our correspondent and those of the bible," &c. Let A. clear his skirts of the

charge of having attempted to limit the Holy one of Israel—let him bring forth his strong reasons in support of his unwarrantable assumptions and he shall be heard.

[REMAINDER NEXT WEEK.]

## IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

### UNFEELING OUTRAGE.

The following communication gives a detail of circumstances, which, we presume, are almost without a precedent in the dark ages of the world. Individuals belonging to nations guided only by the "dim light of nature," have a degree of sympathy for the distressed. With them, a parent's loss, a sister's grief, is mitigated by the tear of generous humanity, and a barbarian would blush to acknowledge himself capable of wantonly wounding the feelings of living relations by speaking reproachfully and falsely of the dead. But we are compelled to say, though humanity shudders at the recital, that in this country, even in the county of Monroe, among a civilized, yea, a christianized people, a being is to be found whose tongue has slandered the dead and abused the living! But the worst is not yet told. This person is a professed follower of Jesus of Nazareth—a pretended minister of Christ and the gospel! Yea, he is one of those who preach the doctrine of an endless hell! Let him take his portion of the condemnation with which he threatens others, and may a merciful God renew his heart.

EDITOR.

TO THE EDITORS OF THE GOSPEL ADVOCATE.

There is a young man by the name of Geo. P. King, who resides in Henrietta, Monroe co. and is employed by the Presbyterian Church in that place as their minister and teacher.—He is a violent opposer of Universalism—has said much against the doctrine—and has likewise slandered the character of Universalists generally, by saying that they are dishonest, liars, drunkards, sabbath-breakers, profane swearers, &c. &c. This is not all. He has attempted, and that in the most disgraceful manner, to slander the character of a young man by the name of Lewis Barnes, who died in Henrietta on the 29th of Oct. last.

Mr. King has made assertions respecting the character of Mr. Barnes which are as false as the declaration of the old serpent to Eve, when he said "ye shall not surely die." On hearing of the conduct of Mr. King, I concluded to call and see him. I accordingly did, at which time the father of Mr. Lewis Barnes went with me. I also requested a Mr. Church to accompany us, to introduce us to Mr. King, as we were neither of us acquainted with him. We found him in his study and I was first introduced to him, and extended my hand towards him in friendship. But he held back his own; upon which I observed to him, "will you not shake hands?" His answer was, "I think

not." We then stepped out of the study into the parlour, where we all took seats. He then said, he would explain the reason why he refused to shake hands with me, as follows. "I understand, Mr. Roberts, you are a universalist preacher—I have no *fellowship* for universalist preachers; nor have I any *friendship* for them whatever; *I abhor them!*"

After the above had transpired, I told Mr. King that the object of my visit was, to inquire concerning what he had said relative to universalists generally, and more particularly relating to his declarations as to the religious character of Mr. L. Barnes. I then told him, that if he did not make some retraction, of what he had said, I should publish his name to the world.—He replied, "publish my name as soon as you please; what do I care about your publishing my name." He refused to make any retraction whatever. Hence I have thought advisable to publish his conduct to the world; and it is the desire of Mr. Barnes, who is an aged man, and the father of the young man whose character Mr. King has traduced, that it should be done.

As to Mr. Lewis Barnes who is dead, and gone we trust to the mansions of peace where "the wicked cease from troubling," I never saw him. I am acquainted with his father, and believe him to be a man of excellent character. He is a firm believer in the final reconciliation of all the ransomed creation of God.

I am also acquainted with the sister of the deceased, who I believe to be an amiable young woman. I have conversed with many of the most respectable inhabitants of Henrietta, and with some in Pittsford on the character of the deceased, and their united testimony is that he was a young man of the very first respectability. He too, with his aged father, was a firm believer in the salvation of all men.—He was called to leave this changing and transitory world when young, being twenty-four years of age. His sister who waited upon him during his illness, when she saw that to all human appearance, he must shortly die, inquired of him what he then thought of universalism? He answered, "it will do to live by, and, GLORY TO GOD, *I have found it will do to die by.*"

It is a truth, that Mr. King has wounded the heart of an aged parent by traducing and abusing the character of a beloved son, who is dead and gone; but all this will not affect the spirit of Lewis Barnes: That has ascended to God who gave it—while his body is returning to its kindred dust.

I send you with the foregoing statements, a certificate with sixteen names attached to it, which testifies what the character of Mr. Lewis Barnes was. I wish you to publish the certificate and the names, as an evidence of the incorrectness of Mr. King's statements. I also send you an extract from Mr. King's sermon, which was delivered about three months after



the death of Mr. Barnes. The "extract" I received from Mr. King's own hand and wish you would publish it entire, as it is. Relative to that part of the extract which says "he had not read the bible much, and did not know much about it," it may be proper to remark that it is very doubtful whether Mr. Barnes ever made such an expression. Mr. King says he had his information from Mr. Gold, one of the members of his church. I called on Mr. G. and asked him if he would qualify that such was the fact? He said, in reply, his *opinion* was, that Mr. Barnes did say so, or words to that effect. I do not charge Mr. G. with having intentionally misrepresented the conversation which took place between him and Mr. Barnes about the time he was taken sick; but I think Mr. G. either misunderstood him or has forgotten the amount of the conversation. When I called on Mr. G. he appeared very candid, and said that when he conversed with Mr. King and related the conversation that passed between Mr. Barnes and himself, he never expected to hear any thing more about it; and of course, did not charge his mind with particulars. Mr. G. is an aged man, and probably his memory is not as good as it once was. Besides all this, it is more than six months since he had the conversation with Mr. Barnes. Another reason I have for believing that he never said what was stated by Mr. King, is, his sister informed me that her brother told her that he had a conversation with Mr. Gold on a religious subject at which time Mr. G. made some quotations from the bible which were incorrect, and he (Lewis) had to send for a bible to correct the old gentleman.

There is another declaration of Mr. King, in which there is not even the shadow of truth.—He said in his discourse while speaking of the deceased, "this man was seldom seen at any house of public worship." Now the fact is simply this, Mr. Lewis Barnes believed in Christ and in the precious gospel of God our Saviour, and whenever he had an opportunity to attend worship where the *gospel* was preached, he was careful so to do. He frequently attended the Baptist meeting. He attended a funeral but a few weeks before his death where the unmerciful doctrine of endless misery was preached; but so abhorrent were such sentiments to his benevolent soul, that he said to some of his friends, after the funeral was over, "when I die, if you cannot obtain a Universalist preacher to attend my funeral, I had rather you would bury my body without any ceremony at all." And on his dying bed, just before he "gave up his spirit," he requested his aged father to obtain brother Knap to attend his funeral. I sincerely believe, that what Mr. King has said relative to the religious character of Mr. Barnes, is a base falsehood.

Mr. King says when he makes use of the word hell, he means an endless hell—he knows

of no other. Let him take heed to his steps, or it will require the great mercy of God to deliver him from the "lowest hell."

I have also obtained the testimony of R. Wickwire, Esq. a gentleman of the first respectability, living in the town of Henrietta. He informs me that he attended one of Mr. King's meetings and heard him say in substance what follows. He declared "that sometimes universalists pretended to be moral and honest men, but that it is not so:—they are dishonest—they are liars, drunkards, Sabbath-breakers, and profane swearers." He continued, "They don't read their bibles; they don't pray in their families; the pharisees leave them altogether out of sight as to prayer, for they make long prayers: they are wretches, with whom no good man ought to associate," &c. &c.

The foregoing is an unvarnished statement of facts, which I have felt it a duty to communicate to the publick. It is designed to expose the conduct of a *professed* minister of Christ, to serve as a warning to him and all others.—May a merciful heaven deliver the world of mankind from such impositions as are above related; and may erring mortals learn, that it is their duty to *comfort* the afflicted, instead of inflicting pain upon the wounded hearts of God's mourning children.

HENRY ROBERTS.

#### REMARKS.

On a second perusal of the foregoing narrative of facts, it occurred to us, that a case so extraordinary ought not to be passed over in silence. He who violates the grave, or disturbs the mouldering ashes of the dead, is entitled to all that distinction which his infamous conduct requires to render it entirely odious to every feeling soul. The wretch—whomsoever he may be—whether a preacher of hell, or a fisherman of Billingsgate—Whether a lord over God's heritage, or the tenant of a dung-hill,—the wretch, we repeat, who can wantonly sport with the reputation of the dead, or the wounded sensibilities of the living, should be taught by the indignation of every parent, wife, husband, brother or sister, that his seat in the scale of being is below the throne of a beggar! Are we to be insulted by being told that such beings are sent forth as heralds of the cross? Are the followers of Jesus to be distinguished by those infernal credentials which entitle them to practice such unheard of cruelties with impunity? Great God! have we come to this! Are the feelings of surviving relatives to be sported with by such impostors, merely because they are clothed with the garments of the sacerdotal office? No, thank heaven. The good sense of the people will not fail to discountenance such outrageous impositions.

The statements of Br. Roberts carry along with them evidence of their authenticity; and Mr. King must rest under the imputation of having betrayed his sacred trust, in causing additional grief to the mourning relatives of the esteemed and virtuous

Mr. Barnes. Let him reflect upon the cruelty of his conduct when his head is laid upon the pillow; let him bring to view the spirit of the deceased;—and while it hovers o'er his guilty head, let him repent! If he have one tender string to his heart; if there be one good feeling in his soul; if there be yet lurking around his earthly tabernacle, one principle of justice, or one item of a good man's conscience, then we shall be satisfied that his hell on earth will be sufficiently severe!

We are truly grateful for the favour conferred upon the publick by brother R. in furnishing the foregoing narrative of those facts. We shall only add, may the afflicted relatives of the deceased, be comforted with the assurance that Jesus is their friend; and may they remember that God loves his offspring, even those that hate him. Let it be also remembered that the immortal part of their relative is beyond the reach of the wicked who delight to trouble.

In confirmation of the foregoing relation of facts, and as a bold and effectual refutation of the aspersions of Mr. King, we give the extract from his sermon alluded to in the foregoing, followed by the certificate, signed by sixteen respectable persons, showing the falsity of his slanderous accusations and the respectability of the deceased.

#### EXTRACT FROM KING'S LIBELLOUS SERMON.

"Let not that man, therefore, who would avoid that vengeance, which will come upon bold blasphemers, say there's *no hell*. And doubtless, those who do believe there's no hell, are given over to strong delusion to believe a lie, *that they may be damned*. Such a horrible instance of delusion and depravity occurred in this very town about three months since. This man, after a sickness of two or three weeks, died. He had lived like a *heathen* in this *christian* land: said he had not read the bible much, and did not know much about it, but had come to the determination of giving it a thorough reading; this was at the beginning of his sickness, when he was not aware that he was so soon to appear before God to answer for his sins. This man was seldom seen at any house of publick worship, and was eminently destitute of any regard whatever to the subject of religion. And what think you such a sinner said, a few days before his death, when he himself had given up all hope of recovery, and expected soon to be in eternity. The deluded wretch said, the doctrine of a hell was all priestcraft and ridiculous: and this sinner, who, by his ungodly life had become so eminently fitted for destruction, *appeared to be honest in saying that he believed there was no hell—he appeared to be in no more fear than a brute of experiencing any punishment for his sins*. Do you perceive then my hearers, how great may be the *delusion of a hardened sinner*? And do you suppose that God does not in *this* age, as well as in former times, send *strong delusion* on some of the ungodly, that they may certainly be damned? There are

some such men, beyond all doubt. If you wish to know who they are and what they believe, you cannot probably come nearer the truth than to fix your eye on the hardened wretch who believes there's *no hell*."

#### CERTIFICATE,

IN VINDICATION OF MR. BARNES' CHARACTER.

*Henrietta, April 5th, 1827*

We, the undersigned, do certify that we have been intimately acquainted with Mr. L. Barnes, a young man who died in this town, on the 29th of October last, for two years previous to his death, and we have no hesitation in saying that he was a young man of the very first respectability. We have ever found him to be a sober, honest and industrious young man, and an ornament to the society in which he lived: he died much lamented by all who knew him.

*Richard Dannels, Charles Dannels, Benj. Baldwin, Ezra Howard, Isaac Robinson, James Lewis, Elsha Gage, B W Dinnefer, Walter Clough, John Garw n, Agustus Norton, Elder Daniel Brown, of Pittsford, Sergeant Bagly, Joshua Trigg, Surgeant Insign, Amos Corbin.*



#### Poet & Department.

##### LITTLE CHARLES.

Well, Charles is highly pleased to-day,  
I gave him leave to go and play  
Upon the green, with bat and ball;  
And when he heard his playmates call,  
Away he sprung across the plain,  
To join the little merry train.  
But here he comes—why, what means this?  
I wonder what has gone amiss,—  
Why, Charles, how came you back so soon?  
I gave you leave to stay till noon.  
"I know it sir, and I intended  
To play till every game was ended;  
But, to say truth, I could not bear  
To hear those little fellows swear—  
They cast such frightful, horrid oaths,  
From their abominable mouths,  
And cursed so bold and fearlessly,  
That the cold chills ran over me—  
For I was seized with awful dread  
That some of them would drop down dead—  
And so I turned and came away,  
For, Pa, I was afraid to stay!"

Good boys never will stay among those who curse and swear, but will run away from them as fast as they can.

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**L. S. EVERETT & T. FISK, EDITORS.**

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 18.]

BUFFALO, SATURDAY, MAY 5, 1827.

[VOL. V.]

## O RIGOROUS C RIMINATIONS.

FOR THE GOSPEL ADVOCATE.

[Concluded from page 135.]

One thing very remarkable with regard to preachers of modern orthodoxy is, not so much that they believe in a future general judgement after death, but the scriptures which they adduce to prove such a judgement. It is very common for them to assert from the desk, that the judgement is to take place in a future state; that is, after death, and for proof they repeat as scripture the following:—"It is appointed unto *all* men once to die, and after this, the judgement." Thus *mutilating, garbling, and interpolating* a passage of scripture, or as Paul expresses it, "*handling the word of God deceitfully.*" They thereby cause many to believe there is such a passage of holy writ, and of course a judgement *as is* by them represented. This has been done *frequently* by one who has officiated as Pastor of the Presbyterian church in this place, for two or three years past; and on a certain occasion, a *funeral occasion*, this verse was selected as his text, and every time repeated care was taken to add the word *all*, and end the word *judgement* with a full period; and also, frequently to omit the words *and as*, related to the word *so* in the next verse. Thus repeating the text, conviction was carried to the mind of the hearer, or to those who pay but little attention to the study of the scriptures, that the *death* spoken of in the text, related to the *natural death* of all mankind; and the *judgement* to a period *after* the natural death of all mankind.

The reader is now requested to take his Bible, set down and turn to Paul's Epistle to the Hebrews and candidly review the 7th, 8th and 9th chapters, and see if he is then prepared to give the 27th verse this "*private interpretation*"; or to disregard the relative use of *as* and *so*; or to read, "It is appointed unto *all* men once to die, and after this the judgement." If he reads with candour he will soon discover who those *men* were, who were appointed once to die, and what this death was, and why the apostle was led to speak of this death. He will also read it as it is written. "And as it is appointed unto men once to die, but after this the judgement; *so* Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." Let him then see

if it would not be more agreeable with the reasoning of the apostle, after drawing a parallel between the old dispensation and the new; or the Abrahamic covenant and the Christian; the Priests under the law who were the type of Christ, and Christ our *great high Priest*, the anti-type of those Priests, under the law: I say is it not more agreeable with the reasoning of the apostle to say that the death of those who were appointed once to die, alluded to the typical cleansing, or death of those men who were high Priests, under the law, that is dying in their sacrifices for the justification of the children of Israel; that typifying the death and resurrection of Christ, "who gave himself a ransom for all" for the "justification" of "*all men*" unto life—for *every man*" the propitiation for the sins of the *whole world*" 1 Tim. ii. 6; Rom. v. 18; Heb. ii. 9; 1 John, ii. 2. That the word "judgement" in the text, signifies the same that it does in Exodus, 28th, 29th, 30th, on the same subject, is as evident as it is that the apostle is treating upon the same subject. He who can lay aside this interpretation of the text, and substitute the notion that it respects the natural or temporal death of all men, and a general judgement after that death for the deeds done in this life, is prepared not only to mutilate, garble, and interpolate the text, but also to deny or contradict the following passages of scripture. Heb. ix. 5, 1 Cor. xv. 51; 1st Peter iv. 17; 2 Cor. v. 10; Eccl. iii. 16, 17. A few more remarks on the common notion of a general judgement after death, and we will dismiss the subject.

First then, those who pretend to believe that God will render to every man *after death*, according to deeds done in this life, are the very persons who deny the doctrine. For say they, though a man sin as with a cart rope, until he is ninety-nine years of age and then dies, if he breathes out a penitent prayer five minutes before his exit, God will pardon him; which is about the same as to say, God will not render to him according to his deeds, for his deeds have all been wicked, and of course deserve endless misery. For "every sin deserves God's wrath and curse, both in this life and that which is to come," and "the pains of hell forever." But say they, the man has repented; ah indeed! and what is this repentance? Why it is faith in Jesus Christ. And how does he obtain this faith? O it is the gift of God, to be sure. Then the amount of the

whole story is this, God will render to him according to his deeds, if he does not grant him faith and repentance. But if he does grant him faith and repentance, and makes him the recipient of eternal blessedness, then God will not render to him according to his deeds. So that a day of judgement in a future state for the purpose of rendering to this man according to his deeds in this life, (whose whole life has been one scene of wickedness and deserving of endless misery)—is entirely laid aside. This then is complete orthodoxy—believe in a future judgement—talk much about it—say it is to be in a future state, for the purpose of rendering to every man according to his deeds done in this life; and then in *reality deny it*. While the universalist, who believes that “every transgression and disobedience receives a just recompense of reward.”—that he that doeth wrong receives for the wrong which he has done”—that unto the Lord belongeth mercy, for he renders unto every man according to his works” in this life—that a heaven of immortality is the free favour of God, and not dependent on any good works performed by man in this life. This is Heterodoxy.

A. C.

Elbridge, 1827.

FOR THE GOSPEL ADVOCATE.

**REPLY TO ‘A.’**

[Concluded from page 123.]

**RECIPROCATION.**

“And as ye would that men should do to you, do ye also to them likewise.”—LUKE VI. 32.

The above is justly entitled “the golden rule of our Saviour.” It embraces every thing that is good, virtuous, and godlike. There is not an exceptionable feature about it. It may be applied to all our relations and concerns in life. As none of us “would, that men should do” us evil, so, we should be careful, ever to “recompense to no man evil for evil.” And, as we are often seeking and obtaining favours of others, of various kinds, we should always reciprocate, according to our abilities “for this is the law and the prophets.” Hence I think myself justified in propounding a few questions for “A.’s” consideration, hoping that he will give them all the attention they deserve. Let the merits and importance of the several subjects proposed, be fairly and candidly considered in the light of scripture and reason whatever may be the result, and let our only object be to know “what is truth.” In bringing forward my questions I shall accompany them with quotations from the holy scriptures which “A.” is requested carefully to notice. I exhibit, then, the following:

1. Had the Almighty, ‘from the beginning,’ any purpose, will, counsel, design, or pleasure, in regard to mankind, his offspring? [“**DECLARING THE END FROM THE BEGINNING** and from ancient times the things that are not yet done, saying, *my counsel shall*

*stand and I will do ALL MY PLEASURE.*” See the connexion. Isa. xlvii. 10.]

2. What is the *will, purpose, or pleasure* of the Almighty respecting mankind? [Having **MADE KNOWN** unto us the mystery of his **WILL** according to his **GOOD PLEASURE** which he had **PURPOSED IN HIMSELF**, that in the dispensation of the fullness of times he might gather together **IN ONE ALL THINGS IN CHRIST**, both which are in heaven, and which are on earth, *even in him.*” Eph. i. 9, 10. Who **WILL HAVE** all men to be **SAVED** and to come unto the knowledge of the truth.” 1 Tim. ii. 4.]

3. Will the *purpose, will, or pleasure* of the Almighty be accomplished, or prosper in the hands of the Messiah? [“The **PLEASURE** of the **LORD** shall prosper in his hands.” See the context. Isa. liii. 10. “I the **LORD** have called thee in righteousness, and *will hold thy hand and will keep thee, and will give thee* for a covenant of the people, for a light of the gentiles.” xlii. 6.]

4. Did the Almighty *purpose, foresee or decree* from all eternity, the endless misery of a part of mankind? [“I will declare the **DECREE**: The **LORD** hath said, Thou *art* my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter’s vessel.” Ps. ii. 7—9.]

5. Will God be as much glorified in the endless misery of a part of mankind as in the salvation of the whole? [“For my **NAME’S SAKE** will I defer mine anger and for my **PRAISE** will I refrain for thee, that I cut thee not off: Behold I have refined thee, but not with silver, I have chosen thee in the furnace of affliction. For **MINE OWN SAKE**, *even* for **MINE OWN SAKE** will I do it; for how should my **NAME BE POLLUTED**; and my **GLORY** I will not give to another. Isa. xlviii. 9—11.]

6. If God loved the world and sent his Son, the fruits of his love (Rom. v. 8,) to taste death for **EVERY MAN**,” (Heb. ii. 9,) [and if he loved the **WORLD** of mankind he must have loved the *individuals* composing the world. Ps. cxlv. 9.] will he ever change, or cease to love the objects whom he once loved? [“God is love.” 1 John, iv. 8. With “the Father of lights is no variableness, neither shadow of turning.” James i. 17.]

7. If God loves the world and his love be immutable, will he suffer any part of mankind to be endlessly miserable whom he can save as well as not and still love them? [“The Lord will not cast off forever. But though he cause grief, *yet will he have compassion according to the multitude of his mercies.* For he doth not afflict willingly, nor grieve the children of men.” Lam. iii. 31—33. For I will not contend forever, neither will I be always



wroth; for the spirit should fail before me and the souls *which* I have made," Isa. lvii. 16.]

8. Are the punishments or chastisements inflicted upon mankind vindictive, or corrective? ["Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6. "Before I was afflicted I went astray, but now have I kept thy word. *It is good for me that I have been afflicted, that I might learn thy statutes.* I know, O, Lord, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me." Ps. cxix. 67, 71, 75.]

The above interrogatories are humbly submitted, hoping, that "A." will give them as much attention as I have given his, and oblige one who is desirous to know the truth. The quotations accompanying each question are only a specimen of what might be adduced.

My next inquiries will be on the subject of immortality which I will forward in due time.

W. I. REESE.

### IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

#### REPLY TO THE OBJECTIONS OF "A."

CONTINUED FROM PAGE 134.

We have considered the objections of our correspondent, as embraced in his three first particulars, and come now to review the contrast he has exhibited between the arguments of T. G. and the bible. His comparison is as follows.

"T. G." God wills, purposes and determines, that all shall be saved."

"Bible." Strive to enter in at the strait gate:—for many, I say unto you, shall seek to enter in, and shall not be able."

"T. G." The requirements of the law prove to demonstration that *God loves all.*"

"Bible." *God is angry with the wicked every day.*"

"T. G." *The whole family of man* is included in Christ's church."

"Bible." Ye are not of my sheep, as I said unto you.—They are not all Israel which are of Israel.—Many are called, but few chosen.—Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? &c.—then will I profess unto them I never knew you; depart from me ye that work iniquity."

On the foregoing comparison we remark; *first*: T. G. proved from 1. Tim. ii. 2—4. that it is the *will* of God that all men should be saved. This fact A. will not pretend to deny. 2. He also proved from Eph. i. 8—10. that it is the *purpose* of God, that *all* shall be gathered together in Christ—in other words; that "all" shall be made obedient to the divine authority of the Son, and regenerated by his wonder working grace. That God's purpose, or his "*will*," which he had *purposed in himself*," is one and the same with his *determination*, is too evident to admit of a reasonable objection. Hence, it follows, from premises which A. has not called in question, that "God wills, purposes, and determines, that all shall be saved." It remains only to

be seen, whether the passage quoted by A. and urged as an objection to the foregoing statement, contains anything at variance with it, or not. To show that it does not, we have only to remark; 1. There is nothing in the passage itself which at all impeaches the proposition of T. G. or relates, in the least, to the will, purpose, or determination of God, as referring to the final salvation of mankind. 2. The text quoted, when taken in connexion with other testimony of the "lively oracles," proves the fact, that all those spoken of in the text as not being "able" to enter into the kingdom of God, shall receive help. "Ask, and it shall be given you;—seek, and ye shall find; knock and it shall be opened," is the declaration of our divine Master; and although none are able of themselves to knock, open, or enter the true door, yet help is promised by one who cannot lie. So far, therefore, as concerns those who "seek and are not able" to enter in, the case is perfectly clear—they shall be blessed with the needed help.

But A. evidently designed to bring forward the passage under consideration to show, that some shall *never enter heaven*; and he must maintain, that the only thing that can prevent, is the *purpose of God*. How will this idea correspond with a declaration made by him, as noticed under our 2nd general particular? Then he contended that mankind are not doomed to hell, by any decree or purpose, or "predetermination" of God; but are fitted by their own wickedness for destruction. But here he seems to have lost sight of his former objections, and we find him contending that those who *seek* to enter heaven, *shall not be able!* T. G. is accused of misrepresenting the doctrines of the bible, and of the orthodox, in saying that if some are elected from all eternity, and others are passed by and ordained to be damned, the damnation of the non-elect is brought about by the predetermination of the Almighty; and the next thing is, A. contends that those who seek to enter into heaven, *shall not be able!* 3. That the words under consideration had no allusion to another mode of being, but only to the kingdom of heaven, here on earth, is evidently implied in the text itself, and plainly demonstrated by the nature of the case. Beside all this, the fact that it does not plainly assert any thing contrary to the doctrine advanced and defended by T. G. is enough of itself to render it obligatory upon A. to show wherein it impeaches his argument. When, therefore, we take the passage in connexion with those quoted by T. G. we learn that it is not in the power of man to save himself, but that it is the will, purpose and determination of God, to save him, by sending Jesus Christ to seek and save that which was lost.—Thus, then, we find, that a merciful God hath vouchsafed to help those who want help, and save those who desire to be saved here; and hath purposed in himself to gather together all things in Christ, hereafter. Well may it be said, therefore, that his Grace which bringeth salvation to all men, "is extended, not only to the Jews, but in a very unlimited sense, to all the Gentile world."

Again, T. G. maintained that "the requirements of the law prove to demonstration, that *God loves all.*" As an objection to this statement A. quotes Ps. vii. 11. "God is angry with the wicked every day." Now, although we have enough in the very text quoted by A. to overthrow his objection to the doctrine he attempts to bring to nought; yet we prefer, for the present, to reason upon the subject. How are we to understand the term *anger* when applied to the Deity? Are we to say that he is angry as men are angry? Are we to believe, that wrath or anger, dwells in his bosom? Let the christian beware how he answers these questions. "Anger resteth only in the bosom of fools!" God is not a fool, that he should be angry after the manner of men. In what sense, then shall we understand the term? *Ans.* He disapprobates and disapproves the wickedness of the wicked; and the term anger is used to convey an idea elsewhere expressed, that He "will by no means clear the guilty." It signifies, that his very nature, his holiness, his love, his goodness—are all opposed to the iniquity of man—so much opposed, that evil can never be reconciled with his attributes, or suffered to exist to endless duration. Hence, then, this very fact argues that there will be an end of transgression, and all, and every, of the evils produced by it. Say, if the reader please, that there is an infinite devil, an infinite hell, and infinite sin to qualify its tenants; say, that there is a predisposition in God's rational offspring to rush down to the infernal abodes of the fancied devils of orthodoxy—*what then?* Does all this prove that God's anger or wrath will be *satisfied* with such a result? If an answer be given in the affirmative, it proves that God can be reconciled to an eternal evil\*—that he and the devil will both be fed upon the same food—will both rejoice together on viewing the direful catastrophe—and that the nature, perfections, and love of God, assent to what all good men desire to avert, and what none but devils could pray to have accomplished? The reflecting mind revolts at the picture thus held up to view; and reason, as well as revelation, condemns the gross absurdity of A.'s proposition!

Anger, when ascribed to God, in its most unlimited sense, is put for his just displeasure with sin.—It no more proves that his love is limited, than it does that he is a changeable, fretful, petulant being; and he whose creed leads him to suppose the almighty Disposer of all events, to be subject to wrath or anger, according to the modern acceptation of the terms, is to be more pitied than despised. Hence, then, for all that yet appears to the contrary, the requirements of God's holy law, "prove to demonstration," that although God dis-

approbates sin, yet that he loves all men. Like a kind father, while he chastises a froward son, he loves him. Yea, "whom he loveth he chasteneth," &c.

But, farther—without appealing to the Law of God, for a confirmation of the argument of T. G. there is enough to sustain his position, in the design of sending the Redeemer into the world. "God so *loved the world*" that he sent his only begotten son into the world, to be the propitiation for our sins. "Herein is love, not that we loved God, but that he *loved us.*" &c. Hence, "we love him because he first loved us."—Now observe; the world, not the elect, not the pious, not the godly—the world, we repeat, were those whom God loved.—Sinners, like A. and ourselves, were the objects of his affection. We sinners, were beloved of God before the law was ever promulgated. This love was the moving cause of all that has ever been done for the sinful race of men. Love, induced God to promise that the seed of the woman should bruise the head of the serpent;—Love, dictated the promise that in Christ all nations, kindreds, and families of the earth shall be blessed;—Love dwelt in the mind of God when he covenanted to give the heathen and the uttermost parts of the earth to Christ for his possession;—Love caused the Son of God to suffer for the sake of sinners;—Love constrained the angelick host to shout "Glory to God in the highest, on earth peace, good will towards men;" yea, Love directed the pen of the apostle, when he declared that "God will have all men to be saved!" The Law, which was 430 years after the promises made to the patriarchs, was never designed to destroy all this work of grace—it never can disannul these glorious promises.

But farther:—That the law of God itself proves to demonstration that God loves all, will be evident when we notice a few particulars. 1. The law of God "is perfect, converting the soul." A perfect law must be so enacted, that its object shall be attained. The object in giving the law, was, to have all men love the Lord our God with all their heart, mind and strength. If, therefore, this law is perfect, and if it shall be administered, and enforced, in a righteous manner, it will effect the grand object in view, and all men will be finally constrained to love God. The object, then, in giving the Law was founded in benevolence, in love itself; and the fair conclusion is, that God would never have given man a perfect law for this benevolent purpose, if he had not loved him. 2. God only requires of us to imitate his divine perfections; hence it is that we are required, in his Law, to love him, and our fellow-beings. There is no other foundation, therefore, for those commandments on which hang the Law and the Prophets, than the eternal and impartial love of God. See Matt. v. 43—48. God requires that mankind should be holy as he is holy, and unless all are holy in the end, his requirements will never be complied with—his law will be proved imperfect—and his love will be impeached. Hated, we are told, induced the Almighty to make a

\* That endless damnation is an evil, will never be denied by any rational being. It is considered an evil to profane the name of God here; and it must be a still greater one to blaspheme his name to all eternity hereafter. Unless, therefore, sin shall be destroyed, it will follow that God is placed in that kind of dilemma which requires him to be reconciled to that which is opposed to his very nature.



hell for his children; and if such were the fact, we should think he would have amended the law, so as to have it require that some should *hate him* to all eternity!

Farther:—The passage quoted by A. to impeach the argument of T. G. when examined, will be found to contain nothing to his purpose. See Ps. vii. 11. "God is angry [*with the wicked*] every day." Now, A. knows that the words printed in italicks, and enclosed above in brackets, are supplied by the translators; and are no more a part of the sacred text, than of the Koran. The text, when the interpolation is expunged, reads thus—"God is angry every day!" If, therefore, A. insists that it impeaches the argument of T. G. at all, he will be candid enough to admit, that it proves *just as clearly*, that God is angry with every body, every day! Indeed, we think it will be as easy to prove that God hates all mankind, as that he hates any, (according to the import of A.'s objection;) and we are ready to show, that if any are hated of God, they are such as have a "comfortable hope" for themselves, and piously doom "the wicked" to hell.

It remains to consider the other particulars of A.'s communication, which we intended to lay before our readers in this number; but want of room prevents.

[REMAINDER NEXT WEEK.]

"Mr. Fanshaw, printer for the New York Tract Society, has one or two printing-presses, which are put in operation by *horse-power*, applied by *asses*. The editors of the "Gospel Advocate," speaking of the circumstance, remark, that they have often wondered at the *stupidity* and *worthlessness* of some of the tracts issued from these presses; but could never assign any good reason for this characteristic, till they discovered that the tracts were the work of *jackasses*! We do not quote the language precisely, as we have not their paper at hand; but we give it substantially.—Are the editors of this paper truly *gospel advocates*? If so, they are no great acquisition to the cause of Christianity."

The above article is copied from the "*Canal of Intelligence*," a paper, published by Levi Huntington Young, at Norwich, Conn. It constitutes the leading editorial article in the "*Canal*," of April 18, which was politely forwarded to us by a friend in Rhode Island. Coming from the "land of steady habits" it deserves a passing remark, which we give in manner following.

The article itself, short as it is, contains two miserable *puns*, and as many misrepresentations.—The puns are as follows. "Mr. Fanshaw, printer for the New York Tract Society, has 1 or 2 printing-presses, which are put in operation by *horse-power*, applied by *asses*!" This is *pun the first*! The second followeth. "Are the editors of this paper truly *gospel advocates*? If so, they are no great acquisition to the cause of christianity." This is *pun the second*! Reader, the sagacious editor of the "*Canal of Intelligence*," informs us, that if we are *TRULY gospel advocates*, then we are "no great acquisition to the cause of christianity." Surely the good people of Norwich must be signally favoured, to have such a *Canal of Intelligence* a-

mongst them! Why, it is surprising that the editor of this *useful* paper is not employed by Mr. Fanshaw at the press! So much for the puns—now for the misrepresentations.

The aforesaid editor accuses us of having said, that "we have often wondered at the stupidity and *worthlessness* of some of the tracts issued from those presses; but could never assign any good reason for this characteristic, till we discovered that the tracts were the work of *jackasses*." Now, the truth is, we never have said that these tracts were the work of jackasses; nor have we intimated any such thing. In remarking upon the circumstance, we said, that, "we had often wondered at the stupidity of the tracts with which our land is inundated, but never till now have been apprised of the fact, that the most stupid of all animals are instrumental in producing them." These are our words, and if the sagacious editor of the "*Canal*" can distinguish between being the author of a tract, and being instrumental in "producing" one, he will discover his mistake.

He next declares that he gives our remarks substantially as they were made by us. This is a mistake; he has not presented our ideas as they were expressed by us, as will appear by a comparison. Mr. Levi Huntington Young, in all probability never saw our paper containing the article to which he alludes; and betrays a degree of ignorance on the subject, which, in a publick journalist, is unpardonable. Most likely, he thought to gain the favour of some tract maker by giving a random shot at us, and so let fly! The circumstance illustrates the truth of the remark made by the N. Y. Reflector, which first occasioned our own on this subject—"that it is by no means uncommon for animals of this kind to be connected with the press."

FOR THE GOSPEL ADVOCATE.

## ARGUMENT

IN FAVOUR OF A FUTURE JUDGEMENT, *continued*.

Messrs Editors: In your reply to my last, you cheerfully admit that mankind must receive "the knowledge of the truth" before they can be happy. You also state, that thousands may die in ignorance of God's love; and farther; that if they do not receive the knowledge of the truth in this life, they must receive it after the resurrection. Thus far, then we are agreed.

But you say you are unable to discover how it becomes necessary to have a day of judgement after the resurrection, to give them this knowledge; although you must admit they must receive it after the resurrection, if they do not obtain it before. The reason you seem to give, why there is no necessity for a day of judgement to give them this knowledge, is, there are some that do obtain this knowledge in this life, without a day of judgement. You hence draw the conclusion, that, as some come to a knowledge of the truth in this life, without a day of judgement, others may obtain the same knowledge in the same way, in another

mode of being. I can see no propriety in such a conclusion, unless you believe, and make it appear, that a future state of existence is to be like this, which I am confident you will not pretend. For, if there is no other way to bring those that die ignorant of the truth to the knowledge of it in a future state, than that pointed out and adopted in this life, it is at least probable that many will remain ignorant of it eternally; and popery, mahometanism may be thus perpetuated, which I presume you will not admit. And if you argue that there will be means used to bring them to the knowledge of the truth in a short period of time, or at any particular time, you then admit what I contend for, viz. that there will be a day or time of judgement, to give them such knowledge.

G. W. B.

## REPLY.

The reader will bear in mind, that the question in debate is, whether there is to be a day of judgement (according to the common acceptance of those terms) after the resurrection of mankind.—G. W. B. has undertaken to sustain the affirmative, and we the negative of the question. We are by no means bound to make out the negative; but have only to examine his arguments in the affirmative.—G. W. B. has assumed that there is to be a day of general judgement, after the resurrection mentioned by Paul I. Cor. xv. and has attempted to sustain himself by arguments drawn from reason, &c. How has he succeeded? He has told us that mankind cannot be happy without a knowledge of the truth; and, that if they do not obtain such knowledge here, they must hereafter, or not be happy. Now, nothing can be more evident than all this; but we are yet unable to discover why there is to be a general judgement, of necessity, to communicate the necessary knowledge. One after another are here brought to the knowledge and acknowledgment of the truth, and yet we have no particular day of judgement. Truth we admit, is ordinarily communicated to the mind by the use of means, here; but in ancient times it was often sent home to the soul instantaneously and miraculously. For example, the case of Saul. On his way to Damascus, he heard a voice which convinced him that he was wrong, and had done wrongfully in persecuting the christians. In a moment he became another creature—a follower of that Jesus whom he had persecuted. Why, then, is it “probable” that some will remain ignorant of the truth eternally, even admitting no other means will be used hereafter than have been used heretofore. The same power that could humble a Saul of Tarsus in a moment, can, “in the twinkling of an eye,” convince, convict, and regenerate any other sinner, either here or hereafter. Nor does it by any means follow that all mankind shall be thus wrought upon at one time. The work may be successive, and progressive; or it may be at one time, and effectual in all alike, and yet we find no necessity for a judgement day. Suppose we should admit that all this shall

be done in “a short period of time,”—does it necessarily follow that this short period is the judgement day contended for by G. W. B.? By no means. For, admitting all that to be true, it would remain for our correspondent to show that the “short period” would possess all the essentials of his judgement day. After all; therefore, we are unable to discover that our former concessions either impair our own arguments or strengthen those of G. W. B. We wait therefore for our correspondent’s “strong reasons,” or a “thus saith the Lord,” to convince us.

L. S. E.

In the following letter from brother R. Streeter, of Portland, Me. the reader will find many judicious remarks on the subject of “revivals,” and a candid refutation of slanderous reports put in circulation by sectarian zealots, prejudicial to the cause of truth, and designed to bring into disrepute a doctrine more frequently misrepresented than argumentatively opposed. The circumstance brings to mind instances which have fallen under our own observation; in which it has been said, of nominal universalists, that they had “got religion” when they embraced the doctrine of endless misery, and discarded universalism. Now, we do not believe that a well informed, and sincere universalist, ever did, or ever *can* embrace the wicked doctrine of endless misery; nor do we believe that all fahsofo who pretend to have once believed in the salvation of all men, and afterwards to have been “converted” to some other faith, always “get religion” of the right kind. We remember once having been told by a flaming professor of endless torments, that he once believed in the doctrine of universalism; but on being interrogated, he was unable to tell what universalists do believe! Another thing; the various denominations all unite in palming off upon us all the unbelievers in christendom; who are no more entitled to the appellation of universalists, than they are to that of limitarians. Since our opponents find so many *real* defects (as they suppose) in our faith and practice, we should be glad to be hereafter exonerated from such undeserved imputations; and in return for all the favours we ask of our accusers, we promise to do all in our power to convert them to a love of the religion of Jesus and the truth of God.

Ed. Gos. Adv.

From the Christian Intelligencer.

**FALSE REPORTS CONTRADICTED.**

*Mr. Editor*—If you should deem it proper to publish the following extract of a letter from BR. STREETER, of Portland, I hope you will give it as early an insertion as possible. The publication of it would have a tendency to stop the circulation of several false rumors. The extract is from a private communication; but the views of the writer are exhibited in that respectful and kind disposition, to which no christian heart could object.

LOVER OF TRUTH.

S——, April 6.



## THE EXTRACT.

Portland, April 2, 1827.

DEAR BROTHER,—Yours of the 27th ultimo, was received this morning, and I hasten to give you the earliest reply in my power. I am certain that your ‘astonishment’ could not be greater on hearing what you relate, than my *regret* is, that such groundless stories should be circulated by people professing christian godliness. Such reports will operate to the discredit of religion in general. It will be discovered by non-professors, that these stories are fabricated to answer *sectarian* purposes.— But, brother, I would by no means recommend a violent and hasty *retort* upon the retailers of such worthless merchandize. Treat them with moderation and calmness. Many of them are sincere and honest in the thing, and really suppose they are “doing God-service.” Meet them, therefore, with an ingenuous, christian spirit, and gently demand the *evidences* for such incredible reports. As they will find themselves unable to produce any, seize the moment in which they pause to study out a reply, and kindly show them the impropriety of giving countenance to such idle tales. By this means, you may hope to become instrumental in bringing them to a sense of their duty, and prevent their persevering in a course, which in their rational moments, they would heartily despise. Great allowance must be made for the fervor and fury of their religious zeal; and we must remember that we are all *liable* to err in devising means for the promotion of our favourite systems. I hope this consideration will have a tendency to make us charitable, humble and patient. We must employ no weapons in this warfare, but those of reason and persuasion.

But, to come more directly to the main points of your letter.

1. You say, *it is currently reported that I have publicly declared my conviction, that the revival which is going on in Portland, is the supernatural work of the Holy Ghost; and that I dare not oppose it, lest I should be found fighting against God.* In reply, I do assure you, the report is incorrect. I do *not* believe there is any supernatural or miraculous work, in this place. My language has uniformly been, that I did not admit that any *miracles*, on mind or matter, had taken place, through human agency, since the days of the apostles.— And, indeed, I can, to my own satisfaction, account for all the excitement which exists, on the common principles of *causes* and *effects*.— The means employed are naturally calculated to produce the consequences which follow.

But, that I do not oppose, (i. e.) interrupt and hinder my religious neighbours, in the prosecution of “their own work, in their own way,” is readily admitted. They have an unquestionable right to meet for religious exercises, as often as they please; and if people

wish to attend, who make no profession of religion, I have no right to complain. They will probably do some good. It is said that several persons, of very *suspicious character*, as well as others, have been reformed; and instead of wandering the streets for corrupting purposes, spend their evenings at the lecture or prayer meetings. And a number of young people, whose attention has never been called to religion, are *serious*, and appear disposed to reform and follow Christ. Now, so far as these excitements do good, I rejoice; but when carried to excess, so as to produce derangement or insanity, as has been the case, I believe, with several, in this town, I lament. The meetings for singing, praying, exhorting, kneeling, sighing, groaning and screaming are kept up every night; and for my part, I wonder they do not produce a much greater “stir” among the people, than what is visible. All means are employed, and all the *passions* artfully addressed and perseveringly tried.

2. *It is reported that the most substantial members of my Society, have experienced religion and left my meeting.* As to this *experiencing religion*, as the phrase is, I hope all the “substantial members” of my meeting continue daily to experience the influence “of pure and undefiled religion, before God and the Father.” At any rate, I am free to confess, that I regard none as being “substantial who do not do it. But there are doubtless some, in all societies, who are not experimental christians, and I should as heartily rejoice as any man, to have a true christian experience take place in the hearts of all such. But I know nothing of the “overturn and flocking off” from my meeting, of which you speak. It is very possible that a few young people, of volatile spirits, who have occasionally attended at the house where I preach, have joined the “reformation meetings;” and if they derive any good from it and actually reform, I do most sincerely hope they will remain steadfast, where they are. If they reform and live righteously, they will only comply with what I have uniformly enjoined upon them. Indeed, I challenge any person to come forward, and say he ever heard me encourage any body, old or young, to continue in sin. If any wicked people expect to be tolerated in such a course, by sitting under my ministry, they will certainly be mistaken; and whether they flock in one direction or another, is to me a matter of concern, only, as I regard their moral welfare. I take a scriptural, strait-forward course, exposing the enormity and consequence of all manner of crimes, regardless of the applause or frowns of such as would wish me to pursue a different one. For, at all events, I am determined to do my duty, and preserve a clear conscience in the sight of God and men.

3. You tell me, *it is believed by many, that I have changed my sentiments, but am ashamed to confess it in Portland; and have therefore,*

asked a dismission, to go to some other place and preach a different doctrine. Now, brother, you excite my surprise! If I understand you the people who would claim me as a believer in their doctrine, are making out, that I am changed to a hypocrite; and am ashamed to own my real sentiments. Well, if they should produce such a change in me, it would be a great work indeed; greater I apprehend, than ever you will witness. It would be a change of heart; for, I have no incentive or disposition, to act hypocritically. And let it be, once for all, distinctly understood, that should I be convinced of the truth of endless misery, I should esteem it a privilege,—not a disgrace, to acknowledge it. There is no crime in declaring the convictions of one's mind, even, should it prove on further examination, to be wrong. It affords me great pleasure to regard most people, of all denominations as sincere in their professions, though many of them must, of course be in errors. And may God grant, that the time may never come when I shall feel differ only, or be unwilling, honestly to declare my sentiments. As respects the people who are carrying on their work of religion and zeal, in this town, I need only say, that I desire to have no misunderstanding or contention with them;—I must wish them prosperity in all that is good, and hope, that, wherein they are wrong, they may all be enlightened by the great flame of truth and love.

R. STREETER.

#### TRUTH CONFIRMED.

Messrs Editors: I think the following certificates, in addition to that published in your last number, will be acceptable to your readers. They have reference to a part of Mr. King's slanderous declarations against Mr. Lewis Barnes; and pointedly condemn his graceless reviling of the dead

H. ROBERTS.

I do hereby certify, that I was personally acquainted with the late Mr. Lewis Barnes of this town, for six months before his death; that his character was truly moral; that he spent much of his leisure time in reading; and that it was his common practice to read a chapter or more in the bible before retiring to repose. He boarded and lodged in my house for about six months previous to his death.

MOSES WARRINER.

Henrietta, April 22, 1827.

I boarded and lodged in the same house with Mr. Lewis Barnes, for about two months previous to his death; and during that time I can certify the same facts stated by Mr. Warriner in the above.

N. THOMPSON DEAN.

FOR THE GOSPEL ADVOCATE.

MESSRS. EDITORS: I will thank you to mention in your paper that I am necessarily absent

for some weeks which precludes the possibility of a further consideration of the subjects controverted in your paper; but will afterwards, with the leave of Providence, resume them.

Your correspondent "A."

April 27th, 1827.

#### NEW PUBLICATION.

We have received the first number of the "Evangelical Repository," published at Troy, N. Y. and edited by Br. Lemuel Willis. Its matter and appearance is such as to entitle it to patronage and ensure its success. It is the same size of this paper, published semi-monthly, at \$1.25 per annum. We shall be more particular in noticing it hereafter. May the Lord prosper the good work.

RELIGION AND POLITICS. Thomas Morgan, Esq. of Washington, Pennsylvania, has issued a prospectus for publishing a paper at that place to be called "*The Herald of the Cross and Democratic Eagle*."

ACTIVE BENEVOLENCE!—A horse, harnessed to a chaise, was observed during the greater part of yesterday, tied at the lower end of Merchant's Hall. Some passer-by, more considerate than the owner of the beast, towards night placed on a conspicuous part of the harness the following label—"Wanted! Half a Peck of Oats. Inquire within."—Bos. Cour.



#### DIED.

In Avon, N. Y. on the 18th inst. Mrs. ELIZA, consort of MANSON PAYNE, aged 20 years. She was beloved and esteemed in life, and deeply lamented in death. She was endeared to her relatives and friends, by the tenderest ties, which, as all others this side of immortality must be, were sundered by the insatiable king of terrors. Perhaps no one acquainted with the circumstances of Mrs. Payne's sickness and suffering, can recollect a more perfect example of christian patience and submission, than she exhibited. Besides being separated from a kind and tender husband, affectionate parents and other interesting relatives, she left behind her an infant daughter, who, though it had been distinguished previously by a name, she requested, some time before her death, should be called Eliza! May the Almighty keep and bless the interesting charge, and cause it to possess all the ennobling virtues of its departed mother! And may the same Almighty hand sustain all those who in this bereavement have lost what earth cannot restore.—Com.

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H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 19.]

BUFFALO, SATURDAY, MAY 12, 1827.

[Vol. V.]

### SECTARIAN CORPORATIONS.

The following article deserves the serious attention of our legislatures in every state of the union. The practice of granting acts of incorporation to societies and institutions under the controul and management of the clergy, has proceeded with rapid strides, a few years past, and unless arrested by the voice of the people or the good sense of our legislators, ere long, as formerly in England, and now in Spain, a great part of the wealth of the country will be in the hands of ecclesiasticks, and their power and influence will be in proportion to their property.—*Ed. Refor.*

FROM THE MAINE CHRISTIAN INTELLIGENCER.

In addition to the reasons given last week why we believe that those societies which are formed and continually forming in our country, soliciting money from all classes of community and applying it to sectarian purposes, are calculated to prove injurious to the publick, we would take the liberty here to add another which deserves, what we believe it has not yet engaged, the serious attention of the guardians of the publick weal. We object to giving any class of men the privilege of accumulating—no matter by what means, whether by begging or taxation—unlimited sums of money and other standard property, and permitting them to hold such property forever, independently of the demands of government, and without contributing any thing towards the publick burdens.—This objection we confess was suggested to us on reading the late message of the governor of Massachusetts to the House of Representatives of that state. He has advanced an idea, which seems to have been heretofore overlooked by politicians; but one which is obviously weighty and important. He objects to those incorporations “where a mere trust is to be executed, coupled with no personal interest,” unless they are of a character to “alleviate the wretchedness of human infirmity,” &c. and even then he suggests “there should be some limited time, when the legislature might exercise the power of revision or revocation.” “There are,” he says, “two descriptions of corporations known to our laws.—The one, in which a pecuniary concern is created, and exists in the members—the property of which is made to contribute to the publick burdens and is liable to be disposed of,” &c. Such corporations cannot be objected to. But the other description is dangerous. It includes all

the sectarian institutions of which we speak.—“In them,” says he, “the property is locked up from individual controul, is subtraced from the mass of transmissible wealth, and is held in perpetuity to be applied only to the purposes and objects” of sectarian ambition and party proselytism. Such institutions have “a tendency to absorb individual property in the capital of corporations, and thereby to destroy its future divisibility and voluntary distribution to an extent which, says he, I believe, is hardly apprehended by the community. It may well deserve regard to what consequences an unrestricted indulgence in this policy may lead.

The worthy and able governor of that commonwealth has here laid the axe, where it ought to have been years ago, at the very root of all those orthodox institutions which have fattened upon the indulgence of the people. He has shown, in a manner which cannot be resisted, that they are robbing both the government and country of the very means of existence, and building up a privileged aristocracy absolutely dangerous to equal rights. Heretofore it has been uniformly customary for our legislatures to throw their protecting arms around those sectarian money makers; giving them the desired act of incorporation, and authorizing them to hold property forever, secure from taxation. “And it has been done,” says he, “to an extent hardly apprehended by the community.” Our legislatures, wishing to patronize whatever is calculated to improve the moral condition of the country, have suffered themselves to be blinded by the appeals of men *professing* to be engaged in the cause of benevolence. They seem not to have looked to the *consequences* which an unrestricted indulgence in this policy may lead.” They were not aware that they were authorizing a set of aristocratick men to drain the country of almost all the money there is in it, and thus enabling them, in the midst of their sacred influence, to look down upon the poverty of the government and people, bidding defiance to all their attacks.

Our readers will now perceive with us the injurious tendency of these corporations.—They obtain immense sums of money that never can return again to the body of the people from whom it was extorted. Their institutions are made rich and can never become poorer. The influence of wealth which they possess can never be lessened. The publick treasury

may become impoverished, the arm of government may be paralyzed, the country may become poor, still they must be rich. The strong hand of government can never enter their consecrated chests. On them no taxes can be assessed, and though the formers should fail, their power cannot be impaired. The time may come when these orthodox institutions will have absorbed a majority of the actual property of the Union, and when, therefore, the supreme power will be in their own hands. "These apprehensions," says Gov. Lincoln, "*are not idle or visionary*." They may yet be *fatally realized*. Grants, bequests, and contributions will occasionally fall in, and ultimately the mass will be accumulated. There is here no countervailing principle to apply. Death executes no statutes of distribution. What is once received is held forever! And although each one of the corporations may be restricted in the extent of its acquisitions, yet the *continued increase* of their number (the number of such institutions) operates to an *unlimited and infinite accumulation*." And, unless government declines granting such incorporations, by which they are allowed to hold the money they extort from the people, he says the time must arrive when *violence and revolution* will be the only means of bringing the state of things back to its original equality. This worthy government deserves well of his country. He has had the courage to broach a solemn truth in political science, which we devoutly hope may be improved in all our states. Hereafter we hope our legislatures will be more cautious how they authorize a set of ambitious men to drain the community of its circulating medium which can never return again, or contribute its proportions to the public burdens.

It has been well said that the people hardly apprehend to what an extent these societies have already robbed the nation. What is given to them might as well be annihilated; for it is taken effectually and forever from the public. And we suspect that they have been in no small degree the cause of the complaint of the present scarcity in the circulating medium throughout the country. Hear what Gov. Lincoln says, "*within five years only, more than thirty millions of dollars have been authorized to be held*" in Massachusetts alone by corporations of this description. Suppose, what is perhaps not unlikely, that the other states have extended an equal proportion of this kind of misplaced indulgence; the result would be, that in the United States within the short term of five years only, authority has been given to certain institutions to take forever from the public, property which can never return again or be taxed, to the enormous amount of *six hundred millions of dollars*! Let this policy continue, and how long will it be before all the wealth of this nation must be under the command of a certain number of corporations.

The orthodox are continually petitioning for

acts of incorporation. They are permitted to hold money in trust—property which must descend forever to their disciples only. They obtain money by begging and extortion which they are authorized to hold. Government cannot tax it. The public can never reap any advantage from it—unless it be an advantage to have the country over-run and enslaved by their priests. In this way a religious aristocracy is growing up among us, which threatens destruction to the very vitals of national and individual prosperity.

This is another reason why we are opposed to the patronage of those numerous sectarian corporations, which, like the horse leech's daughters, are continually crying, give, give, and never say enough. Those who encourage them, however innocent may be their motives, are but contributing to create a power that is already dangerous, and may yet prove fatally destructive to our national freedom and independence. And we hope that our fellow citizens will give this objection at least, a serious consideration; and not suffer their confidence in a few religious leaders, to make them forget or neglect a paramount duty which they owe to their country.

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### IMPARTIAL INVESTIGATOR.

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"EARNESTLY CONTENT FOR THE FAITH."

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#### REPLY TO THE OBJECTIONS OF "A."

(Concluded from page 141.)

We now come to notice the last of those passages brought by A. to disprove the arguments of T. G. Against the statement of T. G. that "*the whole family of man* is included in Christ's Church, A. urges the following texts: "Ye are not of my sheep, as I said unto you."—"They are not all Israel which are of Israel."—"Many are called, but few chosen."—"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? &c.—Then will I profess unto them I never knew you; depart from me ye that work iniquity."

On this subject we remark, 1. T. G. contended that all mankind are included in the *invisible* church of Christ. By this church he undoubtedly intended those who shall finally be subjected to Christ, and become the recipients of the joys of immortality in heaven. That some are, and some are not members of the *visible* church of Christ, is a fact which T. G. did not deny. It remains, then, to be seen, whether the passages quoted by A. disprove the sentiment advanced by T. G. Hence 2. it is worthy of notice, that neither of those texts relate at all to the concerns of a future state. Observe; our Saviour declared that certain persons were not of his sheep at that time; but he did not say they never should be: The apostle said, they *are not* all Israel which *are* of Israel; but he did not say they never should be Israel: Our Saviour declares, many are called but few chosen; but he did not say that he few were chosen to the eternal exclusion of the many: He also said to certain persons of old, that



at a certain time he would profess to them that he never knew them; but he did not say that such time, or period, was to be in eternity, or after the present life had terminated; nor did he intimate that the final salvation of such persons was not secured by the "will, purpose, and determination of God." All those passages referred to then existing circumstances, and related to this life only. If A. does not assent to this fact, we call on him to prove the contrary "if he can."

Again: It will not be denied, that the invisible church of Christ includes all those of whom he is the Head. He is the head of the church—and of that only. See Eph. v. 23. "Christ is the head of the church; and he is the Saviour of the body."—To know, then, how many are to constitute the church, we have only to inquire of whom is he the Head? An answer is furnished in the following passage from the writings of the same eminent apostle. "But I would have you know, that the head of EVERY MAN is Christ; and the head of the woman is man; and the head of Christ is God." See 1 Cor. xi. 3. See also Col. i. 18—20, and Eph. v. 25—27. Again: Our Lord gave his life for the members of his invisible church; and we are told by limitarians that he died for the church only. We admit the fact; and ask how many he died for? *Ans.* He died and "gave himself a ransom for ALL to be testified in due time." He is the propitiation, saith an apostle, for our sins, and not for ours only, but also for the sins of the whole world.

But the objection of A. is virtually against the doctrine of universalism, inasmuch as we hold only to the salvation of the church, and suppose that to include all men. Does our correspondent think the passages quoted by him will overturn the doctrine of universalism? He must be quite ignorant of the sentiment he opposes if he flatter himself with such an idea. The texts quoted, neither prove the doctrine of endless misery, nor disprove that of the universalists; hence, A. must search again for something with which to overturn our sentiments. And while he is doing it, we would thank him to give the public something beside assertions, or passages which by the wisest commentators are acknowledged to be quite irrelevant.

To conclude: If we may hazard an opinion, the reader will have found, on examining the subjects proposed by our correspondent, that the objections urged by him against the arguments of T. G. are far from being conclusive. So far as we are able to determine, the truth of T. G.'s propositions stands firm on the foundation of the scriptures and reason. The conclusion, therefore, which A. has deduced, unfavourable to the moral affect of universalism, "vanishes into thin air." Truth will always have a salutary effect upon the morals of him who believes it; and error will ever have a contrary effect. We are therefore willing to ascertain the relative value of the doctrines of endless misery and universalism, either by an appeal to the scriptures, or by reference to their different effects upon society or individuals. That the notion of endless misery ab-

stractly considered never has, and never can do any good, is evident from the nature of the case and incontestible facts. On the other hand, that universalism never has, and never can do any harm to the morals of community, is as evident as it is that we cannot gather grapes of thorns nor figs of thistles. We challenge A. to produce an instance wherein it has appeared that the doctrine of universalism has ever led to an immoral act; and we promise to show when called upon by any respectable antagonist, that the fundamental principles of the limitarian faith—those on which it stands, and without which it cannot be sustained, have been the cause, either directly or indirectly, of every crime from the commencement of the world to the present day.

With the foregoing facts and statements we submit the matter to our readers, and shall not add any thing farther on the subject, until A. finds it convenient to refute what we have advanced, or make an attempt at a refutation. By confining himself to facts and logical arguments, he will be entitled to our most respectful attention, and to our thanks for his friendly attempts to enlighten our mind and benefit the publick.

L. S. E.

Our readers will bear in mind that "A." is absent on a journey, and therefore will not reply (if disposed) until his return.—Ed.

### FANATICISM EXPOSED.

Many of our readers have heard of the "Finney revivals" in Utica and in other towns of Oneida co. In Trenton, the inhabitants are favoured with the ministerial labours of Mr. I. B. Pierce, an Unitarian clergyman, of liberal mind, correct deportment, and extensive literary attainments. He has laboured with his people to good acceptance, for ten or twelve years, during which time, if memory serves us, a church has been established, respectable in number and character. This society of believers in one God has long been an eye-sore to the trinitarians in that part of the country (especially the Presbyterians) and during the rage of the "Finney-revival," Trenton was selected as the subject of their operations. In carrying on the farce, the brood of "poor and pious" students, let loose from Auburn "Theological Seminary, who at that time were brought into the field and marshalled by Finney, (who styled himself the Brigadier General of Jesus Christ) frequently designated persons by name, and prayed for them in a most outrageous manner. Amongst others Col. A. G. Mappa, a respectable member of the Unitarian society, was prayed for in that singular manner; and the society to which he belonged was denounced as the "synagogue of Satan—a nest of vipers—a nest of serpents," &c. &c. Such conduct, as well it might, excited a degree of opposition to their unhallowed encroachments, and led ultimately to the publication of a pamphlet entitled "The Bunker-Hill Contest," in which the foregoing, with many other facts were disclosed relating to those matters. This pamphlet, it seems, has brought out a reply on the part of Finney and his coadjutors in which they deny the statements in the

pamphlet and attempt a justification of their proceedings. This reply of the presbyterians, is met with a letter to the "presbytery of Oneida county, and their committee" by the author of the "Bunker-Hill Contest," Mr. Ephraim Perkins, in which he vindicates what he had before published, and disproves their declarations in a summary manner.—He styles himself "A Plain Farmer of Trenton," and sustains what he had before stated, not by assertions, but by the affidavits of unimpeachable witnesses. We cannot better subserve the cause of truth than by giving them to our readers. They follow:

*Oneida County, ss.*—JOHN STORRS being duly sworn, depose and saith, that having uniformly attended the Presbyterian Meeting (with but few exceptions) in the village of Trenton, of which the Rev. Oliver Wetmore is Minister, during the Spring of 1826; and having read the account of some of the proceedings of said meetings, as given by Mr. Ephraim Perkins, in a pamphlet recently published by him, entitled "A Bunker-Hill Contest." He is constrained to say, from what he has seen and heard himself, and from information received from people reputable for truth and veracity the said statements are generally, substantially correct. That there are several inaccuracies in said statement, he has heard said Perkins admit; and also, that he regretted that he had not limited his remarks in said pamphlet generally, to the Clergy, and those strangers who apparently acted in clerical style, with Mr. Wetmore in the revival.

The Unitarian Society were frequently denounced as being the "seat of the Devil, the Synagogue of Satan, a nest of vipers, a nest of serpents; and on one occasion adders and rattle snakes." Eight or ten different persons attended the revival, some of them a longer and some a shorter length of time. From whence they came, or by whose request they came here, he does not know. It was generally reported however, that some or all of them were from the Theological Seminaries.

1st Question by Mr. E. Perkins to this deponent. Did you understand and suppose that those who attended from abroad had had intercourse with Mr. Finney.

Deponent.—I did so understand.

2nd.—Have you ever heard any one say that the Rev. Mr. Pierce the Unitarian Minister in Trenton, had, during the revival noticed in his public performances, any of the conduct of the Presbyterians towards them?

Deponent.—I have no recollection of having heard any thing of the kind.

JOHN STORRS.

Subscribed and Sworn Feb. 12th, 1827, before me, ZALMON ROOT, J. P.

*Oneida County, ss.*—Personally came before me, Warren Dodge, Esq. and Anne Brooks, who, being duly sworn, depose and say, that they were present at a meeting at the

Rev. Mr. Wetmore's and heard the prayer of the Rev. Mr. Smith, and think that Mr. Perkins has not, in his Bunker Hill Contest, exaggerated the prayer respecting Col. A. G. Mappa, but has come short in their opinion. That the prayer was made after an exhortation given by the Rev. Mr. Smith, setting forth that it was practised in Utica, and other places, to name people and pray for them, which he should do this evening; and said you are pretty good folks in Trenton, not very wicked in this village—you are not more wicked than they are in Utica and other places, and they are worse than the devil, because the devil has had no offers of money: and the observations and expressions connected with the prayer, made such impressions as we never felt before. And he also, in his prayer, prayed that God Almighty would send flashes of hell fire and strike them in the face, and knock them down in the streets.

WARREN DODGE.

ANNE BROOKS.

Subscribed and sworn before me, the 3d day of Feb. 1827. ITHAI THOMSON, J. P.

*Oneida County, ss.*—Came before me, Nancy Post, who, being duly sworn, saith that she belongs to the Unitarian Church in Trenton, and that she was visited by the Rev. Messrs. Smith, Clarry, and Goodell; and in the course of half an hour's conversation, they told me repeatedly that I denied the Bible, and that I denied Jesus Christ; that I trembled and quaked every time I looked into the Bible; and said "you do not love God—unless you repent you will go to hell." Mr. Smith observed, that he knew the heart of a person in the house better than he did himself. The person told him he had no right to make such observations; to which he replied, he had a commission from God.

NANCY POST.

Subscribed and sworn before me, the 8th day of Feb. 1827. ITHAI THOMSON, J. P.

*Oneida County, ss.*—Came before me, Geo. Kelsey and Edmund Wolcott, who, being duly sworn, depose and say that they were present at a meeting on Holland Patent, called an Anxious Meeting, and heard the Rev. Mr. Norton ask Joseph Pride what his name was, and he made no answer; he then asked the audience what this young man's name was, and being told, he asked him a number of other questions, and he answered but one; he then said to the audience that this Joseph Pride has a dumb devil, and when you hear of the death of Joseph Pride, you will hear of an awful death, and when we are called to judgment we shall hear the awful sentence, depart Joseph Pride down to Hell. And furthermore the deponents say not.

EDMUND W. WOLCOTT.

GEORGE KELSEY

Subscribed and sworn before me, the 8th of Feb. 1827. ITHAI THOMSON, J. P.



*Oneida County, ss.*—Personally came before me, Elizabeth Parker, and, upon oath saith, that in the month of May, 1826, while attending her daughter, Mrs. Johnson (now deceased) in her last sickness, in a very low stage of consumption : a Mr. Goodell, said to be under the support of the Eastern Education Society, and was then said to be itinerating ; and assisting the Rev. Mr. Wetmore in the height of the "Revival," followed Mrs. Johnson's father-in-law into the house, and pressed himself into the room where she lay, and awoke Mrs. Johnson, by some alarming representations of the condition of one just leaving the world. Mrs. Johnson having previously heard of Mr. Smith's prayer for Col. Mappa, and many other attacks on other individuals, had requested that none of the young Ministers or itinerants should be permitted to approach her.—I asked Mr. Goodell repeatedly, to leave the room—he said to me, I shall not be hurried out of the room by you, I shall take my own time for it—I am concerned about her soul ; and soon stepped out of the room and said, come out old woman I am concerned about your soul too. Mr. and Mrs. Thomson were both Unitarians.

ELIZABETH PARKER.

Sworn and subscribed the 8th day of Feb. 1827, before me. ITHAI THOMSON, J. P.

*Oneida County, ss.*—Personally came before me, Levi Thomson, who being duly sworn, deposeth and saith, that the language of a young man in company with Mr. Tanner, in the latter part of June, 1826, whose name was called Clarry, and who exhorted and prayed in Presbyterian meetings, and was said to be from the Theological Seminary at Auburn, was as near as I can recollect, as follows : 'The first salute was, have you any christians here ? After being answered that we did not judge for ourselves on that point : he began to ask questions and make affirmations, which led to a quotation from the Bible, upon which he replied that he would not argue upon the scripture for his soul's sake, and said, you had better lay down your bible and repent of your sins, you may read your bible all your lifetime and go to hell at last, you think of going to Heaven by reading your Bible before you repent, and by so doing you are heaping sin upon sin, and you will all at last go down to hell together.

LEVI THOMSON.

Subscribed and sworn before me, Feb. 8th 1827. JOHN STORRS, J. P.

#### POPULAR OPINION.

The following articles, which are copied from two periodicals, either of which bear a comparison with any others in America, do but speak the sentiments of a vast majority of our fellow citizens.—The *Christian Register*, is a highly respectable journal, devoted to the cause of Unitarian Christianity, published at Boston, Mass.; and the *Boston Spec-*

tator and Ladies' Album, published in the same place, deservedly ranks among the best publications of the kind in the country. In the way matters and things are going on, "revival-makers" will soon be out of employment! "Which may heaven grant," &c.—Ed.

From the *Christian Register*.

We have often had occasion to notice the ill effects of the Religious Phraseology of the day, on the minds of the young. We have, however, rarely had so striking a practical illustration of this, as is presented in the following original anecdote, which a much respected friend in a neighboring town has sent us, and which, he informs us, actually occurred in the place of his residence, a few days since.

At a female school a little girl said to the instructress, ma'am if I always speak the truth, and tell you when the other girls tell lies, a'nt I a better girl than Betsey? No replied Betsey pertly, not a bit better unless you have met with a change.

We are not told what reply the instructress made to the question, or what reproof, if any, she administered to "Betsey" for her strange doctrines. The principal value of the anecdote is to show how readily children catch the language and imbibe and practice upon the principles of those with whom they live and associate.

Far be it from us to treat lightly, or to cast an odium on that reformation of character, (often only imaginary or pretended, but sometimes real and enduring,) which is known, in the technical language of the sects, by the term "meeting with a change." What we have to object to and complain of, is, that the meeting with this change is made an essential in the christian character. It is regarded, not as one step or stage only of the christian course, —but as a final and essential attainment, which places us on secure ground. Hence its influence and tendency is, by the feelings of security it imparts, to lessen the motives and excitements to exertion and watchfulness,—and, worse than all, it leads its subjects to regard with contempt, and to speak disparagingly of the still and modest practical virtues of the christian character, and to indulge uncharitable and censorious feelings and speeches in reference to those who attach a leading importance to practical goodness.

Who can consider without dread the pernicious paretical effects of such principles inwrought in the minds of children from infancy?

It is no apology on the part of parents through whose instrumentality these principles are instilled, that it is not by their approval or consent that such effects are produced on the minds of their children. It is speaking in quite too feeble terms to say, that it is as much a duty to look to the moral tendency of the doctrines they inculcate, as it is to the nature and quality of the food they administer for their sustenance. By as much as the soul is worth

more than the body, or eternity more to be regarded than time, by so much, it seems to us, must every considerate parent regard the duty as *more* important, of guarding the minds of his children, against the reception of doctrines of a morally poisonous influence.

From the Boston Spectator and Ladies Album.

#### AMERICAN ADVOCATE.

The first number of the American Advocate, a newspaper just commenced at Williamstown, in this state, has this week come to hand. Amid the vast multitude of newspaper titles it seems strange that the proprietors, if they could not invent a new name for their journal, did not hit upon the union of two other appropriate words, which had not already been combined for the title of another paper. An 'American Advocate,' has for many years been issued weekly, at Hallowell, Me. and another publication in New-England with the same title will tend to produce confusion.—The Williamstown paper looks well enough, and probably deserves the customary compliments—conducted with talent, &c. &c. one part is to be devoted to religious intelligence, and to such articles on religious and moral subjects as will afford pleasure and profit to readers. This is likewise very well, and it gives us pleasure to find such subjects are interesting to the community. But when the prospectus goes on to state that the paper will contain accounts of religious revivals, it forfeits our approbation. It is not our intention at present to say more of what are generally denominated 'revivals,' than that we have witnessed several of them, and therefore *know* that their ultimate results are most vile and pernicious: but we do most heartily disapprove of having such a combination of nonsense and blasphemy as most of these accounts exhibit, trumpeted over the land. This assertion is calculated to stir the wrath and provoke the maledictions of bigots and fanatics, and we may by them be accused of hostility to religion; but we are convinced such persons have very little influence over that religion which teaches the fear of God, good will to all men, and love for our enemies, except, indeed, to cast on it ridicule and reproach and obscure its simplicity and loveliness, with fearful and disgusting deformities:—therefore one who attacks them, will scarcely find *himself fighting against God*. The truth is, the details of reformations are usually penned by the reverend personage who has been the cause of 'getting them up.' When his imagination is excited, his feelings heated, and the flush of victory on his brow, he sits down and produces a flaming account of the 'season of refreshing' in his region. Very often before his article has gone the rounds of the various prints which copy such nauseous trash, the 'season of refreshing'—or rather of unnatural and ridiculous excitement, has ceased, and his 'flock,' won-

dering they had been such simpletons as to allow their passions to be so wrought upon, have returned to their old ways, and become more hardened therein. Such boasting triumph as is frequently displayed in these accounts, come with an ill grace from men who teach us in the same breath, that Paul and Apollos may plant and water in vain. The humble—not unto us—not unto us the glory, is a scanty cloak for all this vanity. The circulation of such stuff through our country is one of the greatest absurdities of which an intelligent people can be guilty.

The following proclamation for a fast, issued by His Excellency Enoch Lincoln, governor of Maine, is entitled to a careful perusal. We understand the good orthodox ministers of that state were sorely displeased with it; and some of them refused to read it before their congregations, probably because it enjoins upon the people *practical*, instead of *theoretical* godliness. Every lover of sound sense will admire the proclamation for its brevity and the spirit exhibited in it; and, in proportion to the approbation bestowed upon it, will be the compassion entertained for those who dislike it.—Ed.

"By advice of the council and in compliance with a venerated usage, I appoint THURSDAY, the 5th day of April next for *Humiliation, Fasting, and Prayer*.

"I recommend to each citizen to observe the day as a christian; if he be under the influence of any vice, to banish it; if in an error, to correct it; if under obligations to others, honestly to discharge them; if aware of animosities, to extinguish them; and if able to do any benevolent act to any being, created by the Almighty Power to which he owes his existence and his faculties, to do it.

"And with a conscience thus prepared, may we visit the temple of God, to worship him with that humble and happy disposition which always belongs to piety and innocence; beseeching him that the religion he sent by our Saviour may not be perverted through the pride and prejudices of sectarianism, but may universally receive the homage of a correct faith and good works.

"Especially, I recommend that, being members of one great community, we unite as christian politicians, so that we may render perpetual the peace and prosperity of our country and of this state.

ENOCH LINCOLN."

From the Universalist Magazine.

"THE LORD REIGNETH LET THE EARTH REJOICE."

I was walking the street, contemplating on the dismal description, which are so often given by our learned clergy, of the general ruin of the creation, by what they call the fall of Adam, when I was unexpectedly met by a youth of my acquaintance, who presented me with a countenance, on which I could see no trace of the horrid catastrophe above mention-



ed. With an interesting look, which indicated desire, he pointed me to his habitation, which was within a few rods, and politely invited me to step in. I readily complied; for I had before desired to call at his house, but had not until now ascertained where it was. In a word, this youth is one whom I recently waited on at the sacred altar of matrimony, and who had requested me to call at his house.

On entering the door we were met by the angel whose hand he received at the altar, who now conducted us to a parlour, where every thing which met the eye rose up in evidence against the gloomy doctrine on which I had been contemplating. I looked, with careful inspection at the young man, and in his countenance I could plainly discover the heavenly image of content and satisfaction. I as carefully turned my eye on the blooming companion of his peaceful bosom, who expressed in every comely feature the innocence and complete satisfaction which she enjoyed in her heart.

Being comfortably seated, I inquired respecting the very neat and commodious house in which he found it convenient to live; and was happy to learn, that by his industrious habits he had been able to purchase the lot and to build his house. It was finished, not in a gaudy or unnecessarily expensive style, but in the very best and most convenient, and of course, in that style with which prudence and good economy are the best satisfied.

The furniture of the house was in all respects like the house itself. All indicated the good taste of the young bride, and some articles bore ample testimony of her industry.

After enjoying such a scene, on leaving this garden of innocence and happiness, I involuntarily and most fervently said, "peace be unto this house." I then cast my eyes abroad on creation and felt a perfect satisfaction that a Being of infinite wisdom, power and goodness still holds the sceptre of universal government. My heart leaped for joy, and I hastened home to taste the ever welcome sweets of domestick enjoyment; but not without feeling a sensible pity for those gloomy souls, who think the creation of God was ruined by what they call the fall of Adam. H. B.

From the Universalist Magazine.

### ORTHODOXY IN DANGER.

We received three or four weeks since, from a correspondent in Troy, N. Y. the letter, an extract from which we present below, and the noted letter of the Rev. Dr. Beecher, of this city, which also appears. The name of the preacher alluded to by our correspondent is given in Dr. B.'s letter. Mr. Beman is the Presbyterian minister at Troy, and Mr. Finney, we believe was of Albany.\*

\* Mr. Finney is not of Albany as supposed by the editors of the Magazine, but from Jefferson county, N. Y. He is the same fanatick that stiled himself the

"Mr. — is now on trial for several misdemeanors by his whole church. There are several indictments brought against him,—such as beating his wife, disturbing the peace of families, &c. The meeting is held publick, in his church, and continued last night until quarter past twelve o'clock, and commenced again this morning at seven o'clock. It is supposed that Mr. — will be turned adrift—indeed the whole population of this city, except those belonging to his church are up in arms. One or two of his deacons, and a number of other respectable people have left the church, and all is in an uproar. This Mr. —, I am told, makes nothing of visiting families when the husbands are out, and telling the women and children that they will all go to "hell," unless they enlist under his banners—he also boasts, that he obtains none but those whom he sifts to the bone, marrow and all.

I have just heard that a letter is in town, from your Mr. Beecher, (some extracts of which were laid before the church to day,) in which he lashes — and —. He says they have caused, and are now causing, more disturbance than the *King of Hell* himself. He says, unless they mend their ways and move their steps to another tune,—there will be put in force a most thundering excommunication from him and his, against the whole *posse comitatis*. It therefore appears that Mr. Beecher does not approve of these doings, and although at such a distance, threatens to make them feel the length of his arm.

What name do you think these pious Presbyterians give the Universalist Church in this city? Why, no other than that of the most amiable and christian-like appellation—"The Hell Insurance Office." Weep and blush for poor human nature! I dare say, many there are, who would like to carry their risks to this office, if they could pay the premium—an honest conscience."

"Extract of a letter from Doctor Beecher to the Rev. Mr. Nettleton."

"BOSTON, JAN. 30, 1827.

"We are on the confines of universal misrule and moral desolation, and no time is to be lost in forestalling and holding publick sentiment correctly, before the mass shall be put in motion by fierce winds; before which nothing can stand, and behind which, when they have swept over the land, nothing will remain. The fear of opposing a work of God, if it prevails, will ruin us: for if it were in its commencement a work of God, and is now the occasion of some conversions, it is rapidly changing its character and will become soon, one of the

"Brigadier General of Jesus Christ." Sometimes he denominates himself "God's Hammer," &c. &c. He is famous for his impudence, and notorious for his impiety.—Ed. Gos. Adv.

\*The same who once wrote a letter to get up a "revival," and blasphemously signed it JESUS CHRIST.

most powerful and successful assaults which Satan ever made in the church, in so prosperous a condition as she now is. I do not believe that God will permit such a scourge to pass over us; but he will not work miracles to stop it; and if ministers and christians will not be warned by the past, nor use their own eyes and ears and hands; if all whom he has set to watch, sleep on their towers, and cry peace with their presumptuous hope, then I say it will come and come with a vengeance. You will perceive that I have made the same distinctions that you have between the immediate and remote effects of a revival; and it is desperation not to make them, or to fear to lift the voice and make a stand against present temporary good, which brings in its train certainly universal and permanent evil. It may benefit my fallow ground to burn it over in a dry time; but shall my neighbours, and the country around allow me to do it, when it is sure to involve a whole region in conflagration? God has given us reason to use, and he will not take care of the church in a way that shall supercede the use of it: let no man then be afraid to discountenance what he disapproves in a revival of religion when the general results are seen to be bad. Little temporary defects may be borne with for the greater good, but temporary good may not be purchased at the expense of universal and abiding evil. There is another danger; it is an infatuated confidence in the good sense of mankind, and the success of revivals to produce a remedy. But who ought to have more good sense to judge and act in this case than ministers and churches; and if these stand and look on silently, whose good sense will make a stand? You might as well trust to good sense to stop a hurricane, or to arrest a conflagration fanned by fierce winds in a great city. Let the spiritual pride and false zeal of man once gain the ascendancy, and they might as well have left reason to quell the French revolution, or drive Bonaparte out of Russia. There must be immediately an extensive correspondence and concert formed; ministers must come together and consult, and churches must be instructed and prepared to resist the beginnings of evil,—the mask must be torn off from Satan, coming among the sons of God and transforming himself into an angel of light. In the mean time no pains should be spared to save if possible brothers Finney and Beman, both on account of the great evil they will not fail to do on lawless converts and the great good they may do, if they can be kept within their orbit—should all these measures fail, then we must publish your letter to Aikin, and mine to Beman if it is thought best. We shall need both in New-England, as manifestos to stop the mouths of Socinians and others who would be glad to blast revivals by the evils arising from the West. Your letter to Aikin is highly approved here;—stand fast brother, and you shall have all New-England to back you in due time. If it

become necessary, all our judicatures will speak out next spring, though I hope it will not be.

The revival here is still, to a miracle, but going on, I say to you not to be published.—In my society about 150 converts, and in the five orthodox churches together, about 400, and steadily increasing. I would try silent measures first, by correspondence and forming public opinion, and putting ministers and churches on their guard, publish only when it becomes manifest that there is no hope of reformation—not however delay publishing too long, because the letters should precede the storm.

REMARKS.—Is it not to be lamented, that men who are as well convinced as Dr. Beecher must be, that “revivals” are altogether the work of man, will endeavour to make the unsuspecting believe they are effected by the spirit of God? This correspondence and concert of ministers and churches to regulate “revivals,” and cause them to go rightly are a proof that these excitements are altogether the work of man, and that the ministers engaged in them know them to be such.

The injurious effects of these revivals, the orthodox themselves begin now to feel. The Dr. sounds the alarm. They must oppose this “work of God,” “which brings in its train certainly universal and permanent evil.” They have carried these things to the greatest length, breaking up the peace of families, and doing almost any thing else to promote their purposes. But now that a reaction has taken place, and they begin to feel the consequences of their conduct, they will oppose this false-styled work of God.

One thing more. Why is Dr. Beecher so zealous to get up revivals here? Does not the Spirit of God produce the same kind of revivals here that it does at Troy? If the revivals in the west produce permanent evil, why does the Dr., knowing this, wish to involve us in like evils?

NOTICE.—Those who desire to receive their volumes of the Gospel Advocate at the end of the year, are hereby informed that by sending us their names and the amount specified in our prospectus the numbers shall be preserved for them subject to their order; otherwise, as our back numbers are going off rapidly, they may not be accommodated. Ed.

The 1st, 2d, 3d and 4th volumes of the Gospel Advocate are kept on hand by H. A. Salisbury, and may be had on application to him by letter, postage paid, or to either of our agents.

Many favours from our correspondents are on file, and will receive attention in due time. Our friends are desired to be communicative.

THE GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of gentlemen; at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

L. S. EVERETT & T. FISK, EDITORS.

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 20.]

BUFFALO, SATURDAY, MAY 19, 1827.

[VOL. V.]

### PRACTICAL.

#### EXPERIENCE.

In the following article the reader will find expressed the feelings and sentiments of one who has travelled through the labyrinth of error, and arrived at the rest that remaineth for the people of God. In the experience of our deist brother we discover many things which we ourselves have witnessed and felt. The disgusting errors which have been instilled into the mind by bigotted and superstitious instructors, too often drive the subject into infidelity and the soul to despair. Blessed be God—those errors, which in their nature and effect are so destructive of the native benevolence of the human breast are fast receding before the march of truth. Thousands are already set at liberty; and we pray God that the whole universe may speedily be emancipated from the bondage of anti-christian dogmas and antiquated theories of proud misnamed “systems of divinity.”

Although the introductory part of the following communication was not intended, by its respected author, for the public eye, yet the fact that it comes from a sister state, and from one who has rendered an essential service in extending the circulation of this paper, without being solicited or desiring any other compensation than the satisfaction of doing good, is a sufficient apology for its publication. It has brought to us the welcome intelligence—that the north is giving up, and “the south keeps not back,” and affords us encouragement to persevere in the good and glorious work to which our attention is devoted.

L. S. E.

*Elizabethtown, Ohio Co. Virginia, April 29, 1827.*

Dear brother in the Lord:—I greatly rejoice, and thank God, that we can yet communicate to each other, and through a safe medium receive a paper, which to me seems solely dedicated to the God of Sabaoth. I deserve no thanks nor encomiums from you for the little pains I have taken to circulate the Gospel Advocate in these parts. Please, brother, keep your thanks for those who are stimulated to act merely to enlarge your earthly interest and not bestow them on one who is a thousand times paid in the act, from a sense of duty thus disseminating the truth to a benighted world. It is a pleasing thing indeed, to be enabled to administer the living bread which came down from heaven, to a perishing world, who are striving to satisfy their hunger on the husks the swine do eat. O, could your unworthy brother

who now addresses you, be instrumental, in any way, of aiding in the great work of breaking down those sectarian walls which serve to enslave in moral death nine-tenths of the human family, and substitute instead thereof, the year of jubilee—a year of release from sin and death, no task too arduous—no difficulties too great to encounter, and none but what would be richly repaid by the benediction of Heaven and a self-approbating consciousness of having promoted the same cause for which the blessed Nazarine agonized on Calvary.

It is customary amongst the orthodox of the day, before admitting a brother to the fellowship and communion of the church to have him relate his experience, either to the preacher or the church; so in like manner, as I am thronged with them on every side, you will pardon me for so far imitating their customs as to relate to you the past exercises of my mind. If you conceive it worthy of a place in the Advocate, you are at liberty to insert it. I do not, however, enter upon the following narrative with a view to gain admittance into any church, or to obtain the fellowship of any body of professors, but merely with the hope that my remarks may be profitable to some benighted traveller, who is wandering, as I have done, through the dark shades of modern orthodoxy.

I was early instructed in a calvinistick school. My parents were strict adherents to that doctrine. But at an early age my soul abhorred the doctrine of reprobation, as it appeared to me to be derogatory to the character of an all wise and merciful Creator;—and, that some better theory concerning the purposes of God in creating man, would in due time be made manifest I was convinced; but in what manner it would appear, I was not prepared to tell.—The prejudices of education caused me to respect calvinism as a scriptural doctrine; but my reason rejected it. That God foreknew all things from the beginning, was with me admissible; but that his premeditated and unprovoked designs were as cruel as they were represented by calvinism was not admissible.—Therefore reason and scripture were at variance with each other, and a disrespect for the latter was the consequence. My mind was thus left, to wander like a ship at sea without a rudder, liable to be driven on the first shoals that presented. The preaching of different sectarians induced me to believe that any thing

and every thing could be proved by the scriptures. The decision of my mind then was, that the bible ought not to be trusted at all.— Here then at the early age of twenty I became a deist. Such was truly the effect that the popular preaching of the day had upon my young and uncultivated mind. In this situation I remained for several years, when at length sore disease fastened on my system, and the king of terrors seemed to have made fast his iron grasp. Pulmonick disease with all the train of symptoms was present, and even ulceration indicated a speedy termination of my mortal career. My physician, who is now alive to attest the truth of what I say, made known to me his opinion of my case, and which coming from a man famed for his skill in the art of healing, seemed to fix within me my fate as sure as though my death warrant had been signed, sealed, and delivered to the executioner.

It was there I bid adieu to all timely things; and turning my eyes upon my companion in life, and an infant in her arms, fancy would pursue them through the various vicissitudes and meanderings of this troublesome life, while I had taken my leave of all things that pertain to this life, in my imagination I could behold my eyes dim in their sockets, my fluttering tongue refuse to articulate, my body consigned to the silent tomb, to return to its mother earth. But is that all, said I. No. I have an immortal existence! *What is to be my future destiny?* cried I, in the anguish of my heart. To what region shall my immortal spirit be consigned in a few more rolling suns? It was then I began to tread over my back ground, taking every thing into consideration, as I marched step by step. The doctrines impressed upon my mind in infancy, still appeared as cruel and god-dishonouring as ever; the scriptures still presented to my mind nothing but contradiction and jargon! O thou God of nature! Where shall I fly for counsel, but to what I can behold of the works of thy hands, to learn of thee? The book of nature loudly speaks thy unchanging goodness to all thy created beings; nothing we mortals can do, can add to or diminish thy happiness; and nothing that we mortals can do causeth thee to step aside, that the blessings from heaven do not flow in common upon all thy created beings!! Surely, said I, man is his own torment, and the mercy of God are like the never failing fountain; if we depart from it we thirst, if we draw nigh we are filled. Then followed the awful, but conscientious conclusions, that the scriptures ought to be spurned from the world; and with the deepest sincerity of heart, I viewed them as derogatory to the character of Deity, and filling the world with confusion. And verily believing that a few more rolling suns would close my earthly existence, weak and emaciated as I was, I came to the following conclusion: namely, to collect together,

some of the most palpable contradictions, enter my last and solemn protest against them, and have them read at my interment, as a funeral service! Deeply impressed with a sense of my duty, the bible, pen, ink and paper, were my companions for several days. But thanks be to God, who hath ordained this great light to shine into the dark and benighted hearts of the sons of men. As I began to compose scripture, my weapons fell down, and my warfare was ended. Well might the apostle say, these are able to make thee wise unto salvation; for when I made them the man of my counsel, unconnected with creeds and confessions of men, altho' at variance with them, yet the sound policy which I therein discovered, tore from my mind those fabricks of confusion and nonsense, which I had palmed upon the scriptures through the influence of false preaching; they tore from my mind the base idea of God the Father, the unchanging Jehovah, becoming so angry and displeased with his creature man, that he was determined to damn him eternally was it not for Christ the second person in the Godhead, (yet the self same God) who stands in man's behalf and strives to pacify (himself) the Father, by suffering in the sinner's stead, and thereby assuage his anger so that the contrite ones might approach him and find acceptance; and I substituted in its stead, that Christ was the beloved of the Father, the beginning of the creation of God, (Rev. iii. 14) and, that he descended to this lower world for the express purpose of manifesting to man the immutable love of the Father and thereby reclaim a back-slidden world. Secondly, by comparing scripture with scripture, it erased from my mind the idea of contradiction, where it is supposed by Moses' writing, that he, (Moses) talked with the immutable Jehovah face to face, as man talketh to his brother, notwithstanding it is afterwards said of God, "who only hath immortality, dwelling in the light, that no man hath seen him or can see him." (1 Tim. vi. 16.) I say, this apparent contradiction, was solved to my mind by their proving to me, that it was not the immutable God, to whom Moses spake face to face, as a man talketh to his brother, but was that being or God, to whom the immutable God spake in the beginning and said, let us make man. It was in my opinion the son of God, who was the beginning of the creation of the immutable Jehovah, and who became a God to us, in the same manner as Moses became a God to the children of Israel. This son was glorified with the father, before the world was; afterwards led the children of Israel through the wilderness; was the rock from which issued the waters in the parched land; was the cloud by day and the pillar of fire by night; talked with Moses, and gave him the law of commandment. But he was not the immutable God, for he often changed and repented of things which he had purposed



doing, which corresponds exactly with his character and life whilst clothed with flesh and blood. He was a man of sorrow, and acquainted with grief, wept over Jerusalem, expressed the greatest anxiety to reform them, but they had power to resist him; he agonized in the garden of Gethsemane; was troubled in spirit; shrank from death, and did not know the hour of his dissolution. But to crown his travels with joy, it was necessary that the captain of our salvation should be made perfect through suffering, (Hebrews ii. 10—v. 8, 9.) Such is the character and standing of the god-man Christ Jesus; who was made like unto his brethren; and, as the scriptures declare of him, and in like manner I received him. Therefore, strictly speaking, no man hath seen God at any time; for to us there is but one God, of whom are all things, and one Lord Jesus Christ, by whom are all things and we by him. And it appeared to me as consistent, that there such a mediator, to reconcile man to God; such an avenue, through which the eternal love of the Father should flow into the hearts of degenerated man; such a light to the world, that he who walks therein, should not stumble and fall. I say it is just as consistent with sound philosophy, as it is that we should be blest with the light of the bright luminary which adorn the day; that being a secondary cause, or the means made use of by Deity, to diffuse light and heat to our terrestrial globe.

So, brethren, in like manner have all the objections to the scriptures, which I could possibly collect together, fallen prostrate before the ark of the testimony. The doctrine of election, that heart-cheering doctrine, shines brighter and brighter. When I take a view of the attributes of the great Jehovah, being strengthened by the evidence of his sacred word, which saith "whom he did foreknow, he also did predestinate to be conformed to the image of his son," and that "known unto God are all his works from the foundation of the world;" but the doctrine of reprobation, that heart-chilling, god-dishonouring dogma appears as unscriptural, as it does unreasonable. The doctrine of man's agency and its bounds, seems to me to be perfectly solved by the vision of Ezekiel, in which he saw as it were the appearance, as if a wheel had been in the midst of a wheel, thus man's action, although voluntary, can not surpass the bounds marked out by Deity; being circumscribed by him who hath said to the great sea of human depravity, "thus far may thou go, and no farther," and there shall thy proud waves be stayed; for he delighteth not in the death of the sinner, but that they should turn and live. And we have every assurance to believe, that the infinite Jehovah will do all his pleasure.

In the above, you have the substance of my conversion to deism, and from deism to rejoice in the doctrine of reconciliation through the Redeemer, if the same does not cor-

respond with those, who in their experience have been frightened by devils and liquid flames of fire, I cannot help it; those terrors have not been mine, since I have come to years of understanding; neither should I ever have embraced deism, had I not been driven into it, by the dark clouds of orthodoxy! And I pray God, that the day may soon arrive, when those dark clouds may all be dispersed, and the sun of righteousness arise with healing in his wings; when, instead of nine-tenths of the human family being lost, the good shepherd shall have sought out and found, the best sheep that hath gone astray, laid it upon his shoulder, and gone on his way rejoicing. Dear reader, such contemplation constitute my happiness here below. Take away my assurance in the final restitution, my all is gone; but with it, my Zion is at hand, and my lips fail not to utter the sentiments of my heart in the following

### LINES :

Praise ye the Lord, all kindred flesh,  
Of high or low degree;  
Ye animals, in open space,  
And all things in the sea.

Praise him ye seraphs in the sky,  
Ye men on earth revere;  
The loving kindness of the Lord,  
To all his works is near.

Praise him, who is unchangeable,  
Who hath all might and power;  
Who spake creation into birth,  
*Who is our God and Sire.*

Praise him, who can do all his will,  
In heaven, and earth, and sea;  
Praise him, who wills that all his sons,  
*Should all salvation see.*

Praise him, because we see his love,  
Throughout the world displayed,  
Praise him, because in heaven above,  
Our better portion's laid.

Praise him, because within our power,  
And joyous so to do;  
Praise him, because, in praising him,  
Our joyful moments grow.

W. BALDWIN.

**Donations.**—There was received during the last year, by only *thirteen* of what are called *benevolent societies* in this country, \$288,214. Only one of these was in existence in 1809.—If such societies continue to augment in the same ratio they have a few years back, and are equally as successful in obtaining money, how long will it be before their revenues will bear a pretty handsome proportion to the whole revenue of the United States.

The Irish Catholics, in their petition to the British parliament, states, and with truth, that the Episcopal church of Ireland, as by law established, is the richest in the world, while the

Irish people, by whom it is supported, are the poorest in the world.—*Nat. Gaz.*

## GOSPEL ADVOCATE

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### HAVE YOU GOT RELIGION?

This popular and all important question, is asked so frequently at the present day, that professors ought to be ready at all times to give a reason of the hope that is in them, in meekness and fear.—But there is another question—what is religion?—We ought first to be able to answer the latter question, or we shall hardly know how to answer that which is at the head of this paragraph—*What is religion?* In days of yore, it was pure and undefiled religion to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. But at the present day—when the mind is so free from bigotry and superstition—at this enlightened period, these ideas are called dangerous—heresy, licentiousness, together with every other evil and false epithet, that malice can invent. At this day—the house of the fatherless and widow is visited to be sure—and for what purpose? Ask the missionary; he will tell you that the good of the *never dying souls* of the heathen, induces him to sponge (a harsh word, but it deserves no gentler term) the scanty pittance from the hard hand of poverty and distress. A case in point occurred at — during the last winter; it was told the writer of this article, by a person of unimpeachable veracity, and whatever may be said to the contrary, proof positive can be produced in support of the fact. A certain poor widowed female, who by patient and untiring industry had obtained a piece of cloth, with which she intended to clothe her children in a decent manner, to enable them to attend school. That day she was called on by a religious *highwayman* to contribute something to save *immortal souls*—she replied she was so poor, that it was with the utmost difficulty she could obtain bread for her children—that she wished well to the cause of missions, but had nothing to spare. All this went for nothing, the inhuman being cast his eye upon the cloth, and what with threats of endless damnation, &c. he took the cloth to his own house—and the result was the fatherless and the orphan lost the advantage of the winter's school!! This was *visiting the fatherless and the widow* with a witness! Is this religion? It is doubted. We doubt much whether it is an acceptable offering in the sight of him who is the widow's God—the Father of the fatherless—to wrest the hard earnings of days and nights of bitter toil and anguish—to take the bread from the mouth of children, and give it to a hireling priesthood to support them in indolence and extravagance. Could not the poor and needy more laudably and usefully bestow their money in *training up their children in the way they should go*, than in maintaining in luxury every idle shoemaker, who may find it more easy and profitable to spout nonsense and *cobble souls* once a week, than to cobble

*soles* all the week round. This system of fraudulent villany and corruption—this filching money from the lone widow and helpless orphan, is in very truth the curse of our land.

But what is religion? Why in the days long since passed by, it was religion which thinketh no evil—meekness and kindness—liberality and gentleness—which judgeth not, condemneth not. But now in these halcyon days of joy and peace, *fear* and *faith* constitute the only pure, undefiled, genuine *orthodox* religion—all else is heresy. Fear of an angry God whose red arm of desolation hangs over the workmanship of his hands, and who waits but a fit opportunity to hurl them to damnation!—Fear of an endless hell that burns with sulphur and flame, indignation and despair—lighted up by the glaring eye balls of foul fiends; where smiling prattling babes, the mother's hope and the father's joy are to be crisped and roasted world without end! Faith in one infinite, eternal and unchangeable Devil, who with one foot like a man, the other like a beast—who though confined by massy chains to that place of interminable horror and desolation, yet is in Europe, Asia, Africa and America, at one and the same time, tempting poor souls to sin against God—and this is RELIGION! We were once taught by the blessed Saviour to believe in God and in Jesus Christ whom he had sent; but he never gave us the least intimation, that it was so very important, to believe in an Almighty Devil. He certainly never told men that they could not be saved if they did not thus believe; but at the present day his religion is so much improved, corrected and enlarged, that it is reckoned an unpardonable sin, to doubt the existence of the proud monarch of the universe. No wonder that some professors should be so tenacious of this holy faith, for it is by this craft they obtain their fat livings; the devil helps them to some fifteen or twenty hundred dollars a year, and they would most assuredly be reckoned very ungrateful to say the least, if they did not "give the devil his due."

But to speak candidly—what shall we think of that religion, which locks up all the tender charities of our nature, and makes our friendship towards our brethren cold and cheerless as the mid-winter's day-break? What shall we say to that miraculous conversion which asks, "John have you sanded the sugar—watered the spirit—then come to prayers?" We know not what to say to that religion, which prompts those who possess it, to speak ill of those around them—and to withhold the common civilities of life, from those who are supposed to be less holy than they? We know not what that religious state of mind is, which can at one moment slander and vilify those who pronounce Shibboleth differently from them, and then in a moment transfer their affections to "things above," and talk of foreknowledge, free grace and good works—from schemes of bargain, fraud and corruption to "eternal realities" and "dreadful consequences," "fire and brimstone!" What shall we say to that religion which compels the many to submit blindly to the dictates of the



man who assumes the right of thinking for them: Men of honesty and conscience—and as *conscientious* too as the orthodox creed maker himself, are obliged to submit their reasons, feelings and conclusions, to the fancy of any and every enthusiast—to any and every preaching \* \* \* \*—who has got up a new light, or be branded with the name of infidel! But enough of such religion—enough of that religion which “separateth chief friends”—that induces the wife to abandon her once loved husband and family, and spout insanity at a conference or a whispering meeting. Enough of the faith that peoples bedlam with lunatics and darkens the page of history with suicide and despair—which holds perpetual warfare with all those moral duties of man—with justice, benevolence and humanity—and which subverts all the inborn feelings of the soul—and every thing honest and praiseworthy. True religion needs not the aid of fraud and artifice, to make it go smoothly down—it blushes not to walk forth openly in the face of day—and that system which requires any artificial means for its support, any twisting, turning, or prevarication, is very much to be suspected. We have abused and ridiculed the legends of the Catholic Church—but how much better or more to be desired are the legends and traditions and cant of sectarians at the present day!—What if Protestants imagine that it is *superstition* to respect the saints,—the fact is that Catholic Christianity is not “solely founded” in superstition!—The Catholics believe in more “*mysteries*” than the creed makers at the present day, that is the only essential difference; and if faith be the sole merit, then the Catholics have double merit—because they believe *doubly*! And all the cant about Catholic countries being “priest ridden” comes with an ill grace from a sectarian priest who in the ratio of respective countries and possibilities, has, and does exert all the power, that ever was exerted, by the priests of Rome. In both countries confessions are made; in one to the priest, in the other to their neighbours, at a conference! In both countries the chambers of death are beset with priests, in that dark and trying hour, when heart and flesh fail—when the soul seems to quiver upon the lip, they are questioned what is their particular creed; or articles of faith—in both countries, the pillow of the dying is the place to convert hereticks—in both the the weakened mind is often driven to despair—often to madness! Priests hang over the bed sides of the expiring sinner, with a fiery zeal, worthy a better cause; especially, if he is possessed of wealth. The colour and complexion of priestcraft is the same in all countries. The mussulman has his code of sectarian instructions for the couch of death, and it matters not, whether the would be apostles and evangelists of modern times, borrowed theirs from Catholics, or copied them from the Alcoran. But we forbear, and gladly turn from a subject, a cant, on which we have already wasted more words than it deserved. T. F.

Blessed are the merciful: for they shall obtain mercy.—Bible.

### OUR CAUSE IN THE WEST.

The writer of this article, having for the last few months, travelled in Pennsylvania, Ohio, Kentucky and Indiana, it will not, we hope, be uninteresting to our readers, to hear that the holy cause of God's impartial and universal grace, is going on prospering and to prosper, in almost every part of the western country. Long has this portion of the heritage of our God, been laid desolate, and the fruitful fields of Zion laid waste, by the hand of that spoiler—long has superstition, clad in her sable weeds of despair, trampled the fair blossoms of hope and joy beneath her feet—but the time of the avenger has come—light has dawned upon the moonless midnight of mind—and bigotry, bloated and pampered, already shrinks appalled before the brightness of its beams!—The mighty spell which has so long enthralled the world, is broken—the spirit of inquiry moves upon the dark waters—the God of nature speaks, and the sound thereof is heard along the shores, of our bright and sunny land!

I had prepared a brief, but minute account, of the progress of our holy religion, in all the various towns through which I passed; but owing to the press of matter now on file, we are under the necessity of making our remarks more general, than we could have wished. Most of our readers, have already been made acquainted with the cheering intelligence, of the abundant prosperity of our cause in Ohio; that the cords of Zion are lengthened and her stakes strengthened; that multitudes who have long ground in the dreary prison house of desolation have been visited with the day spring from on high—and we now have the unspeakable happiness of adding, that the other states of the west, are awakening from their deathlike slumber of delusion, and are flocking to the glorious standard of intellectual emancipation! The liberty of the mind will triumph; for men are taught

“To spurn controul

And fight the battles of the soul.”

Lovely indeed to the husbandman, is it to behold the barren heath converted into a fruitful field; and with what superiour joy does the lover of *rational* religion, see the wilderness of mind beginning to bud and to blossom with life and beauty—and barren hearts become a garden of delight, and bring forth fruits of righteousness and peace! Verily these are days of brightness and beauty, to the children of the Most High—perilous days of tribulation and despair, to the heartless grasp of tyranny and oppression.

From Chillicothe O. I proceeded on to Kentucky, preached in Maysville & Flemingsburg to crowded & attentive audiences. At Flemingsburg I met with some trifling opposition, from a number of Methodist preachers—had a public controversy, on the subject of the impartial and universal salvation of all men, some account of which, we may at some future period, lay before the readers of the Advocate. After leaving Flemingsburg, passed on to Fayette co. where our excellent friend Gen. Russel opened his house for preaching, which was filled to overflow.

ing. After spending some days very pleasantly with this excellent family, and with whom I parted with much regret, I pursued my journey to Lexington. Here I passed a week, in company with those whose light shines upon the house top.

In Lexington there are very many fearless spirits, who are not to be intimidated and put down, by the cry of *heresy*, and trampled under foot by a persecuting priesthood; but who shun not to declare that God is the rightful owner of all that does, or can exist. I had intended to have spoken at length of Lexington--its institutions; and more especially of the heartless opposition of orthodoxy, to President Holley, because of his honest independence of mind--also of the various curiosities in its vicinity; but for reasons before mentioned, must waive this subject for the present. One *curiosity* however we must mention--that is the "mouth piece" of *orthodoxy* in the West. Known by the name and title of "Western Luminary!" Such a *luminary* too--three lights like this would make a total darkness!

My next stopping place was Versailles--thence onward through Frankfort and Shelbyville to Louisville; and by their kindness and attention the people of those towns manifested their willingness to know the truth, as it is in Jesus. In each of the above named places, our preachers would receive a cordial welcome.

In Louisville it being thought "unbecoming, a moral and religious people," to allow the doctrine of God's goodness, to be preached in churches made with hands. I obtained the privilege of speaking in the Market Place--and although the weather was extremely unfavourable, yet an immense concourse of people gave their attendance. The refusal of my request for a church in which to preach, created no small degree of excitement, among the rational and reasonable--the consequence of which will probably be, that they will build a house without bolts and bars upon the doors--free as air or the goodness of God!

I should do injustice to my feelings, did I neglect to mention the liberality of Mr. D. M'Allister--a very respectable inhabitant of Louisville; who notwithstanding he differed with me in religious sentiments--yet with a spirit of benevolence and charity, that spoke the man and the christian, offered me the church, of which he is the owner, the moment he heard these circumstances, and that too, without solicitation! *By their fruits ye shall know them.*

In Louisville are many, very many, who have shaken off the trammels of popular prejudice, and glory in that truth, which makes men free--and hesitate not to believe the oath and promises of Jehovah, rather than the creeds and traditions of their forefathers. Notwithstanding many cry "the temple of the Lord, the temple of the Lord are we; all else is dangerous heresy"--yet there are bold and fearless minds, free as the wild winds of heaven, who are not to be appalled, even at the hollow sound of **EXCOMMUNICATION!** Error and bigotry have here reached their zenith--the glorious lamp of truth, has relumed the darksome cells of woe and

despair--it has shined and it will shine; not all the arts of men, or devices of the sons of men, can obscure its vivifying rays. T. F.

(To be continued.)

### HOME---A FRAGMENT.

'Twas Sunday evening. The last rays of the setting sun had tinged the horizon with gold--the blue vault of heaven was cloudless, calm, and serene. Mingled sounds of the pearly rivulet, and the bird of song, came stealing upon the soul, sweet as the visions of youth--soft murmurs broke in upon the stilly silence, like music on the hour of repose. The lake unruffled by a single breeze, seemed to smile in its quiet rest, as if storm and tempest were a thing unknown--its boundless depths were glowing brightly as the polished mirror, with unnumbered trees and blossoms impressed upon its bosom. The gentle zephyr so lightly breathed upon the dewy bowers, that even the aspen leaf would have forgot its trembling. The glad earth, which I had seen but a few short months before clad in a wintry garment of fleecy snow--was now clad in cheerfulness and smiles, declaring that blight and frost had passed away.

Mingled recollections came crowded thick and fast upon the soul, when on turning an angle in the road, the village of B-- now my home, burst upon my view in all its peerless beauty--the much loved friends I had left but a few months ago, blooming with health and happiness--might now be slumbering in their narrow house in solitude and silence--and the bright blossoms of May might now be blooming over their resting place-- \* \* \* \* \*

'Twas the hour of prayer. With countenances beaming with health and hope--with hearts beating high with gratitude to the author of all good--the children of the most high came up to the feast of the tabernacles. There before the altar--there in the Temple of the Eternal, was raised the anthem and the song to him who made the world--not to placate the wrath of Jehovah--not to appease his vengeance, did his children bow before him--but to thank him for that kindness and care which, knows no bound. At this hour so beautiful and bright--the type of that glorious world where tears and sighs are never known--when the soul is filled with joy and gladness--'tis there in that soft hour of peace, when communing with him who is invisible, that we have a foretaste of those unspeakable joys, that flow at God's right hand--'tis there we look forward to that bright period, when purged from every impurity and earthly frailty, we shall wing our way to a HOME of glory--where our praises will be without trembling, and our thanksgivings unmingled with tears. T. F.

The steam-boat Albion, Capt. Pursell, performed a trip from Pittsburgh to a point 50 miles above that city, at the rate of from 4 to



5 miles an hour, against the rapid current of the Allegany.

## IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

### OUR CAUSE IN BUFFALO.

It may be gratifying to our distant friends to learn, that the "first Universalist Society" of this village, have succeeded in erecting and finishing a neat and commodious CHAPEL, to be used and exclusively appropriated to the worship of God. When compared with the splendid edifices erected by other denominations its appearance is humble; but it is occupied by those who are or should be humble followers of the meek and lowly Jesus. Suffice it to say, that the Universalist Chapel is neat, plain, and convenient; and may we not add, more splendid than the places of worship ordinarily occupied by our blessed Lord and his primitive followers? Thus, then, although four years ago it was with the utmost difficulty we could obtain *any* place to accommodate our religious assemblies; we are now permitted by our heavenly Father, to worship in our own way the God of our Fathers. We will only add, that the society and congregation are both respectable and laudably attentive to the great interests of Zion, and that the truth seems to have taken deep root in the hearts of many. L. S. E.

Through the blessing of an all-wise and kind Providence, the junior editor of this paper has at length returned from a tour through the states of Ohio, Kentucky, and Indiana, which has occupied his time for more than four months, and is the messenger of "good tidings of great joy" from the several places through which he has passed. As time and space may permit, he will furnish the readers of the Advocate with sketches of the scenes he has witnessed as may be thought interesting and serviceable to our patrons and the publick. Truly it appears, that now, as in days preceding the spiritual coming of our divine Lord, many are running to, and fro, and knowledge is increased. The sketch presented this week under, the head of "Gospel Advocate," cannot fail to interest the reader; and may be considered as the commencement of a series, in which will be faithfully delineated more interesting and important facts.

A word relating to our home affairs, may not be altogether amiss. Four months and more have elapsed, since with trembling anxiety, we assumed the exclusive controul and management of this paper. It was then believed, that the condition of this section of God's heritage, required a more extensive circulation of some paper of this kind; but none beside ourselves appeared willing to stake their all, and risk the consequences. It was with deep solicitude that we requested our printer to furnish us with three thousand copies a week; but the event has already proved, that the bread which was cast upon the waters is sure to return—that after many days, we shall receive the only reward we desire, in addition to the approbation of our consciences, a sub-

sistence for those depending upon us, and a remuneration for our expenses. We confidently assert, that the time has never been, when the prospects of our cause presented so cheering an appearance as they now do—there never has been a time, when the faithful labours of our ministering brethren were crowned with better success—the time has never been known, when in this region, and places far west, so much has been done in so short a time towards pulling down the "babel of modern orthodoxy" and building up the Zion of God, as within the last half year. However, vehemently our opponents may cry, that the cause we have espoused is "unpopular," stubborn facts prove that an overwhelming current of publick approbation is setting in its favour. Indeed, the fact that our opponents pretend, to their misguided followers, that we are "beneath their notice" is at least presumptive evidence that they themselves are already smitten with a consciousness of the weakness of their platform and the rottenness of their cause. It is a peculiar privilege they have (and which we desire not to take from them) to resort to popular prejudice to sustain themselves in the absence of reason and revelation to support their sinking cause; and we are quite willing to endure their reproaches for a while, if it affords them any satisfaction. But, for the comfort of all concerned be it spoken, "a door is open which no man can shut," and the enemies of our cause are contributing to no little extent, in building it up by using unfair means to pull it down.

The writer of this article, who for many weeks and months has toiled incessantly to disseminate truth and toiled almost alone expects to be absent a few weeks, on a tour to the east, to visit friends in the vicinity of that nucleus of orthodoxy, the "Auburn Theological Seminary;" during which time the home concerns of the Advocate will be attended to by our esteemed brother Fisk. In the mean time, information may be collected from abroad which will be communicated to our friendly readers; nor will a short absence prevent us from being "present in the spirit" with all who love the Lord Jesus Christ and delight to promote his glory in the earth. May Heaven grant, in answer to our prayers, that a suspension from the labours, anxieties, and trials necessarily devolving upon one acting in the capacity of editor of a work so extensively circulated, may tend to prepare us for future usefulness. L. S. E.

### LIST OF AGENTS IN KENTUCKY.

Geo. & A. Corwine, *Maysville*. Robert Taylor, *Washington*. Thos. F. Stockwell, *Flemingsburgh*. Gen. R. S. Russell and John Caldwell, *Fayette co.* Richard Morrison and Jacob Winn, *Lexington*. Postmaster, *Versailles*. Editor '76, *Frankfort*. Robert Brenham, jr. and R. Greathouse, *Shelbyville*. Minor White, *Middletown*. S. H. Bullen, *Louisville*. N. Berthoud, P. M. *Shippingport*. Hon. Philip Thompson, *Yellow Banks*. W. S. Russell, *Carlisle*.

### INDIANA.

Henry Bogert, *New Albany*. Postmaster, *Mount Vernon*. Gen. R. M. Evans, *New Harmony*. Col. L. Westover, *Jeffersonville*. Jos. W. Lingan, *Charles-*

town. Nelson Lodge, Madison. "Editors Guest,"  
Vevay. Philip Eastman, Rising Sun.

## OHIO.

Thomas Wilson, Wooster. Thomas Reynolds,  
Franklinton. Henry Young, West Union. Richard  
L. Coleman, Cincinnati. Dr. W. A. Needham,  
Springfield, Clark County.

It is stated of Sir Walter Raleigh that he entrusted *Ben Johnson* with the education of his eldest son. Johnson was a severe master and his pupil determined by means of his vices to free himself from his tyranny. Sir Walter had an utter abhorrence of drunkenness, a sin to which Johnson had no great aversion. One day, when he was intoxicated, young Raleigh sent him, in a large basket to his father, and the porters informed the knight that their young master had sent home his tutor! The following is an extract from Sir Walter's instructions to his son and posterity.—*Raleigh Reg.*

"Take special care that thou delight not in wine, for there never was any man that came to honor or preferment that loved it; for it transformeth man into a beast, decayeth health poisoneth the breath, destroyeth natural heat, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men hated in thy servants, in thyself and companions; for it is a bewitching and infectious vice. And, remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he shall be subject to it; for it dulleth the spirits, and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut."

## SUMMARY.

*Important foreign Intelligence.*—By recent arrivals at New-York news is received from England to the 17th of April, announcing a change of the British ministry. Mr. Canning has been appointed Premier, in consequence of which, the following seven members of the cabinet have resigned: the Lord Chancellor Eldon, the Duke of Wellington, Lord Sidmouth, Lord Bathurst, Lord Westmoreland, Lord Bexley, Mr. Peel. Lord Lowther, son of Lord Londale, also resigned as one of the Lords of the Treasury.

*Breach of promise.*—Mary Morse brought an action, in the Baltimore county Court, against Henry Tomlinson, for a breach of promise of marriage. The issue was tried the forepart of this week, and the case was fully sustained by the proof—the defendant, after having visited plaintiff several years, gave a written promise to marry her in 50 days, and afterwards married another lady. Many circumstances of great aggravation were proved on the trial. The jury, without leaving the box, found a verdict for the whole amount of damages laid in the declaration—*three thousand dollars.*

Mr. G. Weed, merchant, of Buffalo, imports his supplies of cutlery direct from Europe.—Such, we believe, is the case with several houses at Utica and Rochester.

The completion of the Broadway Bridge over the Genesee river at Rochester was recently celebrated at that place. The bridge is 600 feet in length, stretching from Court to Exchange-street, and is the third bridge, besides the Aqueduct, which the enterprising citizens of Rochester have thrown across the Genesee within the space of half a mile.

It is said the contract creditors of the late Duke of York, will not realise a shilling in the pound.



## Poetic Department.

FROM THE NEW HAMPSHIRE JOURNAL.

## STANZAS.

O come, my own sweet lyre, once more,  
This darkened soul soothe yet again;  
One strain of pensive music pour,  
One last, sad strain.

O sing the joys that once I knew,  
Sing friendship's bright delusive dream,  
And young hope's rising dawn, that threw  
A faithless gleam,

I thought the fates had nought but bliss  
In store for me, and wonder'd why  
I saw, in such a world as this,  
A tearful eye.

But soon the fairy dream was past,  
Which my young heart so warmly cherish'd;  
And hope, too bright, too fond to last,  
Soon perish'd.

As some lone mariner afar,  
While dark'ning tempests cloud the skies,  
Longs to behold his fav'rite star  
Kindly arise;

So would I greet thee, gentle Peace!  
Thou stranger to this woe worn breast;  
From pain and sorrowing find release,  
And calmly rest.

Ye who have felt this world a wild,  
And walk'd 'mid desolation drear,  
I ken, for misery's lowly child,  
Ye'll shed a tear.

FIONNUALA.

THE GOSPEL ADVOCATE, AND IMPARTIAL INVESTIGATOR, is published by an Association of gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

L. S. EVERETT &amp; T. FISK, EDITORS.

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 21.]

BUFFALO, SATURDAY, MAY 26, 1827.

[VOL. V.]

### PRACTICAL.

#### A DISCOURSE.

*Delivered at LOUISVILLE, Ky. on Sunday evening  
April 8, 1827.*

BY T. FISK, JR. ED. GOS. ADV.

2 Cor. iv. 18—The things that are seen are temporal—but the things that are not seen are eternal.

We who are but travellers and sojourners here below, encompassed about as we are with infirmities and afflictions, daily feel the truth of the saying, "that man was made to mourn." We have demonstration to prove that man is born to trouble, as the sparks fly upward. But though we are at present obliged to pass through many fiery trials, and grievous dispensations, yet we are to count it all joy;—knowing that tribulation worketh patience, experience, and hope. Who would not submit patiently and without repining, to what are called the ills of life, if they believed that it was but a preparatory means, by which they would experience more abundant good. This may seem a paradox, at the first view, that all our afflictions will in the end prove abundant blessings to us; but so it is. And how great are our obligations to love and obey Him who is so kind and so good to us.

It will perhaps be necessary to inquire, what is meant by the things that are seen, are temporal, &c. The things upon which we cast our eyes, are temporal, in their nature. The words temporal and eternal are adjectives, and are used to signify the quality or nature of things to which they are applied.

Look abroad upon the universe of the great I AM, and what do you see? Here a proud monument of feudal grandeur—there the sad remains of the pride, pomp, and circumstance of some warlike chief. Here a proud city with her lofty spires towering amid the heavens—but alas! a few short days, or years perhaps, and the places that now know them, will know them no more forever! The page of the historian, will be all that will be left, to tell the world, that such and such places, were once a name and a praise in all the earth. Look back to the history of by gone days—tell me where are the riches, of the haughty monarchs of the East—where now their honours and pleasures? they were temporal, and have passed away.—Ask the man skilled in legendary lore, where now are the cloud capt towers, and gorgeous palaces, of Babylon and Nineveh—those great

cities of whom we have heard and read so much?—Where now the soul rousing shout of her warriors, and the shrill clarion of her victories—Where now her massy gates, impenetrable walls and strong towers—they have passed away like the visions of a night, and are remembered only by name! Her proud bulwarks were temporal and have crumbled into dust, from whence they rose! In those lofty halls, once lighted by the sunny eyes of her fairest and loveliest—where the maiden trilled her harp, to notes of joy and gladness, is now heard the shriek of the cormorant, and the gambols of the Satyr.

Ask the shades of Pompey and Cæsar, if the queen of the world, still shines in the meridian glory of an unclouded noon—they would sighing, say, the mouldering grasp of time has been laid heavily on the city of the hills—her glory and magnificence is now shrouded in the mist of oblivion.

Athens too—the seat of law and of learning would tell you, that the glory of man is but grass, and as a flower of the field. The mouldering shrines of Palmyra o'erspread the Syrian waste, tell us that time smiles on ruin and desolation—that at his harpy touch, the art of man sinks into the mute regions of forgetfulness—that genius, wealth, nor valour, can mock his sullen power—that in a few short days, the pomp and glory, of the things that are seen, will be clothed with the mantle of oblivion.—This would Venice tell you, once earth's, oceans scepter'd queen; the remains of her marble palaces and sea-girt walls, speak a language too plain to be misunderstood, that the things that are seen, are temporal.—The fishers as they dry their nets, upon the ruins of Tyre and Sidon, cities once glorious and great, would tell you that gilded halls, and oriental splendour, was no barrier to the inroads of the ruthless destroyer. They would tell you that this was not our continuing city, but that we looked for one to come, whose builder and maker, is God.

Look again, and what do you see—misery, ruin and despair—sickness, horror and distraction. Truth, honour and integrity all recklessly sacrificed—sacrificed too, without shame and without remorse. "Repentance with many, being a repentance, only over ill laid schemes of villany, blasted in the bud of iniquity."—Ah, why do men barter peace, for riches and greatness? "Though the eagle builds her eyrie upon the loftiest rocks, and looks proudly in the face of the sun, yet no note of joy, ever

issued from its beak—the modest linnet perches in the lowly vale, and her song tells you she is happy !” What is earthly glory when possessed—a bubble—an airy phantom—a meteor that scintillates but for a moment, and is lost forever !

Go to the bedside of the pale emaciated victim of disease and death, whom but a few short months before, you saw glowing with health and hope—there read how transitory are the promises of earth, how futile the expectations of man ! Press the cold clammy hand of the dying—the painful shudder it causes—the chill which seems to curdle the warm blood in your own veins, will tell of temporal things that must pass away. Look around you—look at the pale, haggard countenance of dissipation and vice—see her palsied hands trembling like leaves in autumn shaken by an untimely blast—her touch a pestilence—her breath a poison. Ask her if she bears not a heavy burden—if her way is not hedged up and full of thorns—if she has not ever found gall, wormwood, consuming fire and heartburn in every draught of guilty pleasure ? if she has not ever found that to prosper in that which was wrong, proved her inevitable destruction ! But says one we have been often told from the sacred desk that there was pleasure in sin—how say you that vice is our destruction ? Yes, my loved friends, there is pleasure in the halting places of iniquity—such a pleasure as one would feel, who at night should make his bed amid flowers and perfume, and on awaking, should find himself reposing upon the burning sands of the desert, and the simoom’s blast sweeping over him. Such pleasure as the traveller would feel, who treads upon the flowery turf, beneath which a volcano slumbers. There is a joy in the bowers of vice—such a joy as you would experience, when grasping the lily from its watery bed, you found the fangs of the Scorpion fastened upon your bosom—such a joy as you would feel in the last struggle of expiring nature—such a joy as that liquor would create in which had been steeped the arrows of death ! Strange that Zion’s watchmen should preach pleasantness and peace to the transgressor, while he continues in sin, and then call us harsh names, and say we preach a dangerous doctrine when we tell men there is no peace to the wicked. Strange that men should preach that which every moment of their lives proves to be a mistake. To you, whether young or old, this solemn truth is advanced, *that to be happy we must be virtuous ?*

What else do we see that is temporal—we see the mouth of many very many filled with curses and imprecations—blackness, darkness and blasphemy. Where did men learn to blaspheme and take the name of God in vain ? we once told you that the priests cursed and damned mens souls to hell and the people went away and practised their language ! But blessed be God, the time will come when men shall be ashamed of this language—when they shall

bow the knee and shall swear and confess that Jesus is Lord to the glory of God the Father—and swear that they have righteousness and strength in the Lord.

What else do we see—we have seen the steel of the assassin red with blood and dripping with gore—houses in flames—all around horror and despair—we have seen the angel of desolation stalk abroad in triumph—we have heard the groans of the dying, the cry of the vanquished—we have seen disorder, madness and confusion. And my brethren, what a glorious consolation it is to us to know, that the period will come, when all these things shall have passed away. In the new heavens and the new earth, we shall no longer see through a glass darkly, but shall see as we are seen and know as we are known—we shall see eye to eye, those things that are Eternal.

We here are frequently, pained with the sight of poverty, sickness and distress ; moanings and lamentations, frequently salute our ears with an unwelcome sound. We see pale, gaunt famine, staring men in the face, and the demon of desolation, marking them for his prey. But the reign of the destroyer is temporal—the time will come, when the starving prodigals, who have long fed upon husks with the swine, shall be brought home to their Father’s house, where are many mansions—where is bread enough and to spare. None need be turned away to make room—there is no want of provision, for the feast is made for all people ! Eternal wisdom hath prepared it, she hath mingled her wine—her fatlings are killed—and all things are now ready—the white robe is prepared washed in the blood of the Lamb. Then will all who have long lived upon east wind, and have spent their money for that which is not bread, shall buy wine and milk without money, and without price. Then those who were once afar off, will be brought nigh by the blood of Christ, purely purged from all their filth and uncleanness, and shall sit down in those glorious mansions *eternal in the heavens.*

We see trouble and affliction, care, sorrow, and woe—these things, are *temporal*, and will pass away when the fulness of time shall have come, and shall be no more known—sorrow and sighing must flee away, for the mouth of the Lord hath spoken it ! Though dark and cheerless may be our lot at present, yet God is Light, and in him is no darkness at all. Though our path may be beset with briars and thorns, yet there is a way of holiness where thorns shall cease to wound—a strait, glorious highway, where the wayfaring man though a fool cannot err. Sickness we see around us, and on every side—few, very few, escape its fearful grasp. Here one is burning with a raging fever—there the cold chills of the ague, freeze almost the very soul ! On the right, pale insidious consumption, is about to wither our hopes, and blast our fond expectations, by smiting the



young and lovely. With her quiver filled with the poisoned arrows of death, with her bow drawn, she seeks her victim with insatiable eagerness; the arrow once sped never misses---though the poison is slow, her work is done!

On our left hand, we see one of our fellow beings, racked with excruciating pain---here suicide shortens the days of one---there disease carries another "to that bourne whence no traveller returns."

But in the unseen world, there no agues freeze, or fevers parch---there is no agonizing pang of horror and despair---no consumption to wither the fair buds of happiness and joy, for there the inhabitant shall not say, 'I am sick'---there disease will not exist even in name! There the great physician of souls will have cured every malady---he will then have borne away all our sickness and diseases and we shall be healed. The same hand that wounds can heal; he knows what remedy is necessary to purge away our filth and pollution, and he has an efficacious one for every sort and kind---though it may be a severe one, and cause grief and extreme sorrow, yet it will effect a cure.

Look again and what do we see---slander, backbiting, evil speaking, quarrelling, fighting, reviling, persecution, hatred, wrath, malice and revenge---these things are from beneath---are "earthly, sensual, devilish" and must come to an end---they are temporal and will cease; for "not one jot or tittle of the law will fail till all be fulfilled." The law saith "thou shalt love thy neighbour as thyself;" when this glorious period shall have arrived, we shall hear no more curses heaped upon our 'poor wicked neighbour'; we shall see no more hatred, malice, or evil speaking, for then all enmity and strife, will have become extinct. Then the father will no longer lift up his hand against the son---nor the son rebel against the father; the brother will no more betray the brother to death, for then all will be peace, harmony and praise. Then all will be joy, love and good will, because the love of God will be shed abroad in every heart, and all will rejoice with joy unspeakable, and full of glory.

What else do we see---nation rising against nation, and kingdom against kingdom; earthquakes, famine, and pestilence---carnage, bloodshed and desolation! cities in flames, and blood flowing like a river. But blessed be God, these things are temporal; for the time will come when nation shall no more rise against nation, but shall beat their swords into ploughshares and their spears into pruning hooks, and shall learn war no more. Then will the lion lay down with the lamb, and the leopard, the fawning, and the kid, shall make their bed together.

Look again, see yon heavens overcast with thick clouds of darkness and gloom---hear the coming of the gale from afar, like the sound of many waters---hear the mustering winds deeply echoing from the far off mountains---the sea

reels to and fro, like a drunken man! The proud oak, that has for ages stood a proud memorial, and reared its venerable boughs amid ruin and desolation, now bends, totters and falls beneath the freezing fury of the elements---Saw you the lightnings glare? the castle's dome is shivered and wrapt in flames! Heard you that shriek? 'Twas the cry of death---the bolt has fallen upon the strong battlements its pride is levelled with the dust, and its inmates are numbered with the sleeping! The leafy bowers are stripped of their foliage, and the warbling songster is trembling in the agonies of death---the bright hopes of the husbandman are crushed like a moth, and levelled with the ground!

But when these things shall have passed away, we according to his promise, look for new heavens, where the thunder never rolls---a new earth, where the rumbling of the earthquake is never known! Where, storms and tempests will cease their raging, and the sun of Righteousness will shine in the firmament of God's grace, in all the cloudless effulgence of a summer's sky. No chilling frost---no summers heat, or winters cold---no lightnings flash---no stormy skies, no night there---for there is no darkness in the holy pavilion of the Most High! There the Lamb of God, will lift up on all, the light of his countenance, with healing in its beams; then the darkness will be past, and the true light will shine, and those who have long sat in the dark prison house of death and despair, will be delivered into the glorious light and liberty of the children of God.

What else have we seen? We have seen the withered leaves of autumn, scattered by the wild winds of heaven; and the woods that but a few days before were covered with verdure, solitary and bare. But the Spring season has returned, and the earth is now robed in a mantle of green, that but a few short days ago, was bleak and barren. Yes, the season of flowers and perfume has arrived, and all is blooming with life and beauty---but do we reflect that the tall summer grass may wave over our resting place---that the pale flowers of autumn, may decorate the hillock beneath which repose our ashes!!

If we look back to the last season of joy and rejoicing, when all around was smiles and fragrance, we shall find many of the long known and well loved, who often met with us at the banquet and before the altar---at the social board, and in the temple of the Eternal, whose hands were then locked in ours, who are now numbered with the congregation of the sleeping. Many a fond and tender heart, which beat in unison with our own, is palsied by the frosty touch of the last enemy, and the ardour of their generous friendship lies quenched and buried in the dust. The busy tongue whose tones were music in our ears, is numbered with the silent! Friends have resigned those who

were dear to them, and foes have buried their hatred, beneath the sod of the valley. Though their lives might have been of the utmost importance to their families, or to society, death regards not this—equally indifferent, cuts down alike the fairest flower, and the noxious weed.

(To be continued.)

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### OUR CAUSE IN THE WEST.

(CONTINUED FROM PAGE 158.)

I left Louisville in the beautiful steam boat Geo. Washington, bound for New Orleans: passengers pleasant and agreeable—among whom was the Hon. Mr. Brent, from Louisiana, whose kindness to me will not soon be forgotten. After a delightful passage of two days I arrived at New Harmony, beautifully situated upon the Wabash. It is composed principally of brick buildings, consisting of manufactories of cotton, wool, breweries, &c. with large granaries, and other public buildings; and is laid out in regular squares. Of this place and its prospects, we shall speak at length when more convenient; suffice it therefore for the present to say, that many of the reports now in circulation respecting this place, are false as perjury!

Mr. Owen with that urbanity and generosity, for which he is so justly esteemed and celebrated, spared no pains to make my stay agreeable. During my short stay I attended, a weekly concert, which for harmony and sweetness, would not suffer by a comparison with those of our populous cities. Also, a military muster—and a public lecture by Mr. Owen. On Sunday attended service in the large hall, (otherwise called the temple of science;) and the candid and serious attention manifested by the numerous assemblage who were present, spoke volumes in contradiction to the foul calumnies that interested, priest-ridden libellers have uttered, respecting the manners and customs of the people belonging to this community. The motto of some of our hireling presses seems to be, "down with the system, right or wrong." Though we do not by any means go the whole length with Mr. Owen, yet we are fond of candour and impartiality—we are fond of "mental independence"—and the cowardly scribbler who calls harsh names, and heaps opprobrious epithets upon a man of whose character and designs he knows nothing, is justly deserving of censure. Our motto is "let Mr. Owen be judged by his acts." In this land of freedom, it would seem strange that any man or class of men, deserve to be slandered and vilified because of their honest opinions. Come now ye *orthodox diviners*—tell us—does Mr. Owen return railing for railing? Does the Gazette published at that place, ever come from the press stained with scandal and blotted with imprecations? We pause for a reply.

I left New Harmony on Monday for Mount Vernon, a pleasant town, situated upon the banks of the

Ohio river. Here are many warm friends of that sober and rational religion, which knows no "*mystery*"—and friends too, who are not intimidated by that demon *unpopularity* which frightens so many *women in men's* apparel. Among our brethren in this place, as in almost every other which I have visited, we number the most respectable men in the country—who have put their hands to the plough with right good will. Here I preached to large and attentive congregations. After the evening service on one occasion "Dr."—rose in opposition to the doctrine that teaches us to deny all ungodliness, and to live soberly, righteously and godly—after speaking as long as he chose, he was asked some questions, to which he declined giving any answer—"he would not answer them, neither would he stay there any longer." As he was leaving, Judge—observed to him very mildly, that "he had barked up the wrong tree!"

Leaving Mount Vernon, I again returned to Louisville; and on the Sunday following, preached two discourses in the Circus to overflowing congregations. Meeting with some little opposition, I was induced to stay until Wednesday evening—when the great and all-important question "Will all mankind be saved," was publicly discussed. "Rev. Dr." Blackburn; and the "Rev." Geo. C. Light, were strongly called upon, both by me and others, to come out and oppose this "*dangerous*," "*licentious*," "*damnable heresy*"—they were called upon by their love of virtue—as a duty they owed to themselves, their congregations and their God, to come out like true and faithful shepherds and destroy this "*wolf in sheep's clothing*"—to associate themselves with my opponent, or come in any way—and what do you think, christian—they *saw the wolf coming and fled!* (By the way "Rev." gentleman we shall God willing come to see you again—"one of these days.")

After leaving Louisville which place I left with unfeigned regret, I crossed the river to New Albany—a flourishing town in Indiana—where are many, very many, who are bending their way to Zion, having their faces thitherward. Our friends in this place, are neither afraid, or ashamed, to vindicate the doctrines taught by the mouth of all God's holy prophets, though men call them accused! In Jeffersonville a delightfully situated village on the Ohio, our meetings were fully attended; and among the most intelligent and respectable inhabitants, we number those who believe that God is the friend, and not the enemy, of the work of hands.

In Charlestown, Madison, Vevay and Rising Sun, large and flourishing towns in Indiana, the people are extremely anxious to have preachers of "this great Salvation," come among them. In each of the above mentioned places, a large number of respectable names were added to our list of subscribers.—Throughout Kentucky, Indiana, Illinois, the number of believers are increasing beyond all comprehension! And when we look back to the dark and perilous days of tears and blood, when the seed was sown in clouds and tempest—to only a few years a-



go, when our Father in Israel\* was standing alone amid the whirlwind and the storm of bitter persecution, and compare those days of gloom with the present sunny days of peace and joy, when thousands are flocking to the light—we are led to exclaim “It is the Lord’s doing and marvellous in our eyes.”

Now in almost every corner of our unfettered land we hear the joyous cry of freedom—the sound has gone into all the earth—it echoes from our hills and mountains—songs of joy and gladness resound in our vallies—the days of sorrow and mourning have fled away, we hope never more to return. We sowed in tears, but the unclouded sun of a beneficent Providence is ripening a golden harvest of abundant joy. The God of nature has lifted upon us the light of his countenance, and in our peaceful and quiet homes is heard the voice of health, plenteousness and hope. But do we amidst our joy and rejoicing remember that the High and Holy One rode upon the whirlwind and the storm of that dark period? Do we feel our bosoms beating high with love and gratitude to the Great I AM because he has first loved us, and hath done such great things for us? Brethren, if there be any virtue, if there be any praise, *think of these things.*

T. F.

(To be continued.)

### THE DREAM—A FRAGMENT.

It was a night of deep and sullen gloom—The sun had gone down in clouds, which were rolled together in sublime and awful grandeur, through which the red lightning gleamed almost every instant. The gathering winds swept by in fitful gusts which bowed the loftiest trees—the howling of the tempest mingled with the dismal moanings of the night bird—all conspired to bring many a frightful nursery tale, back to the recollection. I urged my horse to greater speed and was soon in a place of shelter. \* \* \* \* \*

The storm had passed by, and the queen of night shone out from behind the watery clouds & shed upon the dripping herbage her silvery light. Seating myself in the portico, methought I heard the wailing of bitter anguish--I listened--a piercing shriek came borne on the night breeze, apparently from a house at no great distance--I needed not the second appeal but rushed forward, and without ceremony burst open the door--when such a sight--oh my God! the warm blood curdles in my veins at the bare recollection. There upon a bed in the farther corner of the room, lay a tender and delicate female who was rending the air with shrieks, groans and lamentations--on each side were two others who were exerting all their powers to sooth her wounded spirit.

At my entrance she sprang on her feet, her hands clenched in bitter agony---her eye rolling in the lurid wildness of despair, and with a voice of chilling horror she shouted “Glory to

God! there---there---is my father---see the foul fiends heap high the fagot and the flame, now he groans---yes---yes---I rejoice---I am happy---yes this is heaven---that is hell---see the sulphur and the flame winding round my once loved Henry---this is all for me---how blest is the sight---these are the joys of that world whose temple is God---there, shout---glory---O my God this is bliss!” raising her clenched hands to heaven she burst into the hollow laugh of the maniac, and fell senseless upon the floor.

In speechless horror I assisted her worse than childless mother to raise her, while the attendant ran to call the physician: he soon came and restored to life this pale & melancholy victim of insanity; she soon sunk into a kind of stupor, when I drew the good man aside and from him learned the following:

Ellen R. was the only child of her happy parents, who were classed among the most respectable inhabitants of the village. Perhaps no one ever saw a brighter dawn than Ellen R. Surrounded by all the dear delights of this lower world, all above was sunshine, all beneath was flowers. She grew up her father’s pride, her mother’s joy; and so passing beautiful withal, that her loveliness was seen at the first glance, and felt at the next heart throb--seen, felt, never to be forgotten! Seventeen summers had thus glided smoothly on when the bright hopes of happiness that gilded her youthful horizon, faded in an instant--and the flowers that were strewed along life’s path, were crushed, blighted, withered! Her betrothed was laid low by the frosty hand of the destroyer and the damp clods of the valley covered him. He was a believer in the impartial goodness of the Most High, and died rejoicing in the hope of a glorious immortality  
\* \* \* \* \*

On the day of burial the being who officiated as clergyman, thinking it a fit opportunity to pour---not the oil and wine of consolation---but fire and brimstone into the wounds of affliction and distress--chose the words “thou fool this night thy soul shall be required of thee,” as the foundation of his discourse. He took occasion to denounce the most grievous and horrid judgements upon all who believed the doctrine of God’s impartial grace--“that the young man was no doubt in hell with the damned, and they would rejoice if they ever went to glory to see him weltering in flames of horror and despair.” His breath seemed a Sirocco, poisoning the very atmosphere with death and desolation! Its baleful influence more dangerous than the Bohun Upas withered the fair buds of hope, made of comforts and consolations all a desolation, and filled the bosom of the lone widow now a childless mother with pangs of grief and unutterable woe--- \* \*

But her the fairest and loveliest of the workmanship of the Almighty---speak she did

\* Mr. BALLOU, of Boston.

not---nor weep---that was all past. The barbed shaft had pierced her bosom of tenderness and sensibility---still she murmured not---she followed the sable hearse as it slowly bore the manly form of the one she loved, to his cold couch of dreamless slumber. When the heavy clods tumbled upon his coffin---then it was that her eye rolled wildly--then it was that her countenance which so lately beamed with all the summer glow of peace and joy---became pale as marble. Her eye soon ceased its rolling, became glassy, motionless and unmeaning, and she sunk into the arms of her now comfortless parents, and was borne from the place--- \* \* \* \* \*

"O," said the good man, "when I view the wreck of all that was once so lovely---when I see her struggling with unutterable pangs---with thorns of indescribable anguish rankling at her heart, I could call fire from heaven upon the head of him---the heartless monster---the fiend in human shape---who has thus strewed blight and mildew upon the fairest flower that ever bloomed in the bowers of joy---I could"-----

Here I was startled from my slumber, and awoke saddened with the reflection, that my vision was "AN AWFUL REALITY."

T. F.

### IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### BLACK LIST NO. 1.

It is always a matter of grief, rather than joy to us, to be obliged to notice the dereliction of our fellow beings, from the path of honesty and integrity; more especially if it should happen, as is alas! but too frequently the case, that they are the professed disciples, of the meek and lowly Jesus. Situated as we are, we have ever felt it our bounden duty, whenever we have seen *falsehood personified*, whether it wore the guise of a beggar, or "for a mantle broad and large had wrapt it in religion;" whether clad in lawn or crape, to "unmask the hypocrite," and expose it in all its naked deformity, to the keen scrutiny of public opinion. We are frequently accused of too great plainness of speech; but our course *cannot*, WILL NOT, SHALL NOT, be a cowardly one. No. We are freeborn; the right of thinking for ourselves was purchased by our fathers' blood; and shall we, when we hear our friends---friends too who have borne the burden and heat of the day, unshrinking; shall we hear them vilified and abused, by those who have made "lies their refuge," and shall we be told to "sit still," and tamely submit to the most abominable calumnies?---to the malicious slanders of hypocrisy personified? Shall we tremble and quake at the outpourings of the vials of damnation upon our heads by those who lord it over God's heritage? When such men as Hosea Ballou are denounced and most foully calumniated, shall we cower under the maledictions of the enemies of intellectual emancipation? No,


we say once for all, No! We should deserve to be that *thing*, our enemies would have us to be, should we pursue such a "high minded" and independent course. It is always an unwelcome task to meet and repel aggression; but one of two things we must submit to, either be trodden under foot by the heartless beings who assume the garb of sanctity, and bear all their vile epithets, obloquy, and scandal, or come out in defence of our rights. We choose the latter alternative; and shall continue to pursue a fearless course, unawed by frowns, anathemas, or denunciations. We have done with *milk and water*, and "*soft soap*"---plain truth, the public desire to hear, and plain truth they SHALL HEAR.

We were led to make these remarks from having on hand a list, of so dark a hue, that we could fix upon no name more appropriate than the one which stands at the head of this paragraph. Against No. 1. we have the name of

ELDER BIGELOW, OF CHILLICOTHE, OHIO;

A presiding Elder in the Methodist connexion, to whom we address the following note:

Buffalo, N. Y. May 26, 1827.

SIR---Having been informed that you have stated in conversation, with another person, that Mr. Ballou, of Boston, one of the Fathers, in the universalist connexion, was addicted to habits of intemperance, and  "THAT YOU COULD PROVE IT," and feeling some degree of interest in the case; this is to request you to forward us the FACTS in the case as soon as possible! We living in this bye place, are so little acquainted with the character and reputation of Mr. Ballou, that you would confer an unspeakable obligation upon the writer of this article to forward the necessary PROOF as soon as may be!

I have the honour to be yours, &c.

T. FISK.

We have so long been accustomed to experience little else than contumely, misrepresentation, and every witless ridicule from the opposers of God's impartial grace and goodness---and have had such repeated instances of their extreme ignorance respecting the doctrine we profess, that we are not at all surprised at this pitiful attempt to dishonour the glorious cause of God and man. We have often been grieved to the heart when we have witnessed such hostility manifested towards that doctrine which the Saviour sealed with his blood. Indeed we must say that we consider the constant acrimony and traduction indulged in by those who limit God's grace, to be as opposite to the interests as it is derogatory to the candour and impartiality of christianity. It is operating to widen the breach between children of the same common family, who if left to follow the impulse of nature and the dictates of christianity would naturally coalesce; and among the sad changes of this transitory world, would be mutual supporters and comforters of each other.

But instead of this, the most unhappy collisions are indulged in; bitter invectives and harsh epi-



ethets have long laid waste the heritage of the Almighty, and the bright blossoms of love, peace, and joy, lie blasted and withered by the hand of violence. Discord, animosity and revenge, have been allowed to roam abroad despoiling the fairest fruits of meekness and tenderness---with their hands dripping with blood, they have scattered "fire brands, arrows, and death," until the christian church has exhibited to the world a scene of wide spread desolation, madness and confusion!

Brethren, why are these things so? Why do we condemn our brother, or set at naught our brother, merely because he may not pronounce *Shibboleth*, just as we do, or as we think it should be pronounced? There are twelve gates to the New Jerusalem; therefore, why do we bite and devour others, because they may happen to choose a different road to glory from that in which we ourselves are walking? Why indulge in such acrimonious, inglorious, and unworthy denunciations? Why make use of slander and misrepresentation? Do you not know that the sentiment which is obliged to resort to this method to support itself is very much to be suspected? That falsehood is, at best, but a miserable foundation upon which to rest our hopes?

We know not what our honest and candid Methodist brethren can think of the course which has been pursued by Elder Bigelow to check our rising cause in Chillicothe---we feel persuaded that they will openly deprecate the unchristian like means that he has resorted to in these (to him) perilous times to destroy the dangerous heresies that are so fast multiplying around him; he might with as much propriety command the whirlwind to pause in its mighty rush of desolation, as attempt to bind the unfettered minds of the West in the chains of popular prejudice. We had heard that the Elder preaches much about "total depravity," but we are loth to believe that he preaches **EXPERIMENTALLY**!!

Our colums are open to Mr. Bigelow, he can at any time acknowledge his fault or forward the name of his informant. We shall forward him this by the next mail. T. F.

There are others that shortly will come in for a share of the *favours* which we have to dispense; so that No. 1. may be considered as only the *beginning of sorrow*.

#### SPRING--A SKETCH.

Lo the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come.--*Solomon*.

Sweet spring! I love thee---for life's young dream was within thy sunny bowers. Ere bitter thoughts had clouded my brow with gloom and care---when hearts and hopes were hallowed things---how dear was the blush that glowed upon the simple wild flower's bosom---how sweet to repose upon the green and flowery turf, on a cool bed of soft deep grass---a bank for a pillow, and for curtains the rose and honey-suckle---beside the fountain's gush amid the balmy fragrance of the opening blossoms.

\* \* \* \* \* The icy chains of winter are broken---link after link has been dissolved---and nature, smiling, joyous nature comes clad in her flowery garments, rejoicing in her emancipation. Who can look abroad upon the Universe at this bright season, when this world seems a paradise of light and bloom; upon plants and flowers, those sinless, peaceful works of God---when from the lowly vale issues such sweet warblings---and call it a world of cheerless gloom! \* \* \* \* \*

Oh! I do love thee---for thou art Nature's jubilee! From the unfettered brooks and newly peopled woods and groves, there comes the sweet harmony of inspiration; sweet as childhoods dream, and soft as twilight breathings---Now the bird that loves the morning's freshness, murmurs her music to the breeze, that brings of Flora's sweets, the choicest offerings---the bright King of day puts on his golden armour, and urges his flaming coursers up the steep meridian. Now the quick darting humming bird is seen hovering in almost motionless bliss, near some beautiful blossom---the blackbird is hopping from spray to spray, chattering in the abundance of his joy---the goldfinch chirps in the boughs of the laburnum---hidden amid the green foliage of the forest, sweetly warbles the nightingale---the robin too is heard in our bowers pouring forth a flood of song.

Bright showers of golden petals now bestrew our path---the willows wave their long green tresses in the southern breeze---the moss cup and tulip, the violet and primrose with a thousand nameless blossoms bedeck the earth as for a banquet. The goddess of this bright season in a flower wreathed, mantle made of the freckled cowslip, the daisy and the violet---lingers in the green bowers of myrtle and roses, listening to the sylvan songster as he pours forth a flood of bliss---dew-drops, gems and spangles welcome her appearing. Her feathery herald the lark soars aloft amid the fleecy clouds and with his melody hails her joyful coming. This is a season of pure and hallowed pleasure---a scene of unstained delight.

But where are the laughing eyes, the bounding footstep, the sunny ringlets, and the song of gladness, which we saw and heard around us at the last vernal season? where? and murmuring echo answers "where?" \* \* \* T. F.

#### THINGS THAT WILL NOT BE DONE.

Christians will not, upon such excuses as they now offer, *travel on the Sabbath*. They will have no *interest* or part in any *Stage* or *Boat* that goes on God's holy day.

They will not purchase *meat* in our Market on Mondays so long as the butchers pursue their *present practice* of killing Sabbath evenings.

They will not rest in their beds later on Sabbath than other mornings.

They will not *import, manufacture, buy, sell, give, or receive, Ardent Spirits.*

They will not forsake their trust in God and turn to Lotteries to acquire wealth. They will not buy or sell tickets.

I am no prophet or a son of a prophet--- Yet I fully believe there will be a reformation in these things in 1827---and I do not hesitate to denounce, Woe, woe, woe to that professor of religion who does not go for THE WHOLE---  
*Rochester Observer.*

*The same subject continued.*

Christians will not, upon such excuses as they now offer, suffer *their blood to circulate*, or their *digestive functions to operate*, on the Sabbath---neither will they consent to receive the benefit of light and heat from the Sun, so long as that great luminary is suffered to *travel* on God's Holy day.

They will not purchase any potatoe, turnip, squash, or cabbage on Monday, so long as the aforesaid vegetables continue their present practice of growing on the Sabbath.

They will not *import, manufacture, buy, sell, give or receive*, any razor or razors, for with these destructive Engines, men *have* cut their throats!

They will not forsake their trust in God, and hazard their seed, by casting it into the earth---neither will they engage in mercantile or *building lot* speculations inasmuch as such speculations partake of the true spirit of gambling---neither will they buy or sell Lottery Tickets, unless such Lotteries are for the purpose of building meeting houses, or raising a clerical fund.

I am no prophet nor the son of a prophet---yet I fully believe that *even now*, bigotry is despised by *some few*---and that time will tear the mask from the brow of the Hypocrite---and I do not hesitate to denounce *woe, woe, WOE*, to that *man*, who eats bread, wet with the tears of the widow and the orphan---and quiets his conscience with the *formalities* of religion.

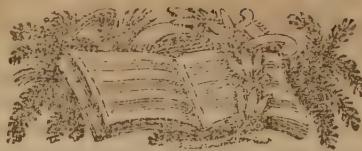
Jo. BOWENS, Jr.

☐ Notice to Correspondents.—Our respected correspondent G. C. from Kentucky shall have a place soon; he is entitled to our thanks for the favours we have received.

A. C. shall appear in our next—we hope to hear from him often. ‘Observer’ is received; to say we are obliged to him for his kindness would be a poor return; we hope to have the privilege of ‘*observing*’ more favours of the same kind.

☐ WHOSO READETH LET HIM UNDERSTAND.

Now our respected patrons need not think that this is intended as a dun—oh no—we trust we know our friends better than to be guilty of writing such an ugly thing—we only intend to remark that if some of those little bills that now stand between us and them, could be removed by the Spanish mill’d ‘*Dei Gratia*,’ or by ‘*The President and Directors*,’ &c. we could pay our printer—that is all.—  
*A word to the wise, &c.*



## Poetic Department.

### CLOUDS.

HUMBLY ATTEMPTED

AFTER THE MANNER OF MRS. HEMANS.

Beautiful clouds in the quiet sky,  
Whence come ye floating so proudly by?  
‘We come from the land where the forest’s gloom  
Frowns darkly around the old warrior’s tomb,  
Where the ramparts he reared still their strength retain,  
Though ye seek their defenders’ name in vain.  
We have crossed the streams of the boundless west,  
We have clustered in wreaths round the mountain’s crest  
We have swept the prairie’s lonely green,  
O’er buffalo herds we have hung a screen,  
We have shadowed the path the hunters take,  
And obscur’d the gleam of the sunny lake.’  
Clouds that are skirted with golden light,  
What have ye seen in your airy flight?  
‘We have seen stern gloom on the Indian’s brow,  
And the grief that stung him, but could not bow,  
As he left the shore where his fathers rest,  
To seek a new home in the far off west.  
We have seen the desert from the wildness freed,  
And the hardy yeoman scattering seed,  
Villages rising by every stream,  
And the white sail glancing in the morning’s beam:  
Yet we saw that woes every scene deprave,  
For we’ve looked on many a fresh dug grave.’  
Say, what is the end of your pilgrimage?  
‘We have seen the mountain oak scathed by age,  
On the shivered crag there is writ—decay—  
Shall we be more happy and strong than they?  
Man’s labours and glories doth time obscure—  
And shall we, things of vapour and shade, endure?  
Beauteous and dense we seem to you,  
But we’re vanishing fast from your wondering view,  
For the sweeping gust and the sunny ray  
Are hurrying and melting our fleeces away;  
When the morning comes in its glowing sheen,  
Not a mist will tell we ever have been.’  
Beautiful clouds, it is ever thus—  
Stern time is destroying our work and us;  
And ye—though storms in your robes are rolled,  
Though the thunders sleep in your dusky fold,  
Though ye boast a heavenly home and birth—  
Ye must fade away like things of earth!

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

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H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US...MALACHI.

No. 22.]

BUFFALO, SATURDAY, JUNE 2, 1827.

[VOL. V.]

### PRACTICAL.

#### A DISCOURSE.

*Delivered at LOUISVILLE, Ky. on Sunday evening  
April 8, 1827.*

BY T. FISE, JR. ED. GOS. ADV.

2 Cor. iv. 18—The things that are seen are temporal—but the things that are not seen are eternal.

Concluded from page 164.

But perhaps you will say, it seems bitter mockery to talk of ruin and decay, when all is blooming with freshness, fragrance and beauty; to those of us who are in the spring season of health and joy. I would not willingly check the generous flow of mirth and innocent pleasure—I would not willingly overshadow your bright meridian, with overhanging clouds; but it is our duty, nay, it is our highest privilege at all times, to contemplate that season of joy, when the Lamb shall carry us in his arms, and fold us to his bosom. It is the birthright of man to die—for this we were born, and for this we came into the world. And my loved friends, why do we, when we come around the bed of the languishing, dying, child of mortality—when the soul seems to quiver upon the lip, in that dark and trying hour when heart and flesh fail—why do we ask, what is his creed, or articles of belief? Why do we in the cheerless hour of dissolution, when all around is darkness—when the rayless vision is closing on temporal things, seek to proselyte him to our creed? This is no time for cant and mummery—the couch of death is not the place to convert hereticks! But it is the place, where every faculty of the soul should be employed, in pointing the trembling, shivering spirit, to the heart-cheering promises of the Eternal God! Where instead of planting thorns in the pillow of the dying, we should strive to bestrew their rugged pathway with flowers!

Death, the “gate of endless joy” the poor man’s last, best friend, who calls thee “King of terrors?” Not him who has struggled with a long life of sorrow and misfortune—not him who mourns the loss of all that man calls near and dear—he calls death any name but that of terror—with a smile of joy he would hail him as the genius of emancipation. The troubled soul can place his hand upon the tomb and say, “here is my quiet and peaceful home—here will all my cares, sorrows and woes be ended—though death yet retains his dart, he has lost his sting; his barb is taken away.”

But how often is the mourner’s heart made

to bleed with indescribable anguish with the thought, that the much loved friends, who have gone down to a place of solitude and silence, are weltering amid interminable flame and wrath—horror, darkness and despair!

And even the fond mother is told that the smiling, prattling, tender child—which she has so often folded to her warm and throbbing bosom in all the overwhelming tenderness of a mother’s love—now shrouded with the chill mantle of death—is tossed by fiends in the dark mansions of horror and desolation! Professed Priests of the Most High, are ye idiots, and cannot feel, or demons and have none but those of a fiend, that ye thus blight the garlands of love, and strew blight and mildew in the path of those whom man is bound to protect? Oh is this a time, when the heart of the now childless mother is bursting with the fulness of grief, with the irreparable loss of her infant child, that so lately sunk into the arms of death, with the drowsy smile and half shut eye of sleeping innocence—is this a time to rend the heart with the unscriptural, blasphemous dogma, “that hell is lined or paved with infant skulls?”—How dare you curse those whom the Saviour took in his arms and blessed? How can you with a cold un pitying indifference thus plant a festering thorn of bitter agony in the ranklings of sorrow and affliction? If you have a spark of feeling or sensibility remaining—I charge you by all your nearest and dearest hopes, to *think of these things!* \* \* \* \* \*

Soon will the passing moments in their noiseless flight bring us to the confines of the dark valley—and how many of us are there, if at the banquet and the feast, there should appear the hand writing upon the wall, who would not see against their names, written Tekel, Tekel? Perhaps it would speak a sterner language—that mortality was in our cup of joy—that soon a small white or grey stone and a little moss covered hillock, would be all that should remain to tell the world, that such names as ours, had once trod the stage of existence! This is our destiny, the grave will soon close over us, and we shall have gone that way whence we shall not return. How important then that we

“Walk tho’tful on the solemn shore

Of that vast ocean, on which we sail so soon.”

There comes a voice from the tomb—it calls to us who yet linger upon the shores of time, and temporal things, to have our lamps trimmed and burning—and blessed be God we can say “our Redeemer liveth, and because he

lives, we shall live also"---there is an assurance given unto all men, in that he rose from the dead, that, "as in Adam all die, so in Christ shall ALL be made alive." Though dark may be the road, that leads to the quiet mansions of the dead, we can look forward to the end of our journey without regret. *For we know that, if our earthly house of this tabernacle were dissolved, we HAVE a building of God, an house not made with hands, eternal in the heavens.* That he who once was cradled in a manger, who has a name that is above every name, will destroy death the last enemy of man. In the unseen world the stern destroyer, can never come---there the icy chain of the spoiler, can no longer bind the loved friends of our bosom, in the chill embrace of dissolution. When time with us shall be no longer, temporal things will all have passed away, and all things will become new---then sorrow and sighing shall flee away---and there shall be *no more pain*---no scalding tears of bitterness will then be shed---for there shall be *no more death*---no more curse! While time shall endure, while the things that are seen remain, tears will fall---sorrow and sighing will be heard---the idol of our hearts and hopes pass away, their places are blotted from the record of time, and they exist only in our recollection. Keen pangs of bitter regret will intrude amid the gay pleasures that surround us---feelings that have long slumbered bound again into being. Trees have again put forth their leaves, and the season of flowers has again returned---but the friends we loved have gone to "that bourne whence no traveller returns." How many of us who a few short days since, were the gayest of the gay, and the happiest of the happy, who now mourn over the wreck of proud expectations, desolated prospects, and disappointed hopes. True the face may wear a smile, the note of joy may be heard, but who can enter the secret sanctuary of the human heart---who can number the tears that fall in secret, and which fall unheard---who can fathom the bitterness of despair, that lies buried in the silence of a broken heart! The season of flowers, of joy and rejoicing, has again arrived: but there is something sad in the reflection, that many of us are left to rejoice, if at all, over the grave, of those we love. Many since the last season, have withered like flowers of autumn; and have sunk like leaves smitten by an untimely frost. But God be praised this is not our continuing city nor our abiding place---we have not an immortal existence here with temporal things. In the city that shall be our home when the old heavens and earth are passed away, and our enemy conquered by love, there will be no heart-rendings and trimblings of distress---no winding sheet, no funeral pall, no scalding tears, no bitter pangs of regret, for the last enemy which is death will then be destroyed! No more sorrow, no more pain, no more parting with friends!

We here see friends who part no more to meet---there they will meet, no more to be separated; for the Father loveth the Son and hath given all things into his hands; all the Father hath are mine---all the Father hath given me shall come to me, and him that cometh unto me I will in no wise cast out. The Lamb of God will lead all his ransomed ones to fountains of living waters---

"There we shall see, and hear, and know,  
All we desired, or wished below  
And every power find sweet employ,  
In that eternal, world of joy."

"*The things which are not seen, are Eternal.*" What are the things that are not seen---Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of those blissful pleasures that flow at God's right hand! We have never seen the fountain of living waters---we have never seen the tree of life, whose leaves are for the healing of the nations---nor the pure river that flows amid the paradise of God---we have never seen the new heavens, and new earth, wherein dwelleth righteousness. We have never seen every creature which is in heaven, and on earth, under the earth and in the sea ascribing glory to God. We have not seen tears wiped from off all faces---we have not seen every knee bow and every tongue swear that they were righteous and strong in the Lord. We have not seen that glorious feast of fat things prepared for all people---we have not seen death swallowed up in victory---we have not seen death, and him that hath the power of death that is the devil, utterly destroyed---we have not seen all made alive in Christ which died in Adam. We have not seen that glorious dispensation of the fulness of times when God shall have reconciled all things to himself not imputing to them their trespasses. We have never seen perfect happiness; there are pleasures forevermore in the unseen world. We have not seen uninterrupted felicity pure and without alloy, we have not seen the resurrection from the dead, when the great change shall come---the new birth, when all shall be born again---not of corruptible seed, but of incorruptible, when all shall be changed---this mortal shall put on immortality---then we cannot die any more, but shall be equal to the angels---and we have never seen as we are seen, and known as we are known, eye to eye, and face to face, changed from glory to glory into the same image---when he appears we shall see him as he is, for we shall be like him---he will change our vile bodies like unto his own glorious body. The glorious period will arrive when all shall know the Lord from the least to the greatest; and freed from pollution and earthly frailty shall be delivered into the glorious liberty of the children of God; when every knee shall bow in joyful adoration and shall sing the blissful song of Moses and the Lamb. We have not seen the law fulfilled, which commands perfect love to God, and to one another. We have not seen



the God of love all in all—we have never seen that holiness, without which, no man shall see the Lord—we have not seen that city that hath foundations whose builder and maker is God. We have not seen that blissful inheritance, incorruptible, undefiled, reserved in heaven.

There will be no howling waste, no barren heath, no pricking bramble, poisonous weed, or unwholesome fruit—but all will be love, harmony and peace. No more wars and fightings, jars and tumults—but then though we may have passed through great tribulation, we shall have our robes washed in the blood of the Lamb, and shall be admitted into that city which is the mother of us all—to an innumerable host of spirits of just men made perfect. Then the period will have arrived when the angel shall swear that time with us, shall be no longer.—Then will the veil be rent, then the covering that is cast over all people will be taken away—and we shall no more look on the things that are now seen, for they are temporal and must pass away. Sin must be finished—iniquity must come to an end—all tears must be wiped away, and every enemy destroyed; for the mouth of the Lord hath spoken it by all his holy prophets since the world began—and all flesh shall see the salvation of God. Then all nations whom God has made shall come and worship before him. All nations, kindreds, families and tongues made alive and blessed in Christ, and one glorious pan of joy shall ring through the firmament of God's impartial grace.

#### DOCTRINAL.

##### ESSAYS ON ELECTION, &c.

We have received from a highly respected friend late of London, among other valuable works an Essay on Election and Reprobation, by RICHARD WRIGHT, well known as an able defender of "the faith once delivered to the saints;" and the friend of rational religion—who with Dr. Belsham, Mr. Aspland, Fox, and a host of others, are engaged in England and Scotland, in levelling the partition walls of a sectarian hierarchy. It gives us unfeigned pleasure to be able to state to our readers, that the cause of liberal christianity is prospered abundantly in Great Britain—that the friends of "the restitution of all things;" number among their most zealous advocates, men who hold the first rank in science and literature. We might mention among many others Dr. Belsham, long known as one of the most able and highly gifted writers of the present day—who shuns not to declare that *God is good unto all; and that his tender mercies are over all his works!*

The friends in England are not known by the name of Universalists—they take the name of Unitarians; and we think are all, without a single exception, believers in the doctrine of universal benevolence. Mr. Wright has long been engaged as an evangelist preacher—has travelled in England

and Scotland, preaching the word with abundant success. We understand that he contemplates visiting this country; should he do so, we should gladly "receive him into our house, and bid him God speed." T. F.

#### INTRODUCTION.

The subject discussed in this Essay, according to the light in which they are contemplated, will materially affect our views of the character, perfections and government of God, and of the dispensations of his grace; and will have a bearing upon the moral good and happiness of mankind. In the examination of them the leading facts and immutable principles of truth, which are evident, both from reason and revelation, as to compel universal assent, should be steadily kept in view; for no words of scripture can be designed to convey a meaning that is inconsistent with such facts and principles. No doctrine can be true, nor any conclusions just, which are inconsistent with the acknowledged character and perfections of God, and the plain and positive declarations of his word.

All that the scriptures teach respecting the sovereignty and decrees of God, the election of grace, and the reprobation of the ungodly; so far from being questioned, is fully admitted, and intended to be brought before the reader in this Essay. Those notions only are exploded, which, after the most careful and often repeated examination, appear to be contrary to reason and scripture, dishonourable to God, and injurious to man. On every religious subject an appeal lies to the sacred writings, and every man has an unquestionable right to judge of their meaning for himself. Neither the boasted antiquity of any doctrine, nor the countenance it hath received from learned and pious men, nor its still continuing popular, nor any thing else, can supply the want of rational and scriptural proof. Men of all parties are alike fallible; they have erred, and may still err.—Nothing ought to be received as divine truth on the ground of human authority. We ought ever to distinguish between christian doctrines, and the views which christians entertain of those doctrines.

To ascribe righteousness to his Maker;—equally to assert the absolute sovereignty and the unbounded goodness of God; to vindicate his ways to men; and to show the consistency of the peculiar dispensations of his grace with his love and mercy to the whole world;—are the things aimed at by the author in the following pages: that the infinite loveliness of the Divine Character may be more fully known, and God be adored for all his works and ways,

#### CHAPTER I.

##### ON THE SOVEREIGNTY OF GOD.

As the Sovereignty of God is generally made the foundation of Election and Reprobation, it will be proper, in the first place, to con-

sider that subject, and lead the reader to rational and scriptural views of it.

SEC. 1. *Perfection essential to the absolute Sovereign of the universe.*

He who possesses uncontrollable power, and supreme and unbounded dominion, must be self-existent, and independent of all other beings, he must be capable of doing all things of himself. Such Sovereignty requires universal presence; for nothing can act where it is not. He whose dominion and influence are unbounded, must himself be unbounded; he must be every where at all times, or he could not continually operate in all places, and govern all things with unlimited authority. The absolute Sovereign over all must be perfect in wisdom and power; otherwise, something might occur to derange his plans and interrupt the exercise of his authority. He must be infinitely good; or some of his operations and the measures of his government might be inimical to the greatest good of the universe. None but a being who is infinitely wise, powerful and good, can be qualified to exercise absolute, universal, and eternal, dominion. He who is always to rule with unlimited authority, must be immutable and eternal; as the preservation and order of the universe, and the well being of all creatures, depend on the stability and perpetuity of his government. Absolute power cannot safely be trusted with those who are liable to err, fail, or change. As God, and none other, is acknowledged to possess all the perfections we have mentioned; he only is qualified to exercise absolute Sovereignty.

SEC. 2. *Grounds of the Sovereignty of God.*

God is the supreme and absolute Sovereign, because he has no equal; but is infinitely superiour to all other beings. He is unrivalled in all excellence and perfection. He possesseth in himself, all fulness, glory, and blessedness. He is the source and giver of all life, power, and blessings. As he is the maker of all, authority over all must of right belong to him. As all live, move, and have their being in him, they must owe him unlimited subjection and obedience. As all creatures are his absolute property, he has an indisputable right to do with them whatever he pleaseth. As all are, and must eternally remain, dependent on him, they must be always at his disposal; and so long as they exist, must be subject to his supreme will. Thus the Sovereignty of God is founded on his supreme excellence, his relation to his creatures, and their entire dependence on him. As the Creator, it must depend on his will what creatures shall exist, and what powers and capacities they shall possess. As the Being who preserves and provides for all, it belongs to him to choose and determine where and in what circumstances, they shall be placed. As the giver of all blessings, he hath a right to distribute his favours as it pleaseth him. As he is no man's debtor, but all owe existence and

every enjoyment to his free bounty, no one can have a right to find fault with his plans and dispensations. Gratitude and praise are due to him from all creatures, and it is their duty cheerfully to resign themselves to his will.

SEC. 3. *The Sovereignty of God indisputable.*

That the dominion of God is supreme, unbounded, and eternal, and none will venture to question. He operates throughout the universe, with uncontrollable power; and none can stay his hand, or alter the laws he hath established. What his soul desireth, even that he doeth. None can say unto him, what doest thou? There is no tribunal where he can be arraigned; no being to whom he is accountable. There is no power in the universe that can counteract his designs, or prevent his doing whatever he pleaseth. "His council shall stand; he will do all his pleasure," "for of him and through him, and to him are all things."—"He is the great and only Potentate."

SEC. 4. *The Divine Sovereignty to be distinguished from every thing tyrannical.*

Though God is an absolute Sovereign, his power is not guided in its operations by a merely despotic will, without regard to what is most wise, and just, and good. In his government there is nothing capricious, nothing arbitrary. Though his will is supreme law throughout the universe, he can will nothing but what is most wise, and just and good. Though he can do whatever he pleaseth, it cannot please him to do any thing that is inconsistent with his own character and perfections; with perfect wisdom, justice and goodness. As the Father of all, he can neither will, nor do any thing, but what is calculated to promote the good of his rational offspring; nor as the righteous governor of the universe, any thing that shall not be subservient to the wise and benevolent ends of his government. He is not the tyrant of the universe, ruling merely to show his power, without regard to moral fitness and universal good. *Justice and judgement are the habitation of his throne; mercy and truth shall go before his face.*

SEC. 5. *God a Righteous Sovereign.*

Nothing can arise from the Sovereignty of God, that is contrary to righteousness. Undoubtedly whatever he doeth must be right; because his will is supreme law, and no other being can, without presumption and impiety, attempt to dictate to him how he ought to act; or set in judgement upon his actions; yet it is not to be concluded, that whatever men ascribe to God is just, merely because they ascribe his Sovereignty as a justification of it. It should first be proved that what they ascribe to him is consistent with his character and perfections, with reason and divine revelation: until this be proved, their pleading the divine Sovereignty will be no argument in favour of the truth of their opinions. The righteousness, or justice of God, is not a principle of mere



retaliation or revenge; but a modification of his goodness. It consists in his always doing that which is most fit for a Being to do, whose nature is love; who is infinitely wise and good; in his regulating every thing in that way which will best secure the moral good of the creation. It is not possible for him to deviate from the infinite rectitude of his own nature; nor to do what is not wisest and best to be done for the good of his creatures. As God is righteous in all his works and ways, conclusions made from his absolute Sovereignty cannot be just, unless they be consistent with his perfect righteousness; for a righteous sovereign, however absolute his power, cannot use it for unrighteous purposes. The Sovereignty of God ought never to be urged to silence objections to opinions that cannot be reconciled with his justice. Though not accountable to his creatures, he hath condescended to appeal to them respecting the equity of his ways. He hath said, *Judge I pray you, between me and my vineyard.—Oh house of Israel, are not my ways equal?* How are men to judge of the equity of the ways of God, otherwise than by those principles of justice which they are capable of understanding? God hath not, merely, insisted on his Sovereignty as a justification of his actions; but, by requiring an examination of the righteousness of his conduct, he hath appealed to the principles and rules of equity, with which men are acquainted. It should ever be remembered, that he is as just as he is powerful; and no less a righteous governor, than an absolute sovereign.

#### SEC. 6. *God an infinitely good Sovereign.*

God is essentially immutable, and infinitely good. There is nothing in him, that is contrary to goodness. All his other attributes are comprehended in goodness, and are modifications of it. His goodness is most pure and perfect. Nothing can proceed from him, but what proceeds from goodness; nor any thing be done by him, but what is done in goodness. He can neither will, design, nor do any thing but what is perfectly good; nor can he fail to design and do all that is most good. Goodness fills the throne of the universe, and reigns with uncontrollable sway. It follows, that the Sovereignty of God is the Sovereignty of Divine goodness; and nothing can arise from it, that is inimical to the happiness of any subject in his vast dominions.

#### SEC. 7. *The absolute Sovereign the Father of all.*

In the supreme and universal Sovereign, God does not lose the character of a gracious and merciful Father. He is the Father of all, because he is the maker of all. As a gracious Father he watches over, and protects, and supplies the wants of all. In this endearing character he hath fully revealed himself by Jesus Christ. A Sovereign, who has all the love of a Father for his subjects, will never use his

power, but for their good; their happiness will be the object of all his laws, of all the measures of his government, of his whole administration. Such a Sovereign is the Almighty; and it is impossible that he should mistake in the choice of such measures as are calculated for universal good; or fail in carrying them into effect.

#### SEC. 8. *The Sovereignty of God a security for the well-being of rational creatures.*

If the power and dominion of God were not unbounded, the accomplishment of all his designs, and the operation of all things for good, might be doubtful; but now, what ground for doubt can remain? Can any thing be too hard for him? What cannot the absolute Sovereign of the universe effect? What good can be too great to expect from a Being, who is infinitely wise, powerful and good; who is above all controul; whose throne is eternal; who can will nothing but what has happiness for its object; and whose will is supreme and unalterable law?

*To be Continued.*

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### OUR CAUSE IN THE WEST.

(CONCLUDED FROM PAGE 165.)

I arrived at Cincinnati on Sunday; and high raised as my expectations were, respecting this "Western Emporium," they were more than realized. The country round about Cincinnati, is beautiful in the extreme. The delightful scenery in its environs the salubrity of the air—its healthy and commanding situation, all combine to render this city the "pride of the west."

In Cincinnati our friends are numerous and highly respectable, and are about to erect a place of public worship. Though they have been sorely buffeted by the enemies of God's grace; tho' they have been in peril among false brethren, yet there is a moral courage among them that laughs at difficulty and mocks at dangers, such as believers in this licentious doctrine have to encounter. Go on my much loved brethren—continue to build upon the Apostles and Prophets, upon that precious, chief corner stone, which is already laid in Zion; and let the rains come, and the winds blow; let the thunder roar, and the tempest of persecution rage, your building stands firm and immoveable as the promise of God.

In Hamilton, Dayton, Springfield, London, Columbus, Franklinton, Wooster, &c. I preached to large and attentive audiences; in each of which places a goodly number of subscribers were obtained for our "pernicious" paper.

Between London and Franklinton, I attended a public debate. Mr. A. Rains, of Chillicothe, (a young preacher of great promise of usefulness in the holy cause we have espoused) on the side of truth, the Bible, and common sense, and Mr. Shaw

of London, a Methodist preacher, in vindication of Satan's eternal kingdom, *creeds, and commandments of men*. And never in my life have I witnessed a more glorious triumph of the doctrine of Universal Benevolence over error and craft, than on this occasion. Notwithstanding Mr. Shaw resorted to the most perverse equivocations and evasions, mingled with a little misrepresentation—the cause of God and his universal grace and goodness triumphed gloriously; and our friends who differ from us saw, we trust, that there is a “*refuge*” that is by no means a safe abiding place. If our worthy brother Rains, taught them that “the truth, and nothing but the truth,” will stand the test, we shall be abundantly happy.

Of Cleveland, where I preached two discourses on the Sabbath, it is not necessary to speak, as many of our numerous friends in that place are too well known abroad to render it necessary to mention, that, they are among the most respectable in the country; notwithstanding they believe in such a dangerous and *licentious* doctrine. In Erie, Pa. I preached to a very large concourse of people; who by their patient and untiring attention, manifested their willingness to know the truth as it is in Jesus. Our preachers would receive a cordial welcome in all the large and flourishing towns we have named. The cry was continually, “send over to help us,” and where are the labourers in the vineyard of our master? Young men, if you the question is asked, why stand ye all the day idle? Buckle on the harness, and come forth to the war—come out in the name of the Lord of Hosts, and contend with “spiritual wickedness, in high places”—this is a glorious warfare, and may God *teach your hands to the war and your fingers to fight!*

Labourers in the vineyard! the fields are white, and wave in the abundance of their rejoicing. In this happy season of refreshing from the presence of God, the gentle dews of Hermon are watering the thirsty ridges of desert lands, and the grass and the tender herb spring up together.

Brethren of the manifold grace of God, are not these glad tidings of great joy? To see multitudes of those, who have long bowed the knee to those which were no Gods, through fear of the fiery furnace, bursting these icy fetters of damnation, and rejoicing in their glorious emancipation from mental bondage,

“O ’twere worth a thousand days of common life,  
One glimpse at such a joy!”

Among the many bright and blessed days, which it has been my happy privilege to enjoy, those passed among our fearless friends of the west, will be reckoned among the fairest and brightest. The heart in its most craving mood could not require a more cordial welcome. The sweet remembrance of their unbounded kindness and attention to a stranger, will cease but with my existence. Those sunny days of bliss will remain a bright link in the chain of happy associations! Amid the cold frowns of an unfeeling world, amid the pitiless persecutions of fanaticism, the fond recollection of friends—ever

near and dear—in the far off west—will pour balm and consolation into the wounds of the soul.

Brethren, we live in a day when the counsel of God is destined to stand—the time of overturning has come; and mounds and partition walls are scattered to the four winds of Heaven! Though the pulse of moral nature has seemed for a time to beat but with terror and distraction, yet the Sun of Righteousness has arisen with healing in his beams. The hour is coming; the fleeting moments in their noiseless flight, will soon bring us that happy period, *when all shall know the Lord from the least to the greatest*—when cunning shall cease to bewilder, and hypocrisy to deceive—when power shall no longer hedge up the glorious pathway of our Lord and Master, and *grievous burdens* will no longer be borne. Already do we see our fellow men spurning the base fetters which delusion has forged, and which superstition and popular prejudice, has rivetted upon the soul!

Orthodoxy, well knowing it is the last time, is rolling together her clouds of “blackness and darkness,” with the forlorn hope of obscuring the light that is now beaming in glory and gladness, upon the children of God, who have so long sat in darkness, and in the region of moral death and despair; but all this availeth her nothing. Men will not retrograde in the glorious cause of intellectual emancipation. The time will come; and that ere long, when the Juggernaut of the Hindoos, and the worse than Japanese Idol of professed Christians; and every temple that has an altar erected to the unknown God, will be in ruins; and one Temple be erected in which the Universe of Jehovah will be the living Church—the heart of man the altar, and the incense, praise mingled with thanksgiving!

The sacred flame of holy joy shines with a beacon blaze, and points mankind to an *inheritance that is incorruptible, undefiled, and that fadeth not away*, to that temple whose light is God, and whose foundation is eternity! To that glorious period, when purged from all impurity and earthly frailty, every creature in the universe of God, shall sit down upon the flowery banks of the pure river of life, and join the “Morning Stars” in their eternal Hymns!  
T. F.

#### THE GRAVE-YARD.—A FRAGMENT.

The hour of repose had come. Light yet lingered upon the mountains, as if loth to depart and leave the world in darkness—the far off murmur of the waterfall was the only sound that broke the placid quiet of the evening.—Earth and her children—the bright leaves and birds—all seemed held in one unbroken charm of stillness. The deep glen was wrapped in the shadows of the night—the wild flowers closed their finely coloured petals refreshed by the falling dew. The star of evening, was just emerging from behind a milk white cloud, in all its primitive beauty—all around seemed to breathe peace and consolation to the soul as I bent my way towards the mansions of the departed. \* \* \* \*



I never shun a grave-yard. The lesson I am taught, as I wander over the green roof of those dark chambers of death—the thoughtful melancholy which the place inspires—gives no pain to the soul.—It is grateful rather than disagreeable, for here I am taught my latter end—that this world of care and strife, is not my continuing city—that soon I shall lie beneath the thickly piled clods of the valley—my flesh become a banquet for the worm, and the spirit will ascend to God. \* \* \* \*

I often wander among the tombs from choice—there in the valley of shadows—there in that land of solitude and silence, where the chill of mortality has withered hearts and hopes—there it is, that the soul buries itself in its own boundless depths, and communes in secret and in silence with an all seeing God! There earth and earthly scenes are forgotten—its gay delusions—its halls of boisterous revelry—its enchanting pleasures—its reckless fancies—all fade from the remembrance, uncared for, and forgotten! \* \* \* \*

The small and great are there. There lies the stainless child of spotless purity—so passionless and pure, that it seemed a snow flake,—too sinless for earth, the bright bud was transplanted to a softer clime—to bloom in the bowers of bliss, amid the paradise of God!—There the loved voice of friendship, sweet to our recollection as an angel's song—is hushed in silence—and the tongue whose thrilling tones once discoursed music to the heart, is now still and motionless. Man once the proud & haughty lord of his fellow—now lies as low as the penniless outcast—his visions of earthly glory are vanished—his pomp and splendour—his folly and pretensions have passed away—his base ignoble passions, all are quiet in the house of slumber! The proud spirits of ambition, that seemed for a time, as if about to encircle the world with a blood stained wreath of destruction—are blotted from the records of time, and exist only in name. The fellest animosity lies deeply buried, and the darkest sins are covered—malevolence has lost its power, and anger has ceased its raging—strife is at an end—the tongue of slander is dumb and powerless, and has ceased to wound—there the scorching rays of calumny and detraction, cannot penetrate to wither the buds of hope and happiness—there false friendship never more can congeal the warm life blood of young and tender hearts—for *there the wicked cease from troubling, and the weary are at rest!* \* \* \*

And is this the end of man? No—there are cloudless skies in the new heavens, where falls no blight—there is a glorious putting on of immortality, in a world of joy, where pain nor death is never known—where we shall die no more—but shall be equal to the white robed spirits that stand around the Throne of God!!

T. F.

Keep thy tongue from evil, and thy lips from guile.

## IMPARTIAL INVESTIGATION.

"EARNESTLY CONTEND FOR THE FAITH."

### FEMALE PREACHERS.

"Let your women keep *silence* in the churches; if they will learn any thing, let them ask their husbands at home: for it is a SHAME for women to speak in the church." *St. Paul.*

It is becoming so fashionable at this enlightened period, for women to attempt to get up a *new light*—and to such excess is this fanaticism carried in some parts of our country, that we cannot forbear a passing remark upon this subject. Our readers will undoubtedly recollect a certain *Miss Livermore*, who shone so *conspicuously* at Washington, during the last winter as a preacher. The mania seems to have spread, for within a few days we have heard that another *heavenly body* had been discovered in Ohio; whether a planet or a shooting star, our informant saith not.

Now we know not what our brethren of "*the cloth*" may think of this matter; but for *ourselves* we "*calculate*" on preparing some *knitting work* forthwith. The order of things seems to be reversed, and if the *dear creatures* really have a *call* to preach, why we intend to relinquish, quit, assign, and make over, all our right and title to *manhood*, modesty, propriety and common sense; and not be troubled any longer with such unfashionable articles. We will moreover give, grant, sell, and convey, certain *garment* or *garments*, usually worn on *certain* occasions, to any *modest, delicate*, female preacher, who is about to *shine*—provided nevertheless the clothes should not prove too *small*, or the jacket too *strait*.

But trifling aside,—we ask what can be more revolting to our conceptions of propriety, than to see a female, tender, modest and delicate, or should be so, rise before a mixed multitude of "*spirits, blue, grizzle and grey,*" out of all nations, kindreds, and tongues; and deliver her views and feelings, before a company of blackguards, women and children. We know not what others may think of the practice, but for ourselves, we give it our unqualified disapprobation. It destroys all our respect for those whom man is bound to love and protect, when we see them thus overstep all the bounds of decency and decorum. Where is that sweet *bashful retiring modesty*, that is so dear and so lovely in woman? Where is that sense of propriety that is so indispensable to the female character? Gone—lost, and with it all that renders woman the object of our affectionate regard. No, a woman who can so far forget what is due to her sex as to appear before an assembly as a public speaker, is an object of pity and compassion, but never of friendship or respect. Nature never intended them to shine in the cabinet or in the field; in the senate chamber, or in the halls of justice; but in the "*green bowers of home.*" And when they despise the *shame* of which the Apostle speaks, and forget that they are *women*—men will also forget it too, and will no longer treat them as such. They then are no long

or objects of adoration, but of aversion and abhorrence. We end as we began—"Let your women keep silence in the church!" And we might add, "teach the young women to be discreet, chaste, and keepers at home," not to be gadding abroad with their bundles of spiritual nonsense, called tracts!

T. F.

### IMPORTANT QUERY!

If it would not be thought unbecoming a moral and religious people to answer—we would ask, what has become of the \$500,000 deposited some time since in the Bank at Hartford Conn. as a *secret missionary fund*?

*Doctrinal.*—Benjamin Clark, of Pembroke Genesee county, offers a reward of \$50 to any person who will inform him in what part of the "Holy Scriptures" he can find the command to keep the first day of the week for the Sabbath! Here is a fine field opened for polemicks; and a handsome prize to contend for.

### RELIGIOUS FREEDOM.

A schoolmaster from Harvard lately expelled a scholar 18 years of age, from school, on his refusing to *pray*, when requested, the scholar alleging that he did not come to school to be taught to pray.

The schoolmaster was indicted for an assault and battery before the court of common pleas at Worcester, but the jury, without leaving their seats, found a verdict of *not guilty*, on the ground "that a schoolmaster has a right to resort to expulsion as one mode of punishment, and that the custom of the country sanctions prayer as an exercise in schools."

[*Infuriated bigots*, as we now term them, burnt and butchered one another in the dark ages, when they had been taught to pray to different Gods, or to the same God, but accompanied by different ceremonies. Such proceedings excite our horror; they are a blot upon human nature. But a verdict, which compels our young men to pray, whether willing or not, to a God, whom perhaps they do not acknowledge—scarcely excites our surprise; because, forsooth, it is pronounced in our own day, by a jury of our own countrymen, who claim the honour of being born in a liberal and enlightened age, and in a land which boasts political freedom and religious liberty. Is prayer, we would ask, extorted by punishment an acceptable offering to the Christian Deity?—*New-Harmony Gaz.*]

*Intolerance.*—In Boston recently, Bishop Fenwick of the Catholic church, refused to let Mr. Burnham, a member of that church, bury his child in the catholic burying ground because Dr. Jenks, a protestant minister, had made a prayer at its funeral!

### MARRIED.

In this village, on the 20th instant, JOHN MANN, Esq. to Miss HANNAH REES.



## Poetic Department.

### WOMAN.

*Written in the Album of an Unknown Lady.*

BY MR. HALLECK.

Lady, although we have not met  
And may not meet beneath the sky;  
And whether thine are eyes of jet,  
Gray, or dark blue, or violet,  
Or hazel—heaven knows, not I;

Whether around thy cheek of rose  
A maiden's glowing locks are curled,  
And to some thousand kneeling beaux,  
Thy frown is cold as winter snows,  
Thy smile is worth a world;

Or whether, past youth's joyous strife,  
The calm of thought is on thy brow,  
And thou art in thy noon of life,  
Loving, and loved, a happy wife,  
And happier mother now,

I know not—but whate'er thou art,  
Whoe'er thou art, were mine the spell,  
To call Fate's joys, or blunt its dart,  
There should not be one hand or heart  
But served or wished thee well.

For thou art woman—with that word  
Life's dearest hopes and memory come,  
Truth, Beauty, Love—in her adored,  
And earth's Lost Paradise restored,  
In the green bower of home.

What is man's love? His vows are broke  
Even while his parting kiss is warm—  
But woman's love all change will mock,  
And, like the ivy round the oak,  
Clings closest in the storm.

And well the poet at her shrine  
May bend, and worship while he woos;  
To him she is a thing divine,  
The inspiration of his line,  
His lov'd one and his muse.

If to his song the echo rings  
Of Fame—'tis woman's voice he hears,  
If even from his lyre's proud strings,  
Flow sounds like rush of angel wings,  
'Tis that she listens while he sings,  
With blended smiles and tears.

Smiles, tears,—whose blest and blessing power,  
Like sun and dew o'er summer's tree,  
Alone keeps green through Time's long hour,  
That frailer thing than leaf or flower,  
A Poet's immortality.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

L. S. EVERETT & T. FISK, EDITORS.

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 23.]

BUFFALO, SATURDAY, JUNE 9, 1827.

[Vol. V.]

## CONTROVERSIAL.

FOR THE GOSPEL ADVOCATE.

MR. EVERETT,

Sir—In perusing your “review of a Pamphlet entitled, Universalism or the rich man and Lazarus, a sermon by Thomas Lounsbury, A. B. pastor of the first Presbyterian congregation in Ovid,” my mind was peculiarly entertained with a quotation on page 16, wherein Mr. L. pledges to the public, “whenever called upon to prove demonstrably, from fair and legitimate consequences, if this system (Universal Salvation) be true, that Alexander the Great, the mad-cap King of Sweden, Napoleon Bonaparte, and all other great cut-throats, who at successive periods, were the terror and scourge of the human family, were men of the most exalted virtue; that falsehood, dishonesty, lewdness, homicide, &c. are virtues of a very high order, and contribute amazingly to the general account of human happiness.”

On reading this quotation my impression perfectly coincided with yours, “that he never will perform the task which he has assumed.” Had this “pledge” been given by a believer in universal salvation, on the supposition that endless misery is true, it could “be easily shown,” yea, proved “demonstrably from fair and legitimate consequences,” that what Mr. L. has asserted respecting the above named characters, is a truth; and that he himself, in misrepresenting the sentiments of Universalists, practices a virtue “of a very high order.” If the Great Supreme is a being of infinite wisdom; if he is a being of the “most exalted virtue,” and if he is such a being as is represented by Calvinists: That he has made a hell of liquid fire, to burn and torment his feeble offspring, “while eternal ages roll their ceaseless rounds,” then the proof follows with some degree of plausibility, if not “demonstrably from fair and legitimate consequences”—that Alexander the Great, the Mad-cap king of Sweden, Napoleon Bonaparte, and all other great cut-throats, who at successive periods, were the terror and scourge of the human family, “were men of the most exalted virtue;” inasmuch as they have followed his examples, in causing all the misery and devastation, in their power: well might they exclaim glory to God, and to ourselves, we have been thy imitators; we have followed thy examples;—thou hast commanded us to be ‘imitators of

God,’ thou hast declared that thou wilt inflict the most excruciating agony and torment upon thy children; that thou wilt make thy offspring miserable, as long as thou dost exist.—We therefore in obedience to thy commands have followed thy examples. We have embroiled our hands in the blood of millions of the human family, and although we have not had the power as thou hast, to make them miserable eternally; yet we have endeavoured to protract that misery to the longest period possible.—We have been ‘the terror and scourge of the human family.’ Now therefore as we have followed thy example, as far as lay in our power; we claim to be thy true disciples; yea we ‘cut-throats’ have been active in producing all the misery and desolation in our power. And we do verily believe that John Calvin was thy true disciple, inasmuch as he followed thy examples by burning alive, Michael Servetus the Spaniard by a slow fire, we also have endeavoured to imitate his example, by producing misery of the same kind—we have also been faithful in the practice of ‘falsehood’ and ‘dishonesty,’ for if we believe the testimony of John Calvin, we also believe that these are attributes of thine, for he hath taught thy decrees. That for the manifestation of thy glory, some men are ‘foreordained to everlasting death’ that ‘the entry of life is locked up,’ we also read in thy word, that thou wilt ‘have all men to be saved and to come unto the knowledge of the truth.’ We believe with Calvin and with all his followers, that thou hast given a law to mankind the penalty of which is endless misery in a future state—that the wages of sin is death, yea *eternal death*—that thou hast threatened all those who have by their guilt incurred this penalty—that thou wouldst surely execute it—and that thou wouldst execute it upon the soul that sinneth. Nevertheless thou hast not only failed to execute thy threatening upon all the guilty, but hast executed it upon the innocent, even on Christ ‘who did no sin neither was guile found in his mouth.’—We also have practiced ‘falsehood,’ and ‘dishonesty,’ yea ‘homicide,’ in murdering the innocent. The reader will bear in mind that this is reasoning on ‘the supposition’ that endless misery is a truth notwithstanding all that is said in scripture to the contrary, and that the penalty of the law instead of being executed upon the guilty, is inflicted upon the innocent, at the expense of truth in the threatening, and that by imitating a being, whose character is

as represented by such a doctrine perfectly justifiable, if not as Mr. L. says "virtues of a very high order" we can easily perceive how "Alexander the Great, the Mad-cap king of Sweden, Napoleon Bonaparte and all other great cut-throats who at successive periods were the terror and scourge of the human family," can be justified in their conduct on the plea that they have yielded obedience to the commands of God by being imitators of his character and conduct. But on the supposition that "universal salvation is true that the above named characters can be proved, demonstrably from fair and legitimate consequences," to be "men of of the most exalted virtue" remains a declaration and a pledge, which we must leave for the comprehensive mind of Mr. Lounsbury to fathom. Will he contend that they are men of the most exalted virtue because God loves the whole human family and will save them from sin, and from all its attendant consequences, he cannot—will he plead the example of that God, who is 'Love' in justification of their unhallowed conduct? He cannot pretend this, for their conduct has been in diametrical opposition to the character of such a Being. Will he plead their obedience to the requirements of such a Being? No, for his requirements are, "thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself" yea this is the command of heaven, even "on the supposition that universal salvation is true," that "all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." But perhaps we mistake his view of 'universal salvation.' Perhaps his view of it may be, that mankind cannot be saved, till after the dissolution of the body and that then, they will be saved from an *endless hell which they justly deserve* that by reasoning upon this principle, he may pretend to prove "demonstrably from fair and legitimate consequences" that they are "men of the most exalted virtue" because they have been the means of sending them 'right to heaven.' If this is his view of salvation, it is a fabrication of his own contriving; we have nothing to do with it, we do not believe in such a 'universal salvation,' we utterly deny such a doctrine.

Our ears are often saluted with the ungrateful cry, that "if I believed in universal salvation, I would rob, lie, cheat, steal, burn my bible" &c. "I would indulge myself in all manner of mischiefs." This ungrateful principle will do for a Nero, for an unprincipled savage. But for a christian!! O BLUSH AND BE ASHAMED: yea all who profess the christian name, contend not for the truth of such an impious, unchristian, ungrateful declaration, for the sake of gratitude, for the sake of human nature, let it pass for a falsehood, for a random idle tale. But if ye will contend that the doctrine is a truth, ye tell us in so many words that ye are ROTTEN AT THE CORE. Your language

is, were it not the *fear* of an endless hell, we would cease to love and worship the God of heaven; Then ye would appear in your real character, an enemy to God and man; and still ye profess to love and fear God, aye this *fear*; is it not the *fear* of an *endless hell*; ye say if we believed in "universal salvation" (that is) remove this *propelling engine* this *fear of hell* which produces all our love and service to God, then we would appear, how? as ye are; rotten at the heart; no wonder your service to God is a burden, all which is produced by the slavish fear of hell, and not by love. Remember the Lord hath said of some of old, by the prophet Isaiah that "they have removed their heart far from me, and their fear towards me is taught by the precepts of men." The beloved disciple John hath said "there is *no fear* in love, but perfect love casteth out fear, because fear hath torment, he that feareth is not made perfect in love." We love him because he first loved us, if any man say I love God and hate his brother HE IS A LIAR, for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen; and this commandment have we from him THAT HE WHO LOVETH GOD LOVETH HIS BROTHER ALSO."

A. C.

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## GOSPEL ADVOCATE

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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### SIN NOT INFINITE.

Two arguments are used, to sustain the idea that sin is infinite in its nature, which are the following, viz. 1. that the Being offended against, is infinite; and 2. that the punishment of sin is endless, and therefore the cause must be infinite, in order to justify the infliction of such punishment. I shall attempt a refutation of each of the foregoing propositions, in the order in which they stand.

That sin is not infinite, because it is committed against the law of an infinite Being, is evident from the following considerations, First: sin exists only in the *intention* of the creature, and its magnitude is according to the capacity or capability of him who commits it. For example; the child of a year old, may, in gratifying the whim of a moment, destroy the life of its brother or sister. This would be sin; but no righteous judge would damn the author of the deed to the gallows; for this good reason,—the mind of the child is incapable of taking cognizance of the law prohibiting such conduct, and also unable to judge of the nature of the deed from the consequences attending it. It is maintained, that it is criminal to do an injury to the meanest of God's creatures—more criminal to offend against a magistrate or prince—and infinitely criminal to offend against God. Well, suppose all this should be admitted; does it not follow that one sin is greater than another? Most certainly. The greater sin is that which is committed against the prince, and the great-



est is that which is committed against God. If this be the fact, does it not follow that sin in the two first degrees of comparison is not infinite? Certainly; and if one sin is finite why may not all sins be of a like character? Indeed, the very process of reasoning adopted to sustain the opinion I am examining, is of a nature to disprove, what it is designed to sustain.

Again, 2. That sin is of different degrees, is a fact admitted by every man of understanding, and plainly taught in the scriptures. No one will pretend that the child who steals an apple is as guilty as the assassin who takes the life of his neighbour; or that the crime of murder, is no worse in its nature, than that of playing at whist. If, then, there are degrees of criminality in sin, all sins cannot be infinite; for nothing can be added to infinity, or taken from it; nor can it be possible that more than one sin could ever be committed, if it were infinite, for one sin, in that case would fill the universe of God, and drive the Eternal from his throne.

Here an objection may arise. It may be contended that if sin exists in the intention of the creature, he may, although he be finite in all his powers and faculties, (which cannot be denied) his evil intentions may go so far as to constitute him guilty of an infinite offence. To this I reply,

1. Those who bring this objection, seem to overlook an important fact; *viz.* that the creature being limited in all his powers and faculties, effectually prevents him from committing an infinite offence even in imagination. We are told that, had man the power, he would dethrone Omnipotence, and take his place! But did it ever enter into the heart of a man to conceive how such an event could be brought about? It is absurd to maintain such an idea.

2. But, admitting, for the sake of argument, that man has the power, not to dethrone God, but to conceive of a plan in all its ramifications, which should be likely to bring about such an event; does it follow that he could desire to carry such a plan into effect? If the answer should be yes, then it would be quite apparent that such desire, would proceed from one of two principles. Either, first, from a desire in the creature to injure his own happiness, and that of all mankind; or secondly, from entire ignorance of the character of the being to be dethroned. I lay it down as an axiom that no man, angel, or devil, ever did, or ever can, desire to destroy his own happiness; and therefore, had man the power to subvert the throne of Jehovah, and let "planets and suns run lawless through the skies"—he would never do it, if he knew what the character of God was, and how much his own happiness and that of others depended upon his existence.—And secondly, if ignorance should constitute the foundation of such desire, it would be the sin of ignorance, and for that reason if no other, not infinite.

2ndly. The argument in support of the opinion I am examining which is inferred from the nature of the penalty to be inflicted upon sin involves the very question in debate. It may answer to prove that sin is infinite, and from such fact when established

(if possible to establish so gross an absurdity,) infer that punishment is endless or infinite, in its duration; but it will never do to take for granted that punishment is endless, and from thence infer that its procuring cause is infinite. Let it first be proved that punishment for sin is *endless*, and then it will be time to conclude that sin is infinite, but not before. It would be foolish to say, that punishment is endless, because sin is infinite; and that sin is infinite because punishment is endless. Yet the arguments of our opponents in fact amounts to about the same thing.

#### REMARKS.

The notion that sin is infinite, has ever had a bad tendency upon the morals of christians, exactly proportionate to their faith in such an absurdity. It has led many honest souls to despair of mercy.—Thinking they had committed an infinite sin, and not being able to see how so great an offence could be forgiven, they have adopted the dreadful alternative of putting an end to their existence. Parents have destroyed their own children, lest they should commit such an offence as might endanger their everlasting peace; and thousands have concluded that as sin was infinite, and that nothing could be added to it, they might go on the way of transgression, without adding any thing to their guilt, by a multiplication of their offences. And christians too, good souls, thinking they have obtained pardon for an infinite offence, are a little disposed, sometimes, to be guilty of "the backslidings of a saint" out of pure love, no doubt, for the souls of mankind. From all, and singular of such opinions and offences, to use the language of "the church," we say, "good Lord deliver us." L. S. E.

#### THE BURIAL.—A FRAGMENT.

It was summer. The sun shone proudly down upon the gray mist that rose above the billows—the blushing charms of spring were passed, and the summer glow of loveliness had succeeded. The woodlands were gay and beautiful—for nature had clothed them in all her surpassing splendours. The mountain stream now run, now rippled, now curling with its silver eddies glad sparkling in the sunbeam—now smoothly flowed along its ever varying bed, towards its quiet home "in the world of waters." The birds warbled as sweetly in their green bowers of bliss, as if sighs and tears were a thing unknown. \* \* \* \*

There was joy on earth—the twittering swallow as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly silent as falls the snow flake—seemed unmindful of woe, as it flashed its wing across the vision like a thought of a dream during the hushed hours of midnight—and vanished as suddenly. To me the sight of their joyous felicity brought no gladness—the sounds of their mirth fell cold upon the heart—its seemed but bitter mockery—and spoke of days departed. The bright and laughing skies seemed in-

sensible that there were smiling over ruin and decay—that one of hope's fairest, sweetest flowers had drooped and died—and that now—even now—was to be laid in the earth's cold bosom.

\* \* \* \* \*

I had seen the child in its guileless beauty—when it was a thing all glowing with health, innocence and joy—I had seen it folded in the arms of her that bore it, in all the overwhelming fondness of a Mother's love. But now her first born blessing—her first, last, and only one—slept—not on the soft bosom of a mother's tenderness—but with the quiet dead! Death, death! How lovely canst thou be! Though pale and lifeless, it wore a smile passionless and pure, as the cherub of immortality—it had nothing of the corpse about it, but its whiteness—nothing of the grave, but its silence. So beautiful it seemed—like the sportive lamb decked with a flowery garland for the sacrifice—I could fain have lain down by its side in the cold bosom of our common mother in the dark and silent valley. \* \* \*

Thou weepst childless mother—ah, well thou mayest—the son of God wept at the tomb of his friend—and thou mournest thy first born—Hard it is for thee to lay thy loved one low in the damp earth—beneath the cold clods of the valley—hard it is to reflect that this thy child of peerless beauty, will never more raise its rosy lips to thine, in all the fondness of childhood's warm affection—ah! these are recollections that weigh upon the soul, even to overpowering. Memory tells thee thou art desolate—it tells too of playful smiles—of a thousand soft and winning ways that twine around the mother's bosom—it tells of the sweet wild throbbings of unspeakable bliss, that were thine when softly soothing it to slumber and repose. Now—the foliage of the cypress will be its shelter—and the narrow house its abiding place—the nursery will no more resound with its gladsome mirth—the cradle in which it had so often reposed in quiet is now desolate—Thou weepst childless mother. \* \* \*

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow—Oh the bitter agony of that moment—one long burning kiss upon his marble forehead—and he is shut from her view—in the fulness of her grief she says,

"No more my baby shall thou lie,  
With drowsy smile and half shut eye—  
Pillow'd upon thy mother's breast,  
Serenely sinking into rest.

Thou wert lovelier than the morn of May,  
Possess'd the brightest charms that youth adorn—  
But all those beauties now have pass'd away,  
And all who knew them once are left to mourn.

The opening rose bloom'd here a little while—  
Smiling serene beneath a summer's sky—  
But can no more a mother's sigh beguile,  
Or wipe the tear from pale affliction's eye.

For God hath laid thee down to sleep,  
Like a pure pearl beneath the deep!"

Look abroad fond mother upon the ways of sinful men, and repine no more, that God has made thy child an angel in the regions of bliss. ---now his song mingles with the thanksgiving of the blest! sanctified, safe, and secure, from the stormy blasts of iniquity, with him who is from everlasting! \* \* \*

The long train of weeping friends gathered round a fresh dug grave. The coffin was lowered in its final resting place—in the vale of solitude and silence—the spirit of him who was so lovely here had long ere this crossed the dark waters—and is safely landed upon the flowery coast of a world of fadeless bloom!

T. F.

## IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### FEMALE PREACHERS...AGAIN.

Last evening having swallowed the last bit of cake that my plate afforded—and after washing it down with a small cup of *Hyson*, was just settling into a profound state of meditation, on the doctrine of '*total depravity*'—'*vicarious sufferings*,' &c. &c.—favoured into the bargain by a most delicious drowsiness—and half dreaming and half thinking of the "*last day*"—I say in this heavenly frame of mind I was interrupted!! And how? Was the town on fire? Was there news of an earthquake? Or had I been taken at my word, respecting the "*dear creatures*," and was called upon for the *panta-loons*? Not exactly that—but worse than either, or all put together—a letter from Phebe! Mirabile! The soul and body have scarce been acquainted with each other since. At first we thought that being a *bachelor*, we had made a conquest—that being, as it were, "*Calebs in search of a wife*," we had a sort of glimmering hope, that our *probationary state* of '*single blessedness*,' had well nigh ended—when lo and behold! a damper! Here it comes,

FOR THE GOSPEL ADVOCATE.

MESSERS. — Your observations in the last Advocate, respecting women's preaching, I consider illiberal and erroneous; assuming to yourselves a kind of dictatorial power incompatible with that freedom of discussion which you frequently invite. That women have a right to teach, preach or exhort, and that they are as capable of doing either, according as the Almighty shall call and qualify, is clear and evident, both from reason, scripture and common sense.

I shall not at present undertake to argue the question, I only wish to remind you, that perhaps community would sustain no great loss, in case you should exchange your desk for knitting work, in which case I hope you would knit a finer fabric in that line, than you do from the pulpit. The females generally have no disposition to exchange dresses with you until they are rendered more reputable by that class of men who assume the exclusive right of pointing out the way to heaven.

I should judge from your language, that you have been in the practice of preaching to choice collections of spirits, "blue, grizzle and grey," and "a company of blackguards." If you have been preaching to such I think it time for us to witness some reform. I have seen many female preachers in my time, and never recollect of seeing one in



that capacity insulted or abused; but their preaching was attended with as much effect, as well received, and the congregation as much edified, and comforted as ever I did by the preaching of a man.

The more I reflect on your extraordinary observations, the more I am surprised that you should so far expose your weakness—you say it “destroys our respect for them, &c. when we see them overstep all the bounds of decency and decorum.” If preaching the gospel, is over-stepping the bounds of decency and decorum, I think it ought to be discouraged both in men and women; and none assemble to hear but spirits, “blue, grizzle and grey,” it is time to abolish the practice. But is there any subject more sublime? Any better calculated to call into action, the tender sympathies of the female bosom? Does she not feel an equal interest in the reformation of the human family? And do we not receive from women the most useful part of our instruction? Are we not indebted to them for our very existence? And why in the name of common sense shall they be degraded below their proper rank in society?

That it is not so convenient for them, I will admit; but I must contend, they have the same right as a man and are capable of doing as much good.

PHEBE.

June 5, 1827.

Now what do we know not—it seems we have got into *hot water* sure enough—into the *suds* completely. To say we are *sorry* for having been guilty of what seems to have been an *unpardonable* sin, would look extremely awkward on paper. Besides, we did but just speak; and to be thus handled without gloves—Oh! 'tis too bad by half. To tell the truth, we are in a strait between two—whether to hang, or drown *ourselves*, we are as yet undetermined. If our opponent was only a *man*—why it would be food and raiment, to break a lance with him; but a woman—*modest, tender, delicate, woman!* Oh it would break our little heart to have it supposed for a moment, we could be guilty of *fighting with a woman!* We had thought at first of addressing a note to “*Phebe*” through the medium of the post office, making the *amende ‘honourable,’* for the *shocking* crime of which we were found guilty—but then at the second thought the danger of such a course flashed us in the face—for it would probably be good ground on which to commence an action, (not for assault and battery—but for “*a breach of promise!*” Having a constitutional dislike to *courts* (of law I mean) particularly when *ourselves* should in all probability be so *nearly* concerned, we have thought fit, by and with the advice and consent of counsel, to come out with a public explanation, of our views and *feelings*.

In the first place we *feel* it our *privilege* to notice the following little *morceau* from our sweet sister.

“I shall *not* at present undertake [now why not?] to argue the question; I only wish to remind you that perhaps community would sustain no great loss, in case you should exchange your desk for “*knitting work!*”

Oh Phebe, Phebe,—you have cut us into a thousand and one pieces—verily this is downright cruelty—or we are no judge. Why now, did you not know that we considered *ourselves* a GREAT WESTERN LUMINARY? That is, not exactly a Luminary like those, published at Bloomfield and Lex-

ington, but a sort of LIGHT shining in a dark place—one of the GREAT LIGHTS of the world—even wisdom and knowledge personified! Now to be thus *put out*—extinguished—by one feminine “*puff*”—better were it for that man had he never been born. Well Phebe what more have you to say?

Why, “in which case [of exchange for the “knitting work”] I hope you would knit a finer fabric in that line, than you do from the pulpit!”

We are ground to powder—verily we are dust and ashes—and altogether vanity! Why Phebe how could you have a *heart* to blow us up so high—even as it were “*sky high?*” Now let me ask if you ever heard *ourselves* weave any of our long yarns in the pulpit? Else how could you judge—if you have and can say from the heart we did not make “*firm work*”—Why heaven and earth—though I would not be impolite to a lady for worlds—yet I am constrained to say—that—that—you are no judge—that’s flat!

Now let us hear from you again Phebe if you please. The next clause reads thus—

“The females *generally* have no disposition to exchange dresses with you, until they are rendered more reputable, by that class of men who assume the exclusive right of pointing out the way to heaven!”

Worse and worse, ten thousand times told.—When we come to this we rubbed our hands—pinched our elbows, and did a great many other things “too numerous to mention,” in order to ascertain whether we were in the body or out of the body! As soon as we had recovered from the *shock* (’twas truly *shocking!*) we could not but be thankful that “the females *generally*” had no disposition to exchange dresses with *ourselves*—for our wardrobe happens at this time, to be amazing scanty.

Phebe says “I should judge from your language, that you have been in the habit of preaching to choice collections of spirits, “blue, grizzle and grey” and a company of blackguards, &c.”

Now we really don’t know, ’pon honour—can’t say but we have—for we have preached to a great many *women!* We mean to cast no reflections Phebe, either upon you, or the *dear creatures* “generally”—Oh no we like them too well, to be guilty of such an ugly thing; “only wish to remind you” we are no judge of—*colours!*

Phebe says she has seen “many female preachers in her time”—So have we *ourselves*—in our time; and we always pitied and despised them! What do you think of that Phebe? A woman who can break over all bounds of *decency*—who can lay aside that all powerful charm—*modesty*—we again repeat it, is no longer an object of adoration but of disgust and abhorrence. No—a woman should like the sensitive plant, shrink from such boldness and indiscretion; she should never aspire to be an oak—if she should—when the rains come, and the winds blow—she will most assuredly fall, a blighted, withered, joyless thing, no more to rise. We again fearlessly repeat the declaration of last week, that when females despise the *shame* of which the apos-

He speaks---and forget that they are *women*---men will also forget it too, and will no longer treat them as such. We say once for all, "Let your women keep silence in the churches; if they will learn any thing let them ask their husbands at home; for it is a SHAME for women to speak in the church!" (But then St. Paul was a *bachelor* and his opinions seem to be getting unfashionable among the sisterhood.)

Phebe says "their preaching was attended with as much EFFECT, and the congregation as much *edified*, and *comforted*, &c."; she goes on and asks, "Is there any thing better calculated to call into action the *tender* sympathies of the female bosom?" Our melancholy answer is No! And it is for that very reason that we deprecate the practice. We have seen too many mournful instances of depravity which were the consequents of such "calling into action," &c. not to give it our marked and unqualified disapprobation. It is true---aye and a melancholy fact! it is too---that many are *edified* as Phebe says, at *inquiry, whispering and camp meetings*---we *ourselves* heard very many instances during a late tour to the west, of the outpourings of the un-Holy Spirit; else perhaps we had not called the attention of our readers to this all important subject.

It is to the softer sex we look as to a beacon blaze to guide us amid the whirlwind and the storm of human ills---it is to them we are indebted in no small degree for our education, habits and dispositions. How important then that woman, altogether lovely as she is---should take heed to her ways; for if she once falls it is forever---she falls never more to rise. Our fair correspondent seems to hint that it is our design to degrade them below their proper rank in society---this is a very great mistake---for all we have said---all we wish or intend by calling the attention of our fair readers to this subject is, to prevent them from *degrading themselves*, in the estimation of every rational being.

We have but one word to say---if Phebe or any other dear modest creature is "*called and qualified*," and is about to shine---they shall have our coat, hat and --- no we will wear the *small clothes* ourself!

T. F.

Our readers will probably recollect, that in the brief sketch lately given of "our cause in the west," it was mentioned that the "Rev. Dr." Blackburn, and the "Rev." Geo. C. Light, of Louisville, Kentucky, were *strongly* called upon, both by me and others, to come out openly, like *faithful* shepherds, and oppose this *dangerous, licentious, damnable heresy*---and that they refused! The reason they assigned for so doing was 'MY INSIGNIFICANCE!' Now this was true enough---it is a well known truth that the "*infidel*" writer of this paragraph is a *weak brother*---but he has had the unspeakable satisfaction of knowing by happy experience, that *God has chosen the weak things of this world to confound the mighty!* (This our Methodist brother Stribling, of Flemingsburg,

Ky. knows by *un-happy* experience, to be a *melancholy* fact! Dr. Houston, too, of the same place, he knows something about "*weak things*," we guess!)

Well *insignificant* as I was, it did not prevent Mr. Light from coming out after I had (as he supposed) left the place---with a *flaming* denunciation against the *abominable infidelity* that had been preached in that town, by his poor, *weak, insignificant* brother. His intention of preaching in opposition to the "grace of God that bringeth salvation to all men," reached my ears as I was leaving town---I gave some few friends notice that I should return at the time---they kept it however to themselves. On Sunday I returned to Louisville---and when the children of God came to present themselves before the Lord "*Satan came also among them!*" I took my seat upon the foot stool of the sanctuary---took out my paper and pencil and was, as the poet says,

"A chiel among them taking notes  
And now I'll print them."

Our readers may therefore expect to see from time to time, as we have space and opportunity, some of the "strong reasons" of our Methodist brother, together with some *insignificant* remarks on the same under the head of,

FRIENDLY LETTERS TO THE REV. GEO. C. LIGHT  
of Louisville, Kentucky.

#### LETTER NO. I.

SIR---The humble individual who now has the honour to address you makes no apology for the liberty of calling your attention to a few passing remarks upon your discourse, respecting "rewards and punishments."

Your text was, if I mistake not, in Matt. 25, 46, "*And these shall go away into everlasting punishment; but the righteous into life eternal.*"

These words you were pleased to say, referred to the *last or final* judgement; now, sir, will you allow me to inquire, what authority you have, for making this bold unqualified assertion? The word "*last judgement*" or "*final judgement*" I do recollect of having seen in the bible---unless it was *at the head of a chapter!* I very well know, that education, and popular prejudice, are always ready to attempt to convince the understanding, that these words cannot but refer to something yet to come, because the translators of the bible (good pious men we all know) saw fit, when they divided the "gospel according to Matthew," into chapters and verses, to place at the head of the 25th chapter, "*The parable &c. Also the description of the last judgement!*" I know not why I have not as much authority for saying, "*Also the description of the late war,*"---as the pious translator had for saying, that the twenty-fifth chapter of Matthew, contains ought that concerns us, other than as a matter of history. There is as much propriety in saying that the history of Josephus contains the description of the last judgement---as there



is in saying the words selected, as your text, refer to a period yet to come. They both refer to one and the same event—the Saviour began to speak of a judgement, and a fearful one too—that was about to come upon that “adulterous and sinful generation,” in the 24th chap. of Matthew, and continued the same subject through the 25th; and notwithstanding the plain and positive declaration of the Saviour, that all these things of which he was then speaking, should be fulfilled before that generation should pass away, yet such is the force of prejudice and prepossession that many like yourself suppose, that we are under a mistake, when we say, these things were fulfilled during the life time of those who were then present according to the prediction of the Saviour.

I know very well that the tradition of men will have the words of your text to refer to some awful period, some countless years hence, no one knows when—and that bigotry nods a willing assent, and cries—yea verily—yet for myself I prefer taking for proof the positive declarations of the Son of God, rather than the notions, or commentaries, of frail, erring man. We should, if we would learn of Christ, hearken to his words—and when he speaks plainly and unequivocally we should never strive to pervert his meaning. There is no *mystery* in either of the chapters of Matthew to which we have referred—the Saviour could not have used more definite language. He speaks of a separation between the sheep and goats, and he tells us when it shall be. The separation of which he speaks was to take place “When the Son of Man shall come in his glory and all the holy angels with him”—Now we have only to ascertain when he should come, and we shall then know the precise time when all these things should be fulfilled. Math. xvi. 27, 28. “For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, *there be some standing here that shall not taste of death till they see the Son of Man coming in his kingdom.*” The Saviour tells the High Priest, that he (*he himself not his successor*) should see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. He tells us, Mark xix. 1, “Verily I say unto you, *that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.*” Luke xxii. 18. “For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” Luke xix. 26, 27, “For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father’s and of the holy angels”—when is this to take place? “But I tell you of a truth, There be some standing here, which shall not taste of death till they see the kingdom of God.”

Now what language could be more plain and unequivocal? Allow me to ask, that if you had never heard of a *last judgement*, would you believe there was anything contained in the 24th or 25th chapters of Matthew respecting such an event? Suppose we should place the scriptures in the hands of a savage who might be able to read them, he having never heard or read anything of a *final judgement*—I ask whether or no he would learn anything respecting it there, unless it was at the head of some of the chapters? How could he do so when it is not to be found in the Bible?

Our limits preclude the possibility of saying more at this time; wishing you grace, mercy and peace, I am &c. T. FISK.

#### BLACK LIST NO. 2.

“*What a specious outside falsehood hath!*”

In June, 1824, a man by the name of P. B. Andrews called upon a Universalist, in this village, to show him the *awful* nature of the universalist faith. Mr. Andrews stated that he was a resident of Cleaveland, Ohio, where he was a member of the Presbyterian church; and being in Buffalo, and learning that universalism prevailed here, he had thought proper to call upon one of that sentiment and warn him faithfully. In the course of that conversation, which lasted about an hour, Mr. Andrews declared that no man who was a universalist could believe the Bible; that the whole doctrine was anti-scriptural, and had a direct tendency to the commission of the most heinous crimes. He was asked whether he candidly believed all the doctrines of Calvinism, as set forth in the discipline and government of the Presbyterian church, to which he replied he did; and that without so believing, he said he did not think any man who had enjoyed the opportunity of knowing and embracing those doctrines, would ever reach heaven. He was farther asked whether he supposed a person who had been once *converted and brought into the fold of the faithful*, could by his own deeds, ever again return to a state of wickedness which should cause his ultimate exclusion from heaven. His reply was that it was impossible for a true saint ever to fall from grace so far as to be finally damned; but that he might be led, by temptation, to commit sin, yet still he would escape the imputation of it, so far as to be finally brought to Christ.

Mr. Andrews was very urgent to have the Universalist forsake his faith, as there was danger of its leading him to commit some diabolical act; and he concluded his harrangue by saying, “I should like to know what the old editor of your *Gospel Advocate* [meaning Mr. T. Gross, who was then its editor] thinks of Daniel xii. 1, and Jude, verse 7.” He was told that he could know, by putting his request on paper, addressed to Mr. Gross. He then asked the universalist to write down his re-

quest, put the initials of his name, "P. B. A." to the communication and send it to Mr. Gross. This was done, and the communication may be found at page 196, Vol. 2, of the Gospel Advocate. The answer to the request, by the editor, begins at page 209 of the same Volume.

This whole affair, of itself, contained nothing of sufficient importance to recal it at this time; but the recent detection of a company of counterfeiters, at Painesville, Ohio, disclosed a fact which seemed somewhat connected with it. The company were manufacturing base half dollars, of the U. S. stamp, and one of them, who turned states' evidence, swore that Mr. P. B. Andrews, of Cleveland, (who is a gunsmith) made the dies for stamping the counterfeit coin! Officers of justice were despatched to Cleveland, to arrest Andrews, but he received notice of their approach and fled in time to make his escape!

This man says he believes in an endless hell, but he also believes that he has been converted, and that any man who has been converted, can never be in danger of being finally damped. In other words, Andrews thought his conversion a certificate of ensurance against the flames of hell, though he should carry on the business of counterfeiting coin, and thus defraud his fellow men; while the unregenerate soul would be consigned to everlasting damnation for practising the same crime.

*Query.—Is Calvinism of a moral tendency, in its effects upon community?*

One thing more—we learn from Painesville, Ohio, that the father of the young coiners (a member of the Methodist church) held prayer meetings and conferences at his house, howled and groaned, while his sons were in the cellar making spurious coin?

What do you think of that, Elder Bigelow—what do you think of that? Shall we not shortly get a second edition from you respecting the *licentious* tendency of universalism?

*Fertility of Florida.*—A traveller returned from Florida, says—it is the most fertile country he ever found; the land producing *forty bushels of frogs* to the acre, and *alligators enough to fence them*.

They alone are independent of fortune who have made themselves a separate existence from the world.

The pain occasioned by want of gratification increases uniformly; and at last becomes extreme, when the pleasure of gratification is reduced to nothing.

Br. Massena B. Ballou is about to take charge of the societies in Charlton and Brookfield, Mass.

Br. John S. Thompson, late of Utica, is now preaching at Charlestown, Mass.

Br. John Bisbè, late of Hartford, Conn. has received an invitation from the society in Portland to become their pastor; it is expected he will accept the invitation.

'Vain glory is a flower that never comes to fruit.'  
'Experience and wisdom are the two best fortune tellers.'

'Drinking water neither makes a man sick, nor in debt, nor his wife a widow.'



## Domestic Department.

### ON THE DEATH OF A CHILD.

BY MRS. HEMANS.

No bitter tears for thee he shed,  
Blossom of being! seen and gone!  
With flowers alone we strew thy bed,  
O blest, alone departed one!  
Whose all of life, a rosy ray,  
Blushed into dawn and passed away.

Yes, thou art gone, ere guilt had power  
To stain thy cherub soul and form!  
Clos'd is the soft ephemeral flower  
That never felt a storm!  
The sunbeam's smile, the Zephyr's breath,  
All that it knew from birth to death.

Thou wert so like a form of light,  
That heaven benignly called thee hence.  
Ere yet the world could breathe one blight  
O'er thy sweet innocence:  
And thou, that brighter world to bless,  
Art passed with all thy loveliness.

Oh! had'st thou still on earth remained,  
Vision of beauty, fair as brief,  
How soon thy brightness had been stained  
With passion, or with grief!  
Now not a sully'ing breath can rise  
To dim thy glory in the skies.

We rear no marble o'er thy tomb,  
No sculptured image there sabbil mourn,  
Ah! fitter far the vernal bloom  
Such dwelling to adorn.  
Fragrance, and flowers, and dews, must be  
The only emblems meet for thee!

Thy grave shall be a blessed shrine,  
Adorn'd with nature's brightest wreath.  
Each glowing season shall combine  
Its incense there to breathe;  
And oft upon the midnight air  
Shall viewless harps be murmuring there.

And oh! sometimes in visions blest,  
Sweet Spirit, visit our repose,  
And bear, from thine own world of rest,  
Some balm for human woes!  
What form more lovely could be given  
Than thine to messenger of Heaven?

### DIED.

On the 29th inst. at Sheridan, Chautauque Co.  
Dea. RETIRE GROSS, aged 75.

THE GOSPEL ADVOCATE, AND IMPARTIAL INVESTIGATOR, is published by an Association of gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 24.]

BUFFALO, SATURDAY, JUNE 16, 1827.

[VOL. V.]

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

Messrs. EDITORS—I have read some numbers of your excellent paper, and confess myself highly pleased with the candour and good sense by which it is characterized—may your benevolent exertions be crowned with success and extensive patronage.

The time has come when every man, who wishes for the prosperity of Zion, for the perpetuity of our civil institutions, must sound the tocsin of alarm, and stand arrayed with an invincible front to check the impetuosity of the orthodox phalanx. Both ecclesiastical and political watchmen must stand sleepless upon the towers of freedom, or our much loved Columbia, which has promised so fair, the admiration of the old world and the pride of the new, the nursery of liberty and the destruction of tyranny, will set in *Monkish* iniquity and priestly ignorance.

The trials and blood of our fathers, amid the turmoil of the revolution, are too recent in our memories—we have too recently beheld their bones bleaching in our fields, whitening our plains; to relinquish without one effort our dear bought privileges.

The dastardly wretch, courting popularity, bowing at the shrine of vulgar applause, may set down in inglorious ease, and resign his conscience to his earthly confessor; but let the spirit that dare be free, unsheath the sword of truth, and march forth to drive the hydra headed monster of *Priestly* ambition from the confines of day.

I have been led to these remarks from a survey of numerous engines put in operation by those who consider themselves "sound in the faith," and particularly from the specious names under which they appear.

The musick of a name, the splendour of a dress charms the multitude. A missionary society for the propagation of the gospel among the heathen, is attractive to all who wish well to the Redeemer's kingdom. And when a man is told, that, by contributing liberally to this, he shall not only be instrumental in saving others, but will thus certainly save himself, it is peculiarly so. Thus suspicions, of its utility, are lulled to sleep. They awake not till bound by the fetters his own credulity has aided in forging.

That every one should have a Bible is desirable. Hence men readily patronize the

Bible society; and as readily consign you to the shades below if you insinuate they are planting the seeds of future spiritual domination by the funds they commit to the direction of their ministerial dignitaries.

That our youth should be instructed in the first principles of our religion must be wished by all its admirers; that our children inhale the spirit of the gospel, with their infantile breath, sounds well. Hence parents are easily prevailed upon to countenance Sabbath Schools, and readily place their children under the *pious* teachers who voluntarily offer to receive them.

Messrs. Editors, I am acquainted with Sabbath Schools. I have been an instructor in them, and have been an agent in establishing several. I ought to know the principles on which they are founded, and the manner they are conducted. In large populous places where there are a great many poor children, a sabbath school to aid them in acquiring that education, which would qualify them for usefulness in life would be a benevolent institution. When directed solely to this end, no reasonable man would refuse it his patronage. This may have been the principle on which they first started. But ah, how fallen! They are now the mere engine of a party, designed to prop a sinking cause.

A pious orthodox clergyman once remarked to me, "Br———use *your influence to support Sabbath Schools, they are our last resort. Our only remaining prop for Evangelical doctrine.*" Such is the fact, unless the young and tender mind can be biassed in their favour, the heart-withering sentiments of John Calvin will fall, the mighty fabrick his followers have so long been labouring to erect, will crumble into dust and not a vestige be left to tell where it stood.

It is to no manner of purpose the advocates of these schools tell us no sectarian principles are taught in them. Our ears have heard, our eyes have seen a refutation of the remark. Do not the managers of these schools let their own sentiments be known to their scholars? Do they not freely circulate among them publications fraught with their own peculiar dogmas? Do they not distribute wild and fanatical tracts filled with puerile trash? Have they not even laboured to introduce them into our schools?

I must close, but Messrs. Editors, unmask the hypocrite and expose his depravity to pub-

lick view. The fact is these schools are calculated to become nurseries of orthodoxy. They will trammel the mind, destroy free inquiry, hasten the return of the dark ages when all a man will know is the cant phrases and popular slang of his priest.

Yours, with esteem.

OBSERVER.

From the N. Y. Enquirer.

*Society for Ameliorating the condition of the Jews.*—We have been accustomed to make an annual report of the proceedings of this Society, but from other pursuits we were prevented from attending the meeting on Friday, and therefore cannot say how much money has been received, and how much has been paid to agents, and how many "Conditions have been Ameliorated" among the Chosen People—this, however, we distinctly understood, that the meeting was very turbulent, and there was considerable sparring on the subject of the funds. Had this sparring been confined to the Jews, the vulgar adage might have applied in full force, but it was wholly among the Gentiles.

It seems that the annual report was read, and Dr. Spring moved that it be adopted and printed. This report (*Proh Pudor*) recommended the Society to be abolished! After so much zeal exercised—so much money raised—so many female societies formed—so many tears shed—so many speeches made and reports printed—the poor Jews are to be abandoned at last, and their future condition left without hindrance to that protecting Deity, who has for so many thousand years sustained them as a distinct nation. The proposal to disband the Society was strenuously opposed, and a motion was made to reject the report as being partial, unjust and unconstitutional.

George Wilson, Esq. was in favour of rejecting the report, and in the course of his remarks he referred to the conduct of the Apostle Paul. He was replied to by our pious friend Col. Stone, of the Commercial, who was in favour of disbanding the society, which he considered a great humbug altogether—and as to the Apostle Paul and other biblical references of the honourable counsellor, he was of opinion that it was too antiquated to talk of persons and things so far back as the Apostle's time. This reverend attack upon a sacred personage of so much boldness, piety and character as the Apostle, quite shocked the assemblage, coming, too, from a supposed pious quarter, and Mr. Wilson very audibly charged the Colonel with knowing but little about St. Paul. The debate then waxed hot, and in the midst of an eloquent appeal from our friend Stone, he was called to order, not for using offensive words, but from the very important discovery that the Colonel had not paid his dues, (a common complaint) and consequently had no right to speak; cut off in the midst of his discourse, he walked towards the treasurer, to whom he tendered

his dues. Here another difficulty arose—they were not paid in season, and could not be received, whereupon the Colonel walked off in a pet, but returning, he took the floor, and commenced a vehement harrangue in favour of dissolving the society and appropriating the funds for other purposes. He was again called to order for having spoken three times, and after much excitement and warm debate, the report was rejected, and the society still exists, in all its usefulness, in affording salaries to officers and a good living to agents. More money has been raised and expended in Europe and America for evangelizing the Jews than would clothe and feed one hundred thousand poor people. The funds of our society amount just to \$15,000, and we propose that they lend that sum to us, to carry on our moral and useful journal, at six per cent interest and approved security. Such an appropriation will "ameliorate the condition" of at least one of the fraternity, "in whom there is no guile," as our friend Charles King will testify. We hope they will take it into consideration. Some "ameliorating" effects may grow out of it.

From the (Wilmington, N. C.) Liberalist.

#### THE DIFFERENCE.

Universalism is a false doctrine, because its professors sometimes do wrong. Limitarianism is true, because its professors sometimes do right. Universalism is false, because, in the opinions of some, a few passages of Scripture seem to make against it. Limitarianism is true, because, in the opinions of those persons, a few passages speak in its favour. Universalism is false, because some, that never believed it discard it in their last moments.—Limitarianism is true, because by the unmerited exertions of its preachers, some are persuaded to die in the belief of it. Universalism is false, because it embraces the whole moral law and enjoins love to all men. Limitarianism is true, because it commands us to love our friends and hate our enemies. Universalism is false, because plain and simple. Limitarianism is true, because involved in impenetrable mystery. Universalism is false, because it relieves the mind from doubts and fears, and confers "peace in believing." Limitarianism is true, because it involves the mind in doubts and uncertainty, and compels the believer to go mourning all his days.

Does the Universalist do wrong? It is the result of depravity and corruption. Does the Limitarian do wrong? It is a venial offence, not wilfully committed, merely the effect of imperfection, common to all. As it respects the Universalist, nothing better could be expected from his doctrine. With respect to the Limitarian, poor soul, his fault originated in the temptation of Satan. Does the Universalist suffer affliction? It is the judgement of God for his iniquity. Does the Limitarian suffer the like? It is the chastisement of a Father's



love, designed for his good. Does the Universalist leave the world, rejoicing in God, the Saviour of all men : He is awfully deceived, and will certainly be damned. Does the Limitarian die, exulting in a partial God, in the happiness of himself and a few others, and the endless misery of the rest : Happy soul he has gone to glory. Universalists must go to hell, for believing in God, "who will have all men to be saved and come to the knowledge of the truth;" Limitarians *must* be saved, for believing that, *contrary* to the will of God, a great portion will be endlessly damned, and remain in ignorance and blasphemy. Under all these important considerations, who would not be a Limitarian.

### VERITAS.

#### AN ESSAY ON ELECTION, &c.

(Continued from page 173.)

#### CHAPTER II.

##### ON THE DECREES OF GOD.

We can know nothing of the decrees of God, but either as they are discovered by the laws he hath established in the visible universe, by the connexion which is found to exist between cause and effect, or by what is declared concerning them in the sacred scriptures.

SEC. 1. *The Decrees of God must be consistent with his own character and perfections.*

Unless it be contended that he can have a mind at variance with his revealed character and acknowledged perfections, or that he can decree what is contrary to his mind, this must be admitted; and if it be admitted, it will follow that there are no decrees of God, but what are founded in wisdom and goodness.—Though his decrees are the determinations of his sovereign will, and he hath a right to decree what he pleaseth, he can decree nothing but what is worthy of himself, because he cannot act inconsistently; nothing but what is for the good of his creatures; because he is infinitely good. It is impossible he should decree the endless misery of his rational offspring;—for that would render their existence a curse and not a blessing, and could never be reconciled with his goodness as their Creator and Preserver; but to suppose that he decreed their sins as the ground of their condemnation to such misery, is to represent him as, in the highest degree, unjust and malevolent, instead of just and merciful. Such decrees could never proceed from a wise, just, and good being. It is inconsistent with what the scriptures teach concerning God, to suppose him to decree the sufferings of his rational creatures, in any period of their existence, but as the means of their improvement and happiness. He hath decreed that causes shall operate and produce their own effects; and all lead on to happy results. He hath determined the times before appointed, and fixed the bounds of the habitations of the children of men. He saw the end from the beginning; appointed the successive

dispensations of his grace; and worketh all things after the counsel of his own will. He hath decreed that vice shall produce misery; virtue, happiness; though he hath not appointed misery to be a final end.

SEC. 2. *The Decrees of God are the determinations and appointments of a righteous Governor, and gracious Father.*

The decrees of God are neither capricious nor arbitrary determinations, nor are they designed merely to show that he is uncontroulable; and can dispose of his creatures as he pleaseth; they are the dictates of eternal wisdom; the perfection of moral fitness; the bulwarks of universal order; the guardians of existence and happiness. He hath not decreed that any should be vessels of wrath, but those who make themselves such; nor that any should be destroyed; but those who fit themselves for destruction. If we fear God and work righteousness, there is no divine decree against us; nothing to cut us off from acceptance with him, or exclude us from his favour. If we do not fear him and work righteousness, there is no decree in our favour; nothing, that can secure us from the painful effect of sin, from the threatened punishment. To decree the salvation of those who continue in sin, or that men should be happy any further than they live righteously; would be inconsistent with the character of God, as a righteous governor and Father; contrary to his love of righteousness and hatred of iniquity, and dangerous to the whole moral system.

SEC. 3. *On the Decree of Election.*

The supposition that God, by a sovereign act of his will, hath decreed that a part of mankind, irrespective of their character and conduct, shall be the exclusive objects of his favour, and heirs of salvation; that they shall be brought by his irresistible grace to eternal life and glory; is utterly incompatible with his impartiality, as a righteous governor, and his love to the human race at large, as their common Father. According to such an imaginary decree, the elect, by an arbitrary act of despotick will are constituted a privileged order under the divine government, whom no penalty can reach, no law condemn; on whom grace and glory are so irreversibly settled, as to preclude the possibility of either being forfeited by any crime. That no such decree ever did or can exist, is evident; because God is no respecter of persons; his ways are equal; he will render to every man according to his works; to them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life; he will be found of them that seek him, and will freely pardon all, who repent and turn to him. Such a decree would not only restrict the love of the kind Father of all, to a part of his great family; it would annul what is evidently a decree of the Almighty; that men shall be accepted or re-

jected by him, according to their real character and conduct; and that happiness and misery shall depend on the moral state of the happy or miserable.

#### SEC. 4. *On the Decree of Reprobation.*

If the imaginary decree of Election, already noticed, be irreconcilable with the character and perfections of God, and contrary to the express declarations of the scripture; much more, the counterpart of it, that of Reprobation. To suppose that God decreed the utter rejection of a considerable part of mankind, before they were capable of offending him;—that he appointed them to misery before he made them, and decreed the crimes they commit as the means of their destruction; In short, that he fixed their eternal doom, and made their eternal misery unavoidable by his unalterable decree; is to represent him, not as a gracious Father, but as an unjust and cruel tyrant; his government as infinitely oppressive; his calls and invitations to sinners, indiscriminately, to turn and live, as downright mockery; and future judgement, as worse than a solemn farce, as giving a show of justice to what is most unjust, and veiling cruelty in the forms of judicial procedure. As we know God is perfectly just and good, we may be confident that no such decrees hath ever proceeded from him. He declares that he hath no pleasure in the death of the sinner, but rather he would return from his evil ways and live. It is for their sins only that he will reject any of his creatures,

#### SEC. 5. *On God's Secret Decrees.*

Men have talked about God's secret decrees; but if they be secret, how can we know any thing about them? Are those who so talk members of his cabinet, and numbered among his privy counsellors? It is impossible we should know whether there be, or be not, secret decrees of God: we can be acquainted with what is revealed only. If there be secret decrees of God, they cannot be in opposition to what he hath revealed; they must perfectly agree with what he hath made known of himself, of his designs and will, in his works and word.—Let it be remembered that secret things belong unto the Lord; revealed things only belong unto us. If God hath secret decrees, as we can know nothing of them, we can have nothing to do with them.

(To be Continued.)

**MASKS OFF!**—The following from the Boston Recorder speaks for itself:

A committee from six different denominations in Philadelphia have been appointed, with authority, whenever they shall deem it expedient, to take measures for the establishment of a *National Society*, for the more general promotion and improvement of Bible Classes.—*Boston Recorder*.

*Theological Begging.*—We understand that two Baptist clergymen from the College at Washington, D. C. are travelling to the south, for the purpose of collecting funds. We think, that after the "Declaration of the Reformed Baptist Churches," they must find clear picking in this state.—*North Carolina Paper*.

## GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

### SIGNS OF THE TIMES.

That we are on the eve of an eventful period, cannot we think be doubted by any one, who can discern the "signs of the times." The article found in our paper of to-day, which we copy from Noah's N. Y. Enquirer, will be read with interest; also, the one by "Observer," on Sunday Schools, &c. It gives us inexpressible joy to find men like M. M. Noah coming out boldly on the Lord's side. There has long been a sluggishness, and a spirit of apathy abroad in our land—long have the people been lulled by the syren song of peace when there was no peace—but a time of *awakening* has come. They have seen the unhallowed attempts of a bigotted hierarchy, to build up a national religion—they have marked their *national preachers*—their *national societies*—and they no longer slumber on the brink of destruction.

We boldly say, that there never was the time known, since the dark days of the revolution, when the liberties of our country were so much endangered, as at the present. Coalitions the most black, combinations the most foul, have been entered into by the would be inquisitors—no stone has been left unturned. Societies numberless and nameless—from the *rag bag and mite*, to the mammoth "*national*," have been formed—malignant in their efforts and as serpentine in their course, as the "*father*" of coalitions, conspiracies, and falsehood. But let them beware that the stone from out of the mountain, does not fall upon them and grind them to powder.

Come now brethren of the orthodox faith—tell us what have you done? Why millions upon millions we have wrung from the lone widows and helpless orphans! What else? We have compassed sea and land to make one proselyte—and when we have converted him to our faith, (without which no doubt he would perish everlastingly) he was made ten times more the child of hell than he was before!—We have pretended to preach Christ to the heathen—but instead of that we have preached ourselves—and the consequence is, that the otherwise happy nations—they that previously kept the unity of the spirit in the bonds of peace—who were honest—just—meek—charitable—hospitable—are now full of bitter envyings and strife! They who previous to missionaries going among them knew no worse epithet, or greater curse than "*you old woman*," now can "*damn your soul to hell*"—can curse and swear almost equal to their religious teachers!



Well brethren *revivalists*—and what have you done? Why we have entered into towns where there was a settled minister, but whom we thought a little *heretical*—and we have told his people who loved him and one another—that they were all going to hell! And what followed? why Bedlam has been filled with lunatics, and the hospitals with the insane! The father has been armed with vengeance against the son—the son against the father—where all before was amity, peace, harmony, and friendship—now there is strife and every evil work.

But we rejoice that our Presbyterian brethren are at last aroused from these delusive dreams of the imagination—we are glad to find that the buzzing insects\* have at last aroused the sleeping lion—his voice of thunder is heard by the unprincipled, soulless beings who have so long trampled upon the tender charities of an indulgent community—the hand writing is seen upon the wall—and fearfulness and trembling have come upon them. The second edition of the Boston Recorder published at Utica—being the “*echo*,” or *mouth piece* of orthodoxy for this state, is in a most woful predicament. The letters which were published some little time since, respecting revivals, by certain Rev. and D. D’s. seem to have troubled the waters amazingly. In addition to this our sober and *rational* Presbyterian brethren at Troy, have lately published an account of certain “sayings and doings” in relation to the progress of the divisions in the 1st Presbyterian church in that city—also, strictures upon the new doctrines of Finney, Beman, &c. This pamphlet seems one of the *seven last plagues* to friend Hastings of the Recorder—at least we should suppose so from his whining so piteously. “Alas! Alas! that great city Babylon”—God send thee a good deliverance, and friend Hastings a happy issue out of all his troubles. T. F.

\* Finney, Beman, & Co.

The following extract from the Utica Magazine will show the course pursued by *revivalists* in the state of New-York. We blush to record such depravity—but as faithful chroniclers of passing events we deem it our duty, however unpleasant the task may be. This Mr. B., with a host of others of the same stamp are those whose infamous proceedings are tolerated, vindicated and supported by the Presbytery, through the medium of their *mouth piece* the Western Recorder.

Mr. Editor.—I observed in your paper of April 7th, a notice of an expression of Mr. B.—, a Calvinist preacher who has been ‘holding forth’ to the citizens of Newport, (Herkimer co.) for sometime past. Hereafter we may notice this fellow as he deserves. At present, we shall only give to the publick a short catalogue of some of his expressions, in addressing a respectable congregation, at different times, and then let the sensible part of community judge for themselves, with respect to his character as a minister of the Gospel, and a Christian.

Addressing himself directly to the audience, he says, “you will go to hell, and I am glad of it! I thank God that he has made a hell for you! If you were to go to heaven, you would only quarrel with the saints, and you are not fit to be on earth, you ought to go hell *now*!—O, you wretches! you serpents! you vipers! nothing is too bad for you to do, you would not hesitate to murder your fellow creatures, and wash your hands in their hearts’ blood.”

In another sermon he says, “Another set of such wretches, cannot be found this side of hell; ransack, (or rake) hell to its lowest regions, and you cannot find beings so wicked as this place affords. You would fight God Almighty! What do you think your young arms can do towards contending against the great Jehovah? Why he would” (suited the action to the phrase) “take your soul between his thumb and finger, and shake you till you would howl. He will set his feet upon your necks, and stamp you down to hell,” [stamping violently.] In preaching from the text, “God is love;” he says, “God in his love created an endless hell; it is God’s *pure love* that will send sinners there; and it is God’s love that will keep them there to all eternity. Unitarians and Universalists are no more christians than the devils in hell.” Here a number of respectable ladies, and I believe gentlemen, rose and left the house. While they were going, he exclaimed, “there the serpents go! See the vipers run.”

At another time he says, “The best of you stink in the nose of the Almighty. When I tell you the truth, you squirm like a nest of snakes, with fire thrown amongst them.” In another discourse, he called them adders, and said, “if Jesus Christ were in the pulpit you would sting him to death. You are worse than (or as bad) as the devils,” says he, “and all you lack of being complete devils, is to have your throats cut and sent to hell.” In talking with a young lady, he called her a liar, and another a blasphemer, merely for answering him civilly, to improper and uncivil questions. And because a boy happened to make some little noise while he was at prayer, he called upon the Almighty to pour out his wrath upon him. But enough. We might fill sheets with the same kind of senseless and fulsome jargon dealt out by this man, in the pleatude of his infuriated zeal. But we forbear at present.—We shall notice him occasionally while he lingers about Newport, and spread his sayings and doings before the the public. RUBICUS.

N. B.—The foregoing can all be substantiated by the most respectable testimony. R.

#### REMARKS.

We publish the foregoing communication, not because we are pleased with the rant, and vulgarity of those, whose mouths are the vehicles of obscenity and profanity, but because we wish to guard the innocent and unsus-

pecting against the impositions, and dictations of these young enthusiasts who go about, sowing seeds of confusion and evil, and pretend to have received from God a holy commission. We assure the citizens of Newport that it is our sincere belief, that Rev. Mr. B. is more fit to become the subject of a lunatic hospital, than to teach men in spiritual things, and would be, therefore, unworthy of notice were he not the mouth piece of persons of higher walks and ranks in life. *Ed. Mag.*

### IMPARTIAL INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

It was a law we believe at Athens, in the time of Solon, that any one who stood neuter at a time when parties were excited, should be punished with death. Indifference, coldness, and apathy were looked upon as capital crimes—and to neglect to stand forth openly, fearlessly and boldly, upon all occasions, in defence of their rights, was considered moral treason.

Now we ask how many are there in our country, who if they were brought to the bar and tried by this law, who would not find written against their names Tekel? How many *women in men's apparel* have been alarmed at the appalling sound of *Unpopularity*—and have stood aloof while bigotry and superstition, were plotting the most fearful damnation against the rights of conscience! The open foe is scarcely less to be dreaded, and hardly does more mischief, than the neutral automaton—who can fold his arms in silent indifference, while misrule and anarchy are sowing discord among the brethren.

Walking beings who called themselves *men*, have calmly looked on, with heartless apathy, and have seen the scanty pittance wrung from the hard hand of poverty and want, by pious fraud to support the overgrown, and bloated missionary institutions of this country—upon the funds of which, batten many a lazy, hypocritical, gluttonous cormorant; and that too while haggard poverty, stared us in the face in every corner of our streets. The prison doors have remained unopened—the widow has mourned, and the orphan tears have fallen many and bitter, for want of a scanty pittance, when millions have been squandered to fill the coffers of Juggernaut! And yet ye call yourselves men—O blush and be ashamed.

But God be praised, there is a deep sensation—a moral courage breaking forth like the long smothered volcano—that shall sweep away this abomination that has so long made desolate! Yes your secret fund of \$500,000 will soon be wanted—not to build up your *national societies*, but to buy your daily bread. The infamous deceptions and pious frauds that have been practised upon the poor and needy cry aloud for vengeance—it has reached to heaven—and the days of this moral curse are numbered.

The friends of intellectual emancipation, owe it

to themselves, their posterity, and to their God, to come out fearlessly in defence of those rights that were bought with our fathers' blood. And we rejoice to see so many of our brethren who differ from us in sentiment, moving forward in a phalanx strong and united to the overthrow of the modern Babel—its foundations are already giving way, and this hideous Moloch will come to the ground. Fall it must, for no beam from on high ever irradiated its abiding place, no grateful heart ever bowed at its shrine! T. F.

FRIENDLY LETTERS TO THE REV. GEO. C. LIGHT-  
of Louisville, Kentucky.

### LETTER NO. 2.

"REWARDS AND PUNISHMENTS."

As this is a subject all important to us, great care should be taken that we be not deceived. Such is our imperfection and infirmity—and so powerfully does fashion and education influence us—that it is no wonder we should sometimes err, even on subjects that so deeply concern our happiness and well being. Seeing as we do, thro' a glass darkly—having our minds darkened by the wisdom of this world—we are sometimes unable to see things as they are, in their true light and proper colours. I very well know from unhappy experience, the force of prejudice and prepossession; that all mankind, are either in a greater or less degree, influenced by their education, imagination or fancy—and frequently bring themselves to think that they really believe this or that, to be true or false, when in reality they only fancy it, or imagine it, to be so. Our parents believed thus and so, and they have educated us to believe the same—our minister and our particular friends thus believe, and we would not for worlds differ from them in opinion. The little experience I have had in the world has taught me that all mankind are more or less prepossessed in favour of their own creed or sentiment—that they more frequently read the scriptures in order to find themselves right, than to find what is right. But this is very wrong, and should ever be discountenanced; we should search the scriptures diligently and carefully, with our minds open to conviction, and should receive the truth in good and honest hearts, come from whom it may.

In order to come to a right understanding of the Saviour's meaning, when he spoke the words selected by you as the subject matter of your discourse, it will be necessary to turn back to the 24th chapter of Matthew, where he commenced "these sayings." The disciples came to him privately desiring to know what should be the sign of his coming, and the end of the world? (Christ came once in the end of the world; age or dispensation, to put away sin by the sacrifice of himself,—see also Cor. i. 10, 11—Heb. ix. 26, which refer to the same event.) And Jesus answered them that there should be false Christs, wars and rumours of wars, earthquakes, famines and pestilences in divers places. Now could he be speaking of another state of existence? Is there earthquakes and famines in



eternity? Are there wars and rumours of wars, in the regions of immortality? He goes on, and tells them that they should be delivered to be afflicted, &c. all which historians tell us was strictly and literally fulfilled; he says moreover that when they shall see the abomination, &c. spoken of by Daniel the prophet, (see Dan. ix. 27, which was strictly fulfilled to the very letter, at the time of the destruction of Jerusalem,) then let him that is in Judea flee into the mountains; now if this refers to a *final judgement*, of what use would it be to flee into the mountains? He speaks of house tops and clothes—do disembodied spirits wear clothes? The Saviour speaks of the field---the winter and the Sabbath day; now I ask you to lay aside the prepossessions and prejudices so natural to us all, and answer me from the heart when I ask, are there fields beyond the grave? Is there the various seasons of summer and winter in the regions of immortality? And Jewish Sabbath days too? I think your answer must be that this must refer solely to the judgement at the destruction of Jerusalem, and not to a *last judgement* yet to come.

The Saviour tell them very particularly why they should flee from Judea and Jerusalem to the mountains. For then shall be great tribulation, such as was not since the beginning of the world to this time, *nor ever should be*. We need only to read the history of the destruction of that devoted city of Jerusalem in order to be convinced that such tribulation, as then came upon the children of Israel was never equalled since the creation. Brother betraying the brother to death; the father armed with vengeance against his once beloved son; the son meeting the father in the fore front of the hottest battle, thus literally fulfilling the words of Christ, "that a man's foes should be those of his own household." Not only had the Jews to contend with the Romans, and with one another, but with the famine and pestilence. Such was the horrors of that dreadful famine, that to such fearful straits were they reduced, that even the fond and tender mother drained the life blood of her innocent child to support her own existence! The angel of desolation stalked abroad in triumph; nought was heard but the groans of the dying, the shouts of the victor and the cry of the vanquished! The Romans pushed the siege with unremitted vigour and soon became masters of the place; carnage and bloodshed ensued unparalled in the annals of man, and might well be termed "the abomination of desolation!" With the torch in one hand, the sword in the other, the soldiers rushed through the streets; and Jerusalem once a name and a praise in all the earth sunk into "everlasting destruction"---proving to the world, that the damnation of the wicked slumbereth not! Now it seems strange---passing strange, that after all the Saviour has said on the subject; that after having so often and so plainly told us, "that **THIS GENERATION** shall not pass till **ALL** these things be fulfilled; that **THEN**---at that time---in the life time of those who were then standing in his presence, (not a hundred, or a mil-

lion of years afterwards,) that this great tribulation should come---this separation between the law and the gospel, or between the sheep and the goats to use his figurative language---should **THEN** take place. I say it seems strange that we should so pervert his words and say it refers to something yet to come! Although he told them that in such an hour as they thought not, the son of man should come; and although he told them that the precise *day* and *hour* of his coming was unknown to man, and even to angels, yet he plainly and unequivocally says, "verily *this generation* shall **NOT PASS** till **ALL** these things be fulfilled." He tells his disciples the signs that should precede his coming, and the end of the world, so that they might come out from among the goats, and not partake of their plagues; and we find according to Josephus that not one Christian perished during these awful judgements and tribulations---for they by taking heed to the signs which he had foretold, by which they might know that it was nigh, even at the doors---escaped the awful desolation that came upon that wicked and wretched nation, the Jews. He commanded them to watch therefore, because they knew not the day or the hour wherein the Son of Man cometh; but which should take place during their life time!

*Immediately* after (not some thousand years after) the tribulation of those days, &c. the Saviour tells us emphatically, plainly, and explicitly that, "**THEN** shall appear the sign of the Son of Man in Heaven"---when? Why *immediately after* the tribulation of those days, &c.---and to make it the more plain, not to leave the possibility of any mistake, he says "**THIS generation** shall **NOT PASS**," &c. till they should see the Son of Man coming in the clouds of Heaven with great power and great glory. The disciples could not certainly have mistook his meaning---for he told them as plainly when these things should be fulfilled as was possible for him to have done. The Saviour in this chapter is speaking of troubles that should happen to that generation, such as were not known from the beginning of the world, **NOR EVER SHOULD BE AGAIN**. Now do we not accuse the Saviour of falsehood, when we say there will be greater troubles at some future period, than those which come upon Jerusalem? Admitting for the sake of argument, that the troubles spoken of in the 24th and 25th chapters do not refer to one and the same thing---admitting that the separation, &c. is yet to take place at some future period, we have the express declaration of the Saviour to prove that it cannot be so **GREAT** tribulation as that which was to come upon that generation to whom he was then speaking. If, sir, we admit *your* premises to be correct, I cannot perceive that it can avail you any thing, for if the Son of God did mean as he said, when he affirmed that the tribulation that was about to come, and that speedily---should be **GREAT**ER than ever was known before, or ever should be afterwards, it certainly must be a **SORER judgement**, than the visionary judgement of the imagination, which men in the plenitude of their

wisdom have been pleased to call, "*the last or final judgement.*" "*The righteous* are recompensed in **THE EARTH; MUCH MORE** the *wicked* and the *sinner*!" And the punishment, or recompense, or tribulation of which the Saviour speaks in Matthew, Mark and Luke, **ALL** refer to the earth; and were to take place **IN THE EARTH!** Else he would not have spoken of "*mountains,*" "*house tops,*" "*fields*" and "*clothes*!" He would not have talked to them of "*winter*" and "*the Sabbath day,*" and "*giving suck*" if he had not been speaking of earth and earthly things!

Now I earnestly entreat you and all the brethren who differ from us, to reflect seriously and prayerfully on this all important subject--lest haply you should be found fighting against God. Let us take heed that we do not wrest the scriptures---that we do not alter, twist or bend them so as to meet our particular sentiment---ever remembering that those who are obliged to resort to this method to support their creed, are very much to be suspected. Therefore, when the Saviour tells us in the plainest possible manner that these troubles should come upon that generation, and the like should never again occur, let us not attempt to pervert his words, by saying greater troubles are yet to come. Next week I shall notice the parable itself more particularly, till when, I remain yours, &c.

T. F.

**BLUE LAWS REVISED.**--The medical fraternity of Conn. have resolved not to visit any patient on Sunday--unless it shall appear that it is *absolutely necessary.*

We wonder Christians do not pass an edict to prevent the sunshine--the rain or the singing of birds on some particular days of the week! *Strain at a gnat, &c.*

"It is easy to run down sins we have no fancy for. Oh that those who throw a pall over the innocent pleasures of life, and give, in the eye of the young, to religion a dark and gloomy aspect, would learn some lessons of theology from the joyous light of the sun, and the merry carol of the birds!

The great thing is how we live, not how we die."

**GREEK DONATIONS.**--In Mr. Ballou's Society, in Boston, was collected for the relief of the Greeks \$94 00; in Mr. Dean's \$70 67; in Mr. Streeter's \$52 24. In the Methodist Society \$10 60.

#### NEW PUBLICATIONS.

We have just received the first number of the "Day Star," published semi-monthly at Potsdam, N. Y. and devoted to the cause of God's impartial grace--its appearance is very respectable. We hope it may continue to shine brighter and brighter even unto the perfect day.

The Utica Intelligencer has been much improved--and will hereafter be conducted by Dolphus Skinner, pastor of the first Universalist Society in Utica.

The Olive Branch, which takes the place of the

New-York Herald, is published weekly, in the quarto form, and bids fair to be highly useful in the holy cause of God's goodness.

A prospectus is issued at Cincinnati, for publishing a monthly Magazine, entitled the "Lamp of Liberty," to be edited by our worthy brother Sargent.

Another is about to be established at Eaton, Ohio, to be entitled "the Star in the West," to be published by Samuel Tizzard. Verily these are days of visitation.

The "Albany Christian Register," has come to hand--very neat in appearance---printed on good paper and handsome type.

#### FEMALE PREACHERS.

"*Phæbe,*" versus T. F.

We have received a communication through the medium of the post office signed *Phæbe*---it comes in such a "questionable shape" however, that we are inclined to think it a forgery---a counterfeit *Phæbe*; because instead of satin slippers, it comes clattering in a huge pair of cow hides. We therefore, having resolved *ourselves* into a committee of the whole, T. F. in the chair---voted, *unanimously*, that *Phæbe* have leave to withdraw *his* petition.

Believe nothing against another, but upon good authority; nor report what may hurt another unless it be a greater hurt to others to conceal it.---*Penn's Works.*

#### Notice to Correspondents.

W. R. S. from Alabama, came safe to hand.

The request of our esteemed correspondent F. A. of Tennessee, shall be attended to.



#### Poetic Department.

FROM THE HAMPSHIRE GAZETTE.

#### HAPPY IMMORTALITY.

There is a bright sublimity that, blends.

In glorious union with the happy hope  
Of living blest and pure, when nature bends

Beneath the weight of years, and from the scope  
Of the far heavens the stars beam faintly o'er  
The loveliness of time's deserted shore.

Even if it were a day-dream of the soul,

It comes so sweetly o'er the many woes,  
That linger round us here, its kind controul

So soothes the wounded spirit to repose,  
That we would love to cherish it, and twine  
Our last hopes with prospects so divine.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published by an Association of gentlemen, at \$1.50, in advance; \$2.00 if paid within six months; and \$2.50, if not paid before the expiration of the year.

L. S. EVERETT & T. FISK, EDITORS.

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 25.]

BUFFALO, SATURDAY, JUNE 23, 1827.

[Vol. V.]

### ORIGINAL.

FRIENDLY LETTERS TO THE REV. GEO. C. LIGHT  
of Louisville, Kentucky.

#### LETTER NO. 3.

"REWARDS AND PUNISHMENTS."

(Continued from page 192.)

In this communication I shall call your attention to a brief recapitulation of the reasons why we do not believe, that the parable now under consideration, refers to a future state of existence, or the "everlasting punishment" therein mentioned to endless misery. And 1. The separation spoken of between the sheep and goats was to take place "When the Son of man should come in his glory, with all the holy angels with him;" and he told us in the plainest language possible that this should positively take place in the life time of some of his disciples; for proof see Matt. xxii. 36—Matt. xxiv. 14 to 35, Mark xii. 30 31. Luke ix. 26 27. Matt xvi. 27, 28; Mark viii. 38, and ix. 1; Luke xxi. 32, 33; Luke xxii. 18. Matt. xxvi. 64. Here we are **NINE TIMES** told in the most positive manner that this coming should be during the natural lives of those present.—There is no condition in the case; no why; but; or wherefore; of any sort or kind; but the plainest and most positive declarations of the Son of God that **THAT** generation to whom he was then speaking should not pass till **ALL** these things were done. "All these things **SHALL** (not may) come upon **THIS** generation!" Not upon a generation then unborn.

2. The end of the world spoken of cannot possibly refer to the end of time, but refers to the end of that world, in which the Saviour came. See Heb. ix. 26; 1st Cor. x. 11. The word which is here translated 'world' is allowed by Dr. Clarke and most (if not all) other commentators to mean age, or dispensation. Christ came in the end of the legal dispensation or world, to fulfil or take it away, and to establish the kingdom of Heaven; and he tells his disciples "that this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and **THEN** shall the *end* come. This Paul tells us was done in his time; for he says their faith was spoken of throughout the **whole** world.

3. The Saviour tells the High Priest Matt. xxvi. 64 that he himself (not his successor) should see the Son of man coming in the clouds of heaven; he tells the Revelator that he should

come quickly---not some countless years afterwards. He tells his disciples that his coming should be like the lightning that cometh out of the east and shineth even unto the west; now how many hundred years does it take for a flash of lightning to come out of the east and shine to the west? He moreover says to his disciples (his sheep or little flock) "that it was the Father's good pleasure to give to them the kingdom." See also Luke xxii. 29, 30 "and I appoint unto you (little flock of sheep) a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom," &c. Now to ascertain where they should receive this kingdom---the time when they should hear their Lord and master saying, "come ye blessed of my Father inherit the kingdom prepared for you" &c. We have only to turn to Mark ix. 1; Luke xxi. 31; Matt. xvi. 27 28, where the Saviour tells us the precise time, not the day or hour. "Verily, I say unto you, there are some standing here which shall not taste of death till they see the Son of man coming in his kingdom!" "Verily I say unto you that there be some of them that stand here which shall not taste death till they have seen the Kingdom of God come with power." Could he have used more positive, plain; and definite language? Is it in the power of words to express any thing more clear and absolutely? The Saviour says to Peter "if I will that he (John) tarry **TILL I COME**, what is that to thee?" Can we suppose that John has not tasted death till this time? No it is impossible. I wish never to be too absolute in my positions, arrogance and dogmatism I abhor; yet I must with all humility declare, that I *cannot*, DARE NOT disbelieve the words of the Saviour, when he so often repeats the same language. If we believe his words we must be constrained to admit that the little flock received their kingdom on the day of pentecost---and that 'these things, were all fulfilled in the time of that generation according to his numerous and unconditional declarations.

4. I am constrained to believe that all 'these things' referred to this present, and not to a future state of existence; because the Saviour speaks of "house tops" "fields" "clothes," "famines," "earthquakes," and "pestilence" &c. which could only refer to temporal things and not to a state of immortality beyond the grave. And secondly I am constrained to believe that this everlasting punishment or correction or chastisement must come upon the Jews and up-

on them alone because the Gentiles were NEVER threatened with any CONDEMNATION at all! Find the place where they to whom the gospel was preached, were ever threatened with hell torment, and I will yield the argument and never open my mouth on the subject again. The 'eternal hell' which our ministers say so much about is not to be found in the bible; they speak a vision of their own heart, and not out of the mouth of the Lord; for St. Paul affirms that he declared the *whole* counsel of God, and the word gehenna is not once to be found in his writings. Therefore those who declare so much more than the apostle, ought to stop and inquire whether they have so learned of Christ; lest perchance they should be found teaching for doctrine the commandments of men.

5 I think we cannot but be satisfied that these were temporal calamities when we read in Matt. xxiv. 29 that the sun should be darkened, and the moon not give her light, the stars should fall from heaven, and the power of heaven should be shaken. Similar figures are frequently used in the scriptures to represent the sore judgements that were about to come upon some city or nation. See destruction of Babylon Isa. xiii. 9, 10. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners out of it. For the stars of heaven, and the constellations thereof, shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." See also the calamities that were about to come upon Idumea, Isa. xxxiv. 4, "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together like a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Again speaking of the destruction of Egypt Ezekiel xxxiii. 7, 8, "And when I shall put thee out I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee and set darkness upon thy land, saith the Lord God." The prophet Joel when speaking of the destruction of Jerusalem uses almost precisely the same words of the other prophets, chap. ii. 28, 31, "And it shall come to pass &c. and I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come."—And this prediction Peter declares on the day of pentecost, to be then fulfilling. See Acts ii. 16. Here we find that this mode of expression "the sun should be darkened" &c. was used to represent the destruction of cities and kingdoms—that the Saviour uses the language common among the Jews Matt. xxiv. 29 by which he intended to represent to them the

desolation that awaited their devoted city.—The prophets which they read every Sabbath day had frequently, as we have seen, used the same language to denote some temporal judgement and the Saviour uses almost the same expressions when he speaks of the destruction of Jerusalem. "Then (after these signs) shall appear the sign of the Son man in heaven, &c. coming in the clouds of heaven with great power, and glory." "THEN" not a thousand years afterwards "THIS generation shall not pass till (what?) ALL these things be fulfilled—Heaven and earth shall pass away but my words SHALL NOT pass away." And yet notwithstanding all these plain and unequivocal declarations, we allow education and prejudice to lead us passively along the mazy labyrinth of error—and say "these things" are not fulfilled even now, and perhaps may not be for eighteen hundred years to come.

I wish to inquire, admitting this parable to refer to our *unregenerated wicked neighbours*, what were the crimes of which they were accused, that they should thus deserve to be burnt as long as God reigns in Heaven. Were they murderers? No. Were they thieves, robbers, and assassins? No. Had they not "scattered fire brands, arrows, and death"—had they not laid waste cities, towns and countries? No. Well, tell us what they were guilty of doing; NOTHING!!! It was because they had neglected to administer to the wants of their fellow men; this was the head and front of their offending, nothing more, nothing less. Now, sir, what ground will you take—will you say this "everlasting punishment" means an *endless* hell, that shall burn as long as God is good? well I grant this—then I wish to inquire something respecting an attribute of God, of which you and limitarians generally, profess to know so much—I mean HIS JUSTICE! In Luke xix. 42, we read thus, "If thou hadst known, even thou, (goats) at least in this thy day, the things which belong to thy peace; but now they are hid from their eyes." Hid, who hid them from their eyes? Turn to John xii. 40 and there we find an answer—"He (God) hath blinded their eyes, and hardened their hearts, that they should NOT see with their eyes, nor understand with their hearts and be converted, and I should heal them." (See also Acts xxviii. 27, Mat. xiii. 14, 15, Mark iv. 11, 12, &c.) Now, sir, I again ask what ground you will take? will you say with Dr. Emmon's, "that God himself is the immediate author of the sins of the Reprobate; causes them to sin, and then condemns them for sinning." Will you take this ground? However this idea may shock you, your premises will lead to this conclusion. You recollect that you laboured hard to prove that this "everlasting fire or punishment" into which they were to be cast was *endless* in its duration! Well now we are told by John as plainly and unequivocally as in the



power of language to express, that God himself **BLINDED THEIR EYES** and **HARDENED their hearts**, on purpose that they might not see! On purpose that they might go to **THIS ENDLESS HELL**!

You cannot say they were free agents; to say that a *blind* man is at perfect liberty to see or not to see is a solecism, a gross outrage upon our understanding! Allowing your premises to be correct that this "everlasting punishment" into which the *blind* goats, were to be cast, means **ENDLESS MISERY**. I ask you where is the **JUSTICE** of their creator? First force them into existence without their knowledge or consent—then *blind their eyes*; and then damn them because they could not see! First harden their hearts and then because they **COULD NOT** understand, send them to a place of interminable horror and despair! And is it thus we would represent our Heavenly Benefactor whose tender mercies are over all his works? Shall we thus liken him to a demon, or hyena thirsting for blood? Shall we accuse our Saviour of hypocrisy when he wept over Jerusalem in prospect of the awful judgements that were to come upon that generation—shall we say he was hypocritical, and that his tears were crocodile tears? No, perish such a thought, let it be forever annihilated!

6. We think that no one who reads the xxiv and xxv chapters candidly and prayerfully, can doubt for a moment that they refer to one and the same event; more especially when he reflects that there was formerly no division of chapters and verses, but that this was the work of the translators. We read Matt. xxvi. 1, "And it came to pass, when Jesus had finished *all these sayings*"—all what sayings? To what does he refer? To answer this, we must begin at the xxiv chapter and follow him thro' the xxv which finishes "all these sayings," and we find not the least intimation that he had changed his subject, but that "all these sayings," referred to one and the same event.

7. We should recollect that "**ALL** these sayings," were spoken to his disciples **ONLY**—and that too **PRIVATELY**, on the Mount of Olives, therefore the Jews at large did not know "the signs of his coming, and the end of the world." The Saviour commands his disciples Matt. x. 27, "What I tell you in darkness that speak ye in the light; and what ye hear in the ear, that preach upon the house tops." Will you point out the place where one of them ever mentioned an "Eternal Hell?" Will you show me where one of them ever mentions a hell in eternity? Now why did they not preach "hell and damnation, fire and brimstone" if the Saviour taught it in the xxv. of Matthew?—Were they faithful—did they proclaim eternal death and despair to poor sinners? Oh no, for they had not so learned of Christ. They had learned of him that those who were raised from the dead **COULD NOT DIE ANY MORE**.—But

were equal to the angels and were the children of God being the children of the **RESURRECTION**! (See Luke xx. 35; also 1 Cor. xv. 42 to 57.) The disciples knew as every rational being must, that "life and mortality" **CANNOT** suffer pain!

8. You laboured hard to prove that the "everlasting fire" was a hell in another state of existence, and would burn as long as God is good. Now my brother will you tell me how many "unquenchable fires" there are? "Our God is a consuming fire," now will you say there are two Gods, and both consuming fires? If not the fire here spoken of must refer to this, and not to a future state of existence. He (God) was to sit as a refiner's fire—for what purpose? That he might purify the sons of Levi, and purge them as gold and silver. Why? That they may offer unto the Lord an offering in righteousness! Not that they might be damned! (see Mal. iii. 3.) In Amos i. 4, 7, 10, 12, 14—ii. 2, 5; fire is mentioned no less than seven times to represent the temporal destruction that was to come upon the several nations there spoken of; ii. 5, it is said, "I will send a fire upon Judah, and it shall devour the places of Jerusalem;" but not a word about a future hell. See Isaiah xxxi. 9, "whose fire is in Zion (not in a future state) and his furnace in Jerusalem," (not in eternity.) Paul tells us, i. Cor. iii. 13—15, that this fire "shall try **EVERY MAN's** work of what sort it is; if *any* man's work shall be burnt; he *shall suffer loss*; but he himself **SHALL BE SAVED**." You say he shall be *damned*!

9. "The cursed" spoken of in this parable were the unbelieving Jews who had made void the law by their traditions; for "Cursed is every one that continueth not in all the things which are written in the book of the law to do them," (Gal. iii. 10) see also John vii. 49, "This people who knoweth not the law are cursed." Jesus Christ was once accursed but he now sitteth at the right hand of God.

10. The word which is rendered "punishment" in this place should be rendered correction or chastisement. The Greek word is *kolâsin* and signifies correction, chastening, amendment, chastisement, &c. The Jews were to go away from Jerusalem, their city destroyed as a judgement upon them for their manifold transgressions. Jesus tells them that all the righteous blood that had been shed, should be required of that generation. I know that you laboured hard to prove that this punishment must be endless because the qualifying word everlasting was prefixed. I have not time or space at present to notice the various significations attached to the word, but shall do so when examining some other texts quoted by you in proof of the eternity of hell torments. I have only time now to remark, that the land of Canaan was to be for an *everlasting* possession—the *everlasting* hills—the *everlasting* doors—the *everlasting* priest—

hood---everlasting covenant---an everlasting statute---each and all of which have long since come to an end.

11. That this punishment or correction could not mean endless punishment, we infer from the JUSTICE of God; for this according to our conceptions of justice would not be rewarding according to our work; it would not be meteing out to us the SAME measure we have meted to others; for we never have meted out endless damnation to any one. God corrects and chastises to reform, not to make his children worse. Paul tells us that ALL are partakers of this chastening; and though for the present it is not joyous but grievous, yet it will hereafter yield the peaceable fruits of righteousness unto them who are exercised thereby. God chastens us for our profit that we may be made partakers of his holiness.

12. This punishment could not mean endless misery, because it is contrary to what God hath spoken by the mouth of all his holy prophets since the world began. God once preached the gospel to Abraham and he said nothing about hell and damnation! But said, "In thee and in thy seed (Christ) shall ALL nations, kindreds, and families of the earth be blessed. Now friend Light, show me the being in the Universe of God, however degraded he may be, who has *no nation*, nor ever had! Show me the outcast who has *no family*, nor ever had; the wretch who has *no kindred* and who never had; and then you may dispute the doctrine of Universal Salvation! I will then acknowledge he may be, endlessly miserable. But ALL whoever they may be, who ever had either *nation, kindred, family, or tongue* are included in the glorious promise made to Abraham. St. Paul tells us what the blessing is, "That as in Adam *all die*, (I care not what death) even so IN CHRIST shall ALL be made alive."

Hoping that you will soon learn that "God is the Saviour of ALL MEN."

I remain yours, &c.

T. F.

#### TEXT.

"A passing remark.—If the doctrine of eternal punishment, after death, has a tendency to "blunt the tender sensibilities of our nature, and make men *worse* instead of *better*," as advanced by the editors of the Gospel Advocate, will they be kind enough to inform "the whole world" why the three Thayers, who were executed in their neighbourhood, for the murder of Love, should on the gallows, have dated their misfortunes to the belief of a "pernicious" and soul-destroying doctrine. Perhaps they were exceptions to the general rule."

#### COMMENT.

The above we copy from the "*Albany Christian Register*," of the 9th instant. The Register is a new paper, and the "passing remark," is found in the fourth number of the 1st volume. The editor's name does not appear in his paper, that we can find, but we will readily inform him and the whole world, according to request, that the three Thayers

did not state, upon the gallows, that their misfortunes were caused by a belief of a pernicious and soul-destroying doctrine, nor any thing, in any way resembling such statement. Our friend, the editor of the Register, we apprehend is young in his vocation, and we must therefore bear with him. The person who made this statement, upon the gallows, was, unluckily for the argument of the Register editor, a believer, and a most staunch one too, in the doctrine of *endless damnation*, in its fullest sense! The story was told, on the gallows by "the Rev. Mr. FILLMORE," a presiding elder in the Methodist church. The statement was "that the three Thayers were inclined to universalism, and that their Father had been a Universalist twenty years," the whole of which was entirely *false*, and without any foundation in truth!! So much for the story of the three Thayers. And now we will say to the editor of the Register, as was said upon another occasion, "read, you unlearned reader, read" and you will in future, escape such foolish blunders. You will recollect that you have requested us to inform "the whole world" upon this subject, and you will see that by so doing you oblige yourself to receive our testimony. This being the fact, we will refer you to the third volume of this work, where, at page 90 you will find the story of the Rev. calumniator *first* denied, and at each of the following pages, namely, 205, 221, 230, and 246, you will find it distinctly repeated, and the name of a respectable Episcopal clergyman given who stood ready to prove it false; and in addition to all this, you will also find it stated, clearly, that Mr. Fillmore knew, at the time, that the Thayers were not inclined to Universalism, but that they knew nothing about it. They all often said they never heard any preaching except by those who taught a belief in endless damnation. So much for the influence of the doctrine of eternal punishment, which we have often said, and still say, "blunts the tender sensibilities of our nature, and makes men *worse* instead of *better*." Had the editor of the Register known that this whole story was a falsehood, and the work of a preacher of endless damnation, told to stop the progress of liberal sentiments, he would hardly have given us this additional occasion to show, at his expense, the evil effects of the limitarian doctrine. "Perhaps" the editor of the Register is an "exception to the general rule," but he will find, if he pursue his present vocation, that he must take some means of knowing the truth of orthodox stories of this nature before he makes use of them against us, or he will often find himself in his present unpleasant situation.

For the accommodation of the editor of the Register, and of the whole world, we will here assemble a few cases of the effects of the orthodox faith, in addition to the one above, and then dismiss the subject. These we shall copy from files of papers before us, omitting most of the dates and particulars to save room.

Mrs. Coon, of Halfmoon, Saratoga co. cut her throat with a razor, under a belief that she had partaken, unworthily, of the eucharist, by which she



was doomed to an endless hell. She was a member of the Presbyterian church, a new convert.

Mr. Owen, of Stillwater, one mile and a half from Mrs. Coop's residence, hanged himself, under the same impressions as Mrs. C. Member of the Baptist church.

Mr. S. Bond, Raleigh, N. C. cut his throat with a razor, despairing of God's mercy. Baptist, in good standing, and highly respectable. Left a widow and four children.

Percis Hall, Lebanon, N. H. death by taking opium, under a belief that she had committed the unpardonable sin. Not a member of any church.

#### FROM THE RELIGIOUS INQUIRER.

"A Mr. Potter, of Lebanon N. H. after preaching the doctrine of eternal damnation about 50 years in that town, hanged himself.— A Mr. John Hill, an Arminian denouncer of eternal wrath in Seekonk, Mass. hanged himself about 10 years since. His character was good. A Mr. Wheeler a Methodist exhorter and class leader in Rehoboth, Mass. cut his throat about 18 years since. His character was fair. A Mr. Perkins, of Lisbon, Con. member of a Calvinistick church cut his throat some years since under the impression, that Christ had died for him, and that he ought to die for Christ. Mrs. Mary Carey, of West Brookfield, Mass. a member of a Calvinistick church committed suicide by hanging. She seemingly conducted in the most deliberate manner, for she swept and closed her house, laid out her grave clothes on the bed, carried back the hammer after she had driven the nails into the beam, and suspended herself in the cellar, with a cord she had made for the purpose. She was about 24 years of age. Her sister, Mrs. Sarah Spear, member of the same church, hanged herself in a shed, on the Sabbath, about two years since. She also resided in West Brookfield, and was about 30 years of age. A deacon Bourne, of Middleborough Mass. hanged himself some fifteen years since. He was sent through the parish to exhort and pray with his people, or went at his own instance on this business, and was accused to the Calvinistick church of which he was deacon, of criminal intimacy with his female converts. He went home on Saturday in great distress, for his case was to be tried on the next day, slept little through the night, but groaned and wrung his hands, and in the morning, when his wife went out, she found him hanging on an apple-tree. Rev. J. Leonard, a Calvinistick minister of Woodstock, Con. and chaplain to Gen. Washington, cut his throat with a razor. John Cadwell, Sheriff of Worcester county, and member of a Calvinistick church, committed suicide by jumping into a well. Deacon John Hall of Ellington, Con. Calvinist, hanged himself with a bridle. J. How and David Curtis, members of the Calvinistick church, in Sturbridge, Mass. hanged themselves with a rope. Jonathan Kentfield, of Belchertown, Mass. mem-

ber of the Calvinistick church, cut his throat with a jack-knife. Ethen Drake, of the same town and faith, hanged himself. The following Calvinistick church members hanged themselves; John Dickenson, of Granby, Mass. Deacon Chafey of Ashford, Con. west parish; Asher Bartlett and Ebenezer Tucker of Springfield; the widow Sabra Scott of Palmer, and Benjamin Humiston, of West Springfield.— Humiston had been a member of the Baptist church about ten years, was thought to live in the enjoyment of religion, and in the cherishment of a good hope, till within a few years.— He told a neighbour that he had committed the unpardonable sin, though he had professed religion for some time, and it is presumed he ended his life through indulging this awful belief. He hanged himself Oct. 21, 1825, and Leonard perpetrated his bloody work, Dec. 14, 1825, in the same town, though in another parish. Dr. Marble of Springfield, member of the Calvinistick church, drowned himself about twenty years since in a well. Miss Abigail Buell of Hebron, Andover parish, Con. hanged herself to her loom with a skein of yarn, about fifteen years since. She was about 30 years of age, of fair character, member of a Calvinistick church, and aunt of the preacher, Phineas Moody of Somers, Con. killed his wife and child, ten or twelve months old, with an axe, literally cut off the child's head, went up stairs and chopped his wife's niece in pieces, and then cut his throat with a shoe-knife. He was a member of the Calvinistick church, and it is believed leader of the singing.

So much for the murders, and now of other crimes. Did the idea of future punishment restrain Hooper Cuming from Drunkenness; or Joseph Crawford, a Methodist preacher, from seducing a girl he had taken to bring up, or, subsequently, did it restrain him from forgery, in New-York; or Eliza Sayre, of Philadelphia, member of a Calvinistick church, from fabricating the well known story "a voice from the Grave," to the truth of which she even swore, and was afterwards detected, when she owned it all a forgery? How stood the case upon an examination of the New-York state prison, at N. Y. upon a recent occasion? There were found in the prison, 623 convicts, and not a soul of them all that believed in the doctrine of Universal Salvation! We rest here, as the lawyers say, but will continue the catalogue whenever the editor of the Register shall deem it necessary for the good of his faith. A.

#### THE BIBLE.

Sir William Jones, the eminent and learned Chief Justice of Calcutta, is said to have understood 28 languages. As an Oriental scholar he was unrivalled, as a Christian, devout and sincere. At the end of his bible he wrote the following note: "I have regularly and attentively read the Holy Scriptures, and I am of opinion that this volume, independently of its divine origin, contains more true sublimity,

more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed. *Prov. Tel.*

#### ADVOCATE AND INVESTIGATOR.

##### MR. OWEN AND THE EMPORIUM.

We find it stated in the "Buffalo Emporium" of Monday last, "that Mr. Owen, has at length abandoned his 'Community System' and returned to Scotland." From what source the editors of the Emporium have derived their information we are unable to say, but of one thing we are quite confident—their statement is partly incorrect. We have not the least inclination to engage in a controversy upon the subject with the respected editors of the Emporium—we have other matters which we think of more consequence, that have claims upon our attention. But when misrepresentations are promulgated with an evident design to calumniate, we shall venture to expose them.

*Mr. Owen has not abandoned his community system*—the assertions of the editors of the Emporium to the contrary notwithstanding! and if they will call on the editor of this paper he will convince them of the fact. That he has gone to Scotland is true, and that he has been there before, and returned is no less true; but so far from this fact being an evidence that he has abandoned his system, it only proves, that for the want of any thing else, his enemies have pressed it into their service for an unjustifiable and reprehensible purpose.

As the gentlemen of the Emporium would "like to know what has become of the project to establish a similar community at Williamsville, *on the same infidel principles*," we will cheerfully give them all the information in our power. First, then, no project ever existed to establish a community on "*infidel principles*" at Williamsville, or at any other place in this region; and the very reason that the project of forming a community was abandoned for the time being, was, that false statements had been made by interested bigots relative to the god-like principles on which communities of that kind must be established in order to be permanent and beneficial. We pity the man who is so contracted in his views and feelings that he is unable to discriminate between the principles of Mr. Owen and those of others who are friendly to similar institutions;—we repeat, we pity the man who is so narrow in his feelings as wantonly to insinuate that those who are friendly to a community of common interests, calculated to bring into practical operation all the sublime virtues of christianity, are "*infidels*" merely because the philanthropick Robert Owen disbelieves in the crude dogmas of modern orthodoxy. That there was an attempt made to convince the publick of the utility of an institution similar to those established by Mr. Owen, is a fact which we are proud to acknowledge; and that such attempt was successful to no small extent, is witnessed by the convictions of hundreds in

this town; but the insinuation that those who approbated, and who still approbate such a community as was *then* proposed, embraced the religious opinions of Mr. Owen, is tinctured with the deep malignity of a depraved heart, and is deserving of the contempt of every liberal and philanthropick soul. Second; in farther reply to their inquiry it may be proper to state that the project of forming a community of common interests on the divine principles of the gospel of God's impartial love and benevolence is yet in the heart of at least one humble individual, and we believe, in the hearts of thousands of our most enlightened and respectable fellow-citizens. When the project will be carried into operation, is not known; but, when bigotry, superstition, and selfishness, shall be subdued by the prevalence of divine charity and benevolence—when that infidelity, which in nine cases out of ten has been occasioned by the erroneous construction put upon the scriptures by limitarians, shall be done away by the mild and peaceful gospel of the blessed God—and, when the devotees at the shrine of calvinistick intolerance shall be found reeling in "portentious darkness" (to use the language of a celebrated scholar of the nineteenth century) or forgotten forever—then, we predict, social systems of the kind we approbate and admire, will rise from the ruins of error, and, embracing all that is holy, amiable, good, and virtuous on earth, will introduce the blissful day when the Lion and the Lamb shall lie down together and righteousness and peace shall kiss each other.—*Ed.*

##### CENTRAL ASSOCIATION.

"The Central Association of Universalists" convened in annual session, at Hamilton, Madison co. N. Y. on Wednesday, June 6th. Fifteen ministering brethren were present on the interesting occasion, and a large and highly respectable concourse of people assembled, and by so doing evinced their faithfulness in the cause of truth. Five discourses were delivered; one by brother I. Whittall—one by brother D. Skinner—one by the editor of this paper—one by brother W. I. Reese—and one by Br. S. R. Smith. A lively interest was taken in the publick exercises, and the truth apparently received into good and honest hearts. The spiritual festivities of the occasion were of a description calculated to impress the mind with a sense of the truth that the grace of God, that bringeth salvation to all men teaches—*effectually teaches* that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

We cannot pass over this subject without advertising to one fact, not because it is at all singular, but because it is a demonstration of the salutary influences of our faith, and shows how much we, as a body of professing christians, are misrepresented by our adversaries. How often do we hear of the licentiousness of our doctrine, and of its evil tendency upon the morals of community! None have been more zealous in propagating such an idea than our Methodist brethren. With how much truth and



propriety they accuse us, will appear from the following facts.

There were probably from twelve to fourteen hundred persons present at the association; for whose comfort every thing was provided that could be desired. A publick house was opened for the accommodation of as many as could be entertained, and each person had free access to the bar without any other restraints than those imposed by a religious sense of duty and propriety. What next? Did they get drunk, and fight, and curse, and swear? Did it become necessary to send for the officers of justice, to keep the peace? We think not! In all the number there assembled, licentious and irreligious as Universalists are, not once—*no not one case of that kind occurred!* Hear it, ye revilers, and wonder, and perish! Nothing can be more gratifying than such perfect order and harmony as existed among them; and the circumspection, and sobriety of so large an assembly is but the same delightful state of things which we have uniformly witnessed on all such occasions. This, when contrasted with the camp-meetings of our Methodist brethren, leaves a fearful balance against them. With all their preaching of hell and damnation; with all their fears, and hopes, to restrain them, they are often compelled to resort to the civil law to controul the motley multitude and keep even themselves within due bounds.

The subject of a Convention was agitated in the Council, and the great anxiety of some to have one constituted by delegates appointed from the respective Associations, led to some unhappy feelings, which resulted in the withdrawal of three of our respected brethren in the ministry from the fellowship of the association. As we design to present our views on the subject in some future number, we add no more at this time.—Ed.

#### NEW ARRANGEMENT.

We deem it expedient to announce to our numerous patrons and the publick, that our esteemed brother Fisk, heretofore one of the editors and proprietors of this paper, has relinquished his right in the concern; and that it is now in the hands of the subscribers. All persons having demands against the establishment are respectfully requested to present them to either of us for adjustment, and all debts due for the Advocate must be paid to us or our agents.

L. S. EVERETT,  
G. TUTTLE.

#### TO OUR SUBSCRIBERS.

Another number will complete the first six months of the present volume; and according to the terms of our subscription, those who do not forward two dollars within that time, will be subjected to an extra charge of fifty cents. To show that we are disposed to grant every reasonable indulgence, we now offer, to all those who have not yet paid, to receive

the amount of two dollars without subjecting them to the expense of postage, if within this time and the fourth of July next, they will forward the same to "J. Guiteau, Esq. P. M. Buffalo, N. Y." The reasonableness of this offer will be apparent when it is known that it costs us a certain *per cent* on all sums transmitted through this medium, and saves our patrons a tax for postage of no inconsiderable amount.

Our agents who have, by our consent, extended the time of paying in advance to those whose names have been forwarded through their means, are respectfully desired to inform our subscribers that the great expense of the establishment renders it almost impossible, and altogether inconvenient to have such indulgence extended longer than until the fourth of July next. A final settlement of all our concerns being quite desirable, it is hoped that an effort will be made by all our respected patrons and friends to aid us in accomplishing so laudable an object. The sum to each individual is quite inconsiderable, while to us, the amount due from all is quite important.

Subscribers in Buffalo village who have not yet paid for the volume, are earnestly desired to settle the same with either of the publishers, or Mr. H. A. Salisbury, who is duly authorised to receive the same.

Those of our subscribers who reside in the village of Black-Rock, are respectfully requested to pay their arrearages to S. H. Salisbury, whose receipt for the same will be valid; or if more convenient, to the publishers.

TO CORRESPONDENTS.—Having but recently returned from a tour to the east, we have not sufficient time this week to attend to the communications of our friends, but shall give them all due consideration ere long.

Our ministering brethren are most earnestly and affectionately entreated to favour us with dissertations on any of those subjects which may be interesting to our readers. "Brethren, think of these things."

#### AGENTS.

The following gentlemen have been duly appointed agents in addition to others before published, for the Gospel Advocate; and are authorised to transact business with subscribers, who will please make remittances through them.

#### PUBLISHERS.

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The General Assembly of the Presbyterian church, in a late meeting at Philadelphia, fixed upon Alleghany town, Pa. as a site for a Western Theological Seminary. *What next?*

### ANECDOTE.

A gentleman in describing Hopkinsian or Calvinistick oratory, has said "they address a congregation of sober minded *christians* as if they were an assembly of heathen, or a band of thieves or murderers. Their doctrine descends not like the dew, but like a hail storm. Their voice is not gentle and affectionate, but loud and reproachful, it rolls like thunder and roars like a whirlwind. They paint the character of a virtuous man with blacker strokes of depravity, than those with which Milton has drawn the character of Satan, and they represent the Supreme Being as hating the works of his own hands, as fired with anger and armed with vengeance."—*Christ Int.*

### MISERY.

A thousand miseries make silent and invisible inroads on mankind; and the heart feels innumerable throbs, which never breathe out into complaint. Perhaps, likewise, our pleasures are for the most part equally secret; and most are borne up by some private satisfaction, some internal consciousness, some latent hope, some peculiar prospect, which they never communicate, but reserve for solitary hours, and clandestine meditation. The man of life is indeed composed of small incidents, and petty occurrences; of wishes for objects not remote and grief for disappointments of no fatal consequences; of insect vexations, which sting us and fly away; impertinences which buzz awhile around us, and are heard no more; of meteorous pleasures, which dance before us, and are dissipated; of compliments which glide off the soul like other music, and are forgotten by him that gave, and him that received.—*Johnson.*

**A WONDERFUL WIFE.**—On the south wall of Stratham church, there is a monument with the following inscription: "Elizabeth wife of Major-General Hamilton, who was married forty-seven years, and never did one thing to displease her husband."

☐ The favours of W. I. Reese are received and will appear next week. We hope for more of the same kind.

**The Tourist's Map of New-York.**—A new and very beautiful Map of this State, engraved by Messrs. V. Balsh and S. Stiles, has just been published by our townsman Mr. William Williams, and is now for sale at his bookstore. It is intended as a pocket companion for the traveller and tourist.—*Utica Int.*

## POETICAL DEPARTMENT.

### WHERE IS GOD?

Where is He? He rides on the fierce rushing blast—  
And directs by his will its wild fury and might;  
Whole forests before him in ruins are cast,  
And the earth is obscured by the shadows of night.

Where is he? He dwells in the sweet blooming flower,  
And is heard in the murmur of each silvery rill;  
On the cloud crested mountain He rests in his power,  
And He dwells in the valley so shady and still.

Where is He? O! hark to the thunder's loud crash!  
'Tis his Voice as He speaks in his terrible wrath;  
And His form may be seen in the lightning's bright flash,  
Which still marks with consuming destruction its path.

Where is he? He shines in the sun's sultry ray,  
And sparkles at night in the blue vault of Heaven;  
He is seen in the glittering of morn's dewy spray;  
In the chill fleecy snow by the winter's wind driven.

Where is he? Go ask of the dark stormy wave  
Which rears its white crest o'er the measureless deep,  
As it sullenly roars o'er the mariner's grave,  
Or gapes widely to bury new victims in sleep.

Where is He? Go search the wide regions of space,  
And roam through the bright countless planets on high;  
For his power and his presence pervade every space,  
From the dark ocean cave to the azure-arched sky.

Where is He? Go ask of His mercy and love.  
Who created this world in its beauty for thee;  
And for thee hast provided a mansion above,  
Where thy soul to its bliss everlasting can flee.

From the U. S. Literary Gazette.

IS THIS A TIME TO BE CLOUDY AND SAD.

Is this a time to be cloudy and sad,  
When our mother nature laughs around—  
When even the deep blue heavens look glad,  
And gladness breathes from the blossoming ground—  
There are notes of joy from the hang-bird and wren,  
And the gossips of swallows through all the sky—  
The ground-squirrel gaily chirps by his den,  
And the wilding bee hums merrily by.

The clouds are at play in the azure space,  
And their shadows at play on the bright green vale—

And here they stretch to the frolic chase,  
And there they roll on the easy gale.  
There's a dance of leaves in that aspen bower—  
There's a titter of wind in that beechen tree—  
There's a smile on the fruit—and a smile on the flower  
And a laugh from the brook that runs to the sea.  
And look at the broad-faced sun, how he smiles  
On the dewy earth that smiles in his ray,  
On the leaping waters and gay young isles—  
Ay, look—and he'll smile thy gloom away.

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**L. S. EVERETT, EDITOR.**

H. A. SALISBURY, PRINTER.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 26.]

BUFFALO, SATURDAY, JUNE 30, 1827.

[VOL. V

### ORIGINAL.

FOR THE GOSPEL ADVOCATE.

#### LETTER NO. 1.

To Elder JOSEPH BADGER, of Mendon, Monroe, co. N. Y.

SIR—I offer no apology for the liberty assumed in addressing you in this publick manner, as the matters I shall bring under notice were conducted publickly. It is not on account of any importance which I attach to your person or character, your erudition or your talents, that I notice this subject—no; were there no other inducement your name might repose in the unvisited shades of forgetfulness. But I am prompted by the apparent consequence which some individuals attach to your performance on the 27th ult. at the Union Meeting House, in this town. I was not present on the occasion, nor do I care to inquire, at present, into the particular arguments employed by you at that time. If I have been correctly informed, some time previous, you gave notice, that on the day above mentioned, you would give *three reasons*, why you were not an Universalist. It is with these *reasons* only, with which, at present, I have any concern. In due time, I shall notice the text you assumed on that occasion. If my informant was not mistaken, your *reasons* were the following :

“1st. Universalism is repugnant to the sound principles of reasoning.

“2d. It is contrary to the word of God.

“3d. It produces no revivals of religion, and, moreover they are spoken against by the order.”

I have given your *reasons*, with the exception of one word, under the sanction of my informant. Before you can be prepared to pronounce the *belief* of Universalists “repugnant to the sound principles of reasoning,” you should know what the sentiment is, and state it fairly and impartially, that the auditors may judge what is, and what is not, reasonable. But, perhaps, you understood the system of doctrine you undertook to refute. If you did, so much the greater is your culpability. But, that the *publick* may know what you have called “repugnant to the sound principles of reasoning,” I will here give a brief statement of our sentiments.

1st. We believe in one God, “gracious and

merciful,” infinite in every holy attribute, and possessing every possible perfection, the Father of our Lord Jesus Christ, and “of the spirits of all flesh.”

2d. We believe in the Messiah, the anointed of God, “the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.” And, that, for his obedience “God has highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, of those in earth, and those under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.”

3d. We believe, that God, our Creator, has made us accountable beings, and, that we all shall be punished according to our sins, and rewarded according to our virtues.

4th. We believe, that, as we are accountable for our conduct, in proportion to our knowledge of right and wrong, it is our duty to “cease to do evil and learn to do well.”

5th. We believe, that the scriptures of the Old and New Testaments contain a revelation of the will and purposes of God, and of the duty, interest and final destiny of all men; and that their excellent instructions “are able to make us wise unto salvation through faith in Christ Jesus.”

6th. We believe, that no one can be happy, here or hereafter, without holiness; and that we shall be saved from sin and every pollution.

7th. We believe, that no one can attain to future life by his own works, but only by the power of the resurrection; without which, we believe the most exalted saint on earth is unfit for heaven—That then, our vile bodies shall be changed, and fashioned like the glorious body of Christ, “according to the working whereby he is able even to subdue all things unto himself.”

I shall not here undertake a vindication of the foregoing expression of our belief, from scripture, as this is allied to your *second* proposition. My inquiry here shall be, is it “repugnant to the sound principles of reasoning?” But here you may assume to be the sole judge of what constitutes “the principles of sound reasoning.” I should like to see a specimen.

You will allow I presume, that to reason *soundly* means no more in this case, than “to argue *rationally*, to deduce consequences *justly* from premises.” And admitting the *premi-*

ses just that our heavenly Father is infinitely wise powerful and good, is it "deducing consequences justly from premises" to say that he has any where conferred an existence which shall be a perpetual curse to the possessor?—that a gift from God should be the means of perpetuating wretchedness? You may say, you no more believe, that God perpetuates pain than I do. But "*the sound principles of reasoning*" will not afford you a shelter in this case. For if God has given men an agency, and that agency and the abuse of it (for he could not have abused it had he not received it) constitute the approximate cause of ceaseless wo, then God, the giver of such agency, on "*the sound principles of reasoning*," must be the original, remote or moving cause. And I consider it, not only unreasonable, but impious, nay blasphemous, to tax the Almighty, who commends his love to sinners with the horrid deed! Look at this subject, Mr. Badger, if possible, with eyes unjauniced by prejudices. What a shade it casts over the amiable and inviting character of our Father in heaven!—What gloom and horror fill the mind under this impression! What anguish fills every philanthropic breast that heaves a sigh for the fate of irrecoverably ruined man! What ardour in every sainted mind of every order of christians, that holiness and happiness may universally prevail! and how like the disposition of heaven, where there is joy at the repentance of a sinner! Will the character of the heavenly hosts be so changed as to fit them to rejoice at the impenitence and wo of man? The thought is too horrid!

From the creation to the days of our Lord, comparatively few of mankind had any just traces of the Divine character, because they were destitute of the means of such information. Hence by far the greater part of mankind have died in ignorance, and without hope. But would it be according to "the principles of sound reasoning," considering the goodness of Almighty God, to conclude, that those millions of untaught children will be consigned to unceasing anguish, purely on account of their misfortunes of which they could have been the authors? and shall they never arrive to a knowledge of the truth? Should you be disposed to countenance the reasonable doctrine of Christ, that the requirements of God are according to that which we have, and not according to that which we have not, admitting that man was made for happiness, it will follow on "*the principles of sound reasoning*," that such will enjoy it.

Again; from the introduction of the Gospel to the present time, I think we may safely calculate, that a vast majority of our race have died without a knowledge of, or belief in, the truth. I am aware, that, here, the unguarded reflection may be, *those, who have spent their days in ignorance under the gospel dispensation, will have no excuse, as they had salvation*

*offered to them on gospel terms? Therefore, they may never hope for salvation.* What a pity, that the gospel was ever preached to them! For if it had not been, they would have been saved too!! And, in short all mankind would have been saved had there been no knowledge of God!! no gospel!!! You may predicate your darling theory on the strength of any proposition you please, and it will fall as far short of "*the sound principles of reasoning*," as time falls below eternity! You are welcome to all the comfort and merit arising from the reflection, that the knowledge of God is a trap for mankind, and, the introduction of the gospel an excuse to damn them. And if suitable to the greatness of your mind, you may call it "*the sound principles of reasoning*!"

W. I. REESE.

West-Mendon, June 19, 1827.

#### GENERAL ASSEMBLY.

At the meeting of the "General Assembly of the Presbyterian church" at Philadelphia, last year a vote was passed that the body would in future abstain from publishing their annual "narrative of the state of religion, within the bounds, &c." This resolution, I doubt not, was proposed by some one whose prudence had been awakened by the repeated falsehoods detected in those dockuments. Be that as it may the vote was rescinded, at the convocation of that body in May last, which has enabled us once more to behold the name of our quondam friend Ezra Stiles, Ely appended, as "*stated clerk*," to one of the old fashioned narratives. The "narrative" states that mails are still opened, stages and steam-boats run, and men still travel on the "Holy day" which they look upon as truly awful. Under the head of gambling the "General Assembly" include lotteries, and they roundly abuse Legislatures for granting them. "Within the bounds," too, they say they "hear of the industrious efforts of heretical teachers, to propagate their pernicious tenets." All those are set forth as so many causes of trouble to the Assembly, but they do not state to us what they think of doing upon the subject. Indeed there is nothing they can do, except *whine*, as they always have done; for if they essay to do more they will be simply told it is not their province to dictate to Legislatures, or mail contractors, or travellers, or the owners of stages or steam or canal boats. We may, probably, soon see a vote from this "august body of Calvinism distilled," recommending to the Most High a suspension of vegetable growth on Sunday! It would not be a whit more blasphemous to God, or insulting to common sense than many things they have done. But these same industrious teachers of heresy, who are they, and why are they not looked after? This is a far more tangible matter than attempting to suspend animal functions upon a given day. Alas! the Assembly has not even given them a "local habitation, or a



name." How excessively modest this Assembly grows of late years! Formerly they could denounce from single individuals to whole churches and communities, of such as did not please them; but now, how respectful! they will not even point out the location of the objects of their displeasure. The Calvinists, in this respect, resemble the Hindoos. They worship what is called the Devil, through fear, in hopes to pass with impunity; and the Calvinists are often willing to be civil, even to a Universalist, if they can thus escape exposure. They dare not meet us in the field of argument, so they hide in some obscure corner and then amuse themselves in calling us teachers of evil.

There is one feature of this "narrative" to which I wish to call the attention of E. S. Ely. It is stated that all these evils which I have enumerated are practised upon Sunday, and that they are very wicked; and farther, in addition, the very churches of Calvin are stated to be *lukewarm*, in the northern, southern, middle and western points of the Calvinistick compass; notwithstanding all which, "indications of the progressive triumphs of Divine truth and grace [Calvinism is here meant] are strong and palpable." How is all this, friend Ely? Is it a fact of your own confessing, that Calvinism does beget evils, in the world? The old cry, "want of ministers," is again repeated, for, perhaps, the thousandth time, in this narrative, while "whole churches," are said to be dissolved for the want of them, in various places. Now in this matter there must be a lie *some where*, and it must rest between the "General Assembly" on the one part, and a Mr. Sabine, a Presbyterian Priest, at Boston, upon the other. The Assembly, states that ministers are wanted, and requests people to *pray* that they may be multiplied; while Mr. Sabine, a man of their own faith and kidney says, in a sermon which he lately published, that there are a great many unemployed ministers of the gospel in Boston, who have lost none of their usefulness, seeking a morsel of bread by keeping school or writing for the papers. For the paper he should have said, as the Boston Recorder, I believe is the only Boston paper in which the labours of such men are wanted. This statement of Mr. Sabine's is well known, by thousands, to be correct so far as it regards priests of Calvin unemployed, and the falsehood, therefore, falls upon the General Assembly, who, aware that Calvinism is on the decline, are very anxious to *excuse* the matter, which they attempt to do by drawing down the corners of their mouths over this foolish statement. Priest after Priest, of the Calvinistick faith is turned adrift from his pulpit by the people who have no longer any occasion for his absurd dogmas, and these are scattered abroad, one begging for the Auburn Theological Seminary, and one for this purpose, and one for that, shifting and turning every way to live, *without*

*labour*, while the constant cry is kept up that more preachers of Calvinism are wanted. It is highly satisfactory to the friends of truth and sense, to see the advocates of nonsensical error driven to such paltry shifts—it shows that their day draweth nigh.

The following passage, which I extract from the "narrative" is worthy of notice.:

"The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church. Within the bounds of the *Synod of Genesee*, we may mention the Presbyteries of Rochester and Buffalo."

This relates to revivals, the past year observe. Now where is the revival in the Presbytery of Buffalo to be located? In the village of Buffalo which has been head quarters of Calvinism in this region, the Calvinistick church has constantly sunk in publick opinion for more than four years, and in none of those years more than in the last. This Assembly had the means of knowing, I think, since one of their own body was Mr. G. Crawford, the only man who pretends to preach that horrid doctrine here, in its purity. As for the "region round about," I know of no place where Calvinism is gaining, or doing better than it is here, where from present prospects, it will not be known, many years. In this region, four years ago there was not one Universalist where there are now fifty, and hundreds are inquiring to know the truth, in places where a few years since, Calvinism reigned triumphant in all the gloomy habiliments of death and despair. Such are the prospects of Calvinism in this region, where the Assembly claim to have an increasing force. If the rest of the narrative is as wide of fact as this statement, there should certainly be something done to produce a reform—not "revival"—among the penmen of the General Assembly, whoever they may be. But it is of a piece with the rest of Calvinistick management. It is an up hill battle which the votaries of that faith have to fight, and while they close their eyes and ears to the evidences which prove their faith false, they seize every occasion to excuse the retrograde motion which they feel they are making in the scale of intelligence among mankind.

V.

"Take especial care that thou delight not in wine, for there never was any man that came to honor or preferment that loved it; for it transformeth man into a beast, decayeth health poisoneth the breath, destroyeth natural heat, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soon

old, and despised of all wise and worthy men, hated in thy servants, in thyself and companions; for it is a bewitching and infectious vice. And, remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he shall be subject to it; for it dulseth the spirits, and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut."

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### IMPORTANT.

It has been known to many of our friends in this state, that it has long been contemplated to remove this paper to the village of AUBURN. Many doubts as to the expediency of the measure have arisen, and ample time has been devoted to an examination of all that can be said for and against it. So far as our weak judgement has been able to weigh the subject it has long since decided that the removal of the establishment is not only expedient, but actually necessary. Nor are we alone in this opinion. All those among our ministering brethren with whom we have consulted, with the exception of those whose local feelings are somewhat interested, have coincided with us in the opinion above expressed. The result, as may have been already anticipated, is, the determination to remove the establishment to Auburn.

As we have often declared that the good of the cause of truth has been the first and leading object of our pursuit; and as it will readily occur to the understanding of the reader, that this arrangement will subject us to no inconsiderable expense and trouble (saying nothing of the unpleasant sensations to be endured on parting with our friends in this place) we feel under obligations of a very serious and solemn nature to make known our reasons for removing the Advocate from this place. They are the following:

1. The Advocate has never been conducted with a view to promote the cause of truth in any one place in preference to another; but the general advancement of light, liberty, and good feeling, has ever been the object with its conductors. Nor have its effects been local. Its influence has been felt and acknowledged over a wide extent of country.

2. If any one place is entitled to a preference for its location, that section of country which affords us the largest number of subscribers, is to be preferred as having the strongest claim. In this case the decision must be in favour of its removal.

3. The village of Auburn has become the place of residence of the respected Gamaliels of orthodoxy—a Geneva, where calvinism is constantly infused into the minds of her votaries, who in their turn, go forth into all the earth with the cry of "great is Diana of the Ephesians." Perhaps we shall learn

something by being so near a Theological Seminary, which may be of service to our readers and the publick.

4. The hope that our humble efforts to advance the cause of our Redeemer will be more serviceable there than here, is among the reasons why we have concluded to adopt the measure.

To the foregoing might be added many more, which time will develop. Of one thing, however, our patrons and friends may be assured, viz. That the good of the cause of truth generally, and not individual aggrandizement, is our great and leading motive; and nothing but the full conviction that the change of location will be for the better, could have led to the adoption of the measure.

It may be proper to remark, that no delay will take place in the publication of the paper; as the twenty-seventh number will be issued at Auburn in season to arrive at places west of this within a few hours of the time when they have been usually received by subscribers. Subscribers in this village will for a few weeks to come, during the continuance of the editor in this place, receive their papers as usual, at their doors.

Editors of papers with whom we exchange, and correspondents, will please direct their papers and communications as usual to the Editor of the Gospel Advocate, at Buffalo N. Y. until further notice.

Buffalo, June 30, 1827.

#### POST-OFFICE CONCERNS.

There seems to have arisen some difficulty in the minds of several Post Masters relative to the legal postage of the Gospel Advocate. The Post Master at Elbridge, N. Y. to whose office several sheets of this paper are sent, seems to have misconceived of our intention, and also of the instructions of the Post Master General. Judging of the matter from the letter sent on to him from the General Post Office, in reply to his inquiries; and from the previous decision of the Post Master General, which follows, we conclude there is a misunderstanding between Mr. Mather and the Post Master General, as to the matter in dispute.

We claim no deduction from the ordinary postage on common newspapers on account of the smallness of our paper; but expect it to be subject to the ordinary postage on newspapers *unless in cases where two papers are forwarded on one sheet without being cut apart*. No matter how small our paper is when cut apart; if it was but one fourth of a large sheet it would be ratable as a newspaper; but when two papers are printed on one sheet, and sent to subscribers without being divided, the two being but one printed sheet, should not, we conceive, be charged with double postage. If, therefore, Mr. Mather will make the proper distinction between a *single paper containing but one half sheet*, and a *WHOLE SHEET CONTAINING TWO PAPERS*, we think the difficulty will be removed. We have the decision of the P. M. Gen. on the subject; and also a copy of his letter to Mr. Mather; and for the benefit of all concerned we republish the former, and add the latter.



## TO POST MASTERS.

In consequence of some Post Masters having charged unlawful postage, upon the "*Gospel Advocate*," where two numbers were sent on one sheet, I have written to the Post Master General upon the subject; and with my communication I forwarded a sheet containing two numbers of the *Advocate* upon it. This was done that there should be left no chance for misunderstanding. The following is an exact copy of the answer of the Postmaster General, to my communication, the original of which is in my possession, and may be seen by any person who is not satisfied with reading the copy.

*Post Office Department, }  
8th July, 1824. }*

Sir—I have received your communication and the paper you enclosed. The postage chargeable on the sheet you enclosed, should be for one sheet only, though it contains two numbers of the "*Gospel Advocate*." Had these numbers been separated, postage as for one sheet should be charged on each, but as the sheet contains both numbers, the postage should be only for one sheet. Post Masters ought not to separate the numbers.

I am respectfully your obt. servant,  
JOHN McLEAN.

MR. SIMON BURTON, Portland, N. Y.

LETTER TO H. F. MATHER, ESQ. ELBRIDGE, N. Y.  
*Gen. P. O. Department, }  
March 10, 1827. }*

Sir:—Your decision is correct in the case of the "*Advocate*." A paper published on so small a sheet as that two of them will be but of the size of a common newspaper, is still subject to postage as a newspaper; and if two of them are published on one large sheet, they are still two newspapers, and must be rated as such. Yours, respectfully,

(Signed) JOHN McLEAN.

H. F. MATHER, Esq. P. M. Elbridge, N. Y.

## REMARKS.

If the P. M. Gen. had said that one sheet containing two papers must be charged as two printed sheets then indeed we should be constrained to admit that his instructions are contradictory; but it is quite obvious that nothing contained in his letter to Mr. Mather has a bearing upon his former decision in the letter to Mr. Burton. If, however, any are dissatisfied after reading the foregoing, we would thank them to forward a whole sheet, containing two numbers, to the Gen. P. O. and ask the simple question, *should this one sheet be charged double postage.*

N. B. We shall forward one sheet containing duplicate numbers to Elbridge, and should be glad to hear that the P. M. at that place is satisfied.

EDITOR.

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his

provision, how healthful his morning, how sober his night, how moist his mouth, how joyful his heart—they would never admire the noises and the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.—*Jeremy Taylor.*

## AN ESSAY ON ELECTION, &amp;c.

(Continued from page 188.)

## CHAPTER III.

REASONS FOR REJECTING CALVINISTICK VIEWS OF ELECTION AND REPROBATION.

The views of Election and Reprobation which we regret, belong peculiarly to the system of Calvinism. There are shades of difference in the opinions and reasonings of the numerous body of Christians called Calvinists; but they all agree that God hath arbitrarily, or by a mere act of his sovereign will, chosen a part of mankind to salvation and eternal life; and that he hath in the same arbitrary way, either reprobated, or left without remedy, the rest of the human race; and that in consequence of being so left or reprobated, they continue in sin, and perish everlastingly. The proper Calvinistick doctrine is, that God from all eternity, of his mere sovereign will and pleasure, elected a certain number of individuals of the human race, not on the ground of faith or good works foreseen, nor because there was any thing in them to distinguish them from others; not to the enjoyment of outward privileges and advantages; but to be vessels of his mercy, and to inherit eternal life and glory; that their salvation is secured in Christ, and rendered absolutely certain by the irreversible decree of God in their favour; in pursuance of which he calls them by his irresistible grace, prepares them for, and conducts them to glory: that on the other hand, the rest of mankind were utterly rejected, and by the absolute decree of God reprobated, made vessels of wrath, and appointed to destruction; that their salvation never was designed, nor any provisions for it made. What is called modern Calvinism differs not from strict or proper Calvinism, so far as it relates to election; but it includes not the doctrine of reprobation by the absolute decrees of God. Rejecting that doctrine, its advocates assert that the non-elect are reprobated for their sin; but they maintain that all are born in sin, and continue to sin in consequence of the corrupt nature they derive from Adam, from which they cannot be delivered without the special grace of God, which grace he bestows on none but the elect: consequently modern Calvinism leaves those who are not elected without any sufficient remedy, and in as bad a state as the reprobates of the strictly Calvinistick system; their continuing in sin, and perishing everlastingly, are as unavoidable as if absolutely decreed. For the following reasons, we reject both these views of the subject.

1. *Because they are not found in the Scriptures.*—The sacred writers no where teach, that God hath decreed who shall, and who shall not, receive the grace which bringeth salvation; who shall repent and believe, and who shall remain impenitent and unbelieving; nor that he hath chosen to eternal life and glory, any, but those who obey him; nor that he hath left any of the human race in a remediless state; much less, that, by placing them under an irreversible decree of reprobation, he hath made them vessels of wrath, and rendered their destruction unavoidable. As Calvinistic views are not found in the scriptures, we have no authority for believing them.

2. *Because they are contrary to the Scriptures.*—The scriptures teach that God is no respecter of persons; Calvinism teaches that he hath such a peculiar respect to the persons of some, as to make them heirs of glory by a mere act of his sovereign will; while others, who are equally his creatures, and no more unworthy, by a mere sovereign act of his will; are rejected and left to perish, while the former teach that he will render to every man according to his works, the latter supposes him to render to men according to his arbitrary choice or rejection of them. While the scriptures assert that God hath no pleasure in the death of the sinner; Calvinism teacheth that, from all eternity, he decreed the utter destruction of non-elect sinners; and hath left them in such a state, as makes their eternal ruin inevitable. The former shows that the grace of God, which bringeth salvation, hath appeared to all men; the latter, that saving grace is only for the elect. The one shows that there will be tribulation and anguish upon every soul of man that doeth evil; but glory, honor, and peace, to every man that worketh good; the other takes for granted that there will be tribulation and anguish upon every one who is not elected, whatever good he may do; but glory, honor, and peace to all the elect, whatever evil they may work. A doctrine so repugnant to the scriptures, ought to be rejected.

3. *Because the plan which Calvinists ascribe to God, is contrary to what appears in his visible works.*—The sun of the natural world shines for the good of all; his light and influence are universally diffused; the vital air circulates every where, for the benefit of all that live; the God of nature and providence amply provides for the wants of all his creatures, and supplies them with the abundant means of enjoyment: but in the Calvinistic system, the sun of righteousness shines only to enlighten a little corner of the moral world, the vital influence of divine grace, circulates partially, in a narrow region; and the God of the spirits of all flesh, provides only for the spiritual enjoyment of a small part of the souls he hath made. In the natural world, every thing exists for some useful purpose. Not a plant grows, not an animal lives merely for its own sake;—

but minister to the general good. Man is not made to live to himself; his happiness is connected with that of his species; he cannot procure enjoyment, without ministering to the enjoyment of others. In the system we oppose, these principles are reversed; the elect are chosen, not that they may be subservient to the good of the moral world at large, but that every thing may be subservient to them. This system, if true, would be an anomaly in creation; at variance with the economy of nature, and with the order which God hath established throughout the universe.

4. *Because the Election contended for by Calvinists, is inconsistent with what is admitted to be wise and just in elections among men.*—If an earthly monarch elects certain persons, it is because there are offices or situations for them to fill for the publick good; and he would be censured, if in choosing them, he paid no regard to character, and the fitness of the persons, for the stations he appointed them to fill. If in electing individuals to high honours and privileges, he paid no regard to worth of character, but made an arbitrary choice; regardless of the publick good, to show his despotick power; he would be thought neither a wise nor a good sovereign.—All elections among men, whether by the people or their rulers, are, in the institution of them, supposed necessary for the publick good. However much this principle may have been departed from in practice, neither the wisdom nor the justice of it will be questioned. Shall it be admitted that it is unwise and unjust for mortals, in choosing others, whether to places of power, trust, or emolument, or to the enjoyment, of honours and privileges, to proceed on the principle of mere favouritism; and shall the God of infinite wisdom and justice be charged with acting on that principle; with electing individuals, without regard to their character and the promotion of the good of his universal family? Yet this is what Calvinism ascribes to the sovereign of the universe.

5. *Because Calvinism cannot be reconciled with the acknowledged perfections of God.*—It is universally acknowledged that God is infinitely wise, and just and good. Who can reconcile with infinite wisdom, the creation of a considerable part of the human race for endless misery? If their Creator placed them under the dreadful decree of reprobation, or left them in such a state of helplessness and sin as rendered their eternal misery inevitable, how can the conclusion, that he made them for misery, be avoided? Would it not have been more consistent with infinite wisdom never to have made them? How can it be shown to be consistent with the justice of God, to rebrobrate those who had not personally sinned? for him to decree their sins, and then punish them for acting according to his own decree? or leave them in a sinful state, from which they cannot escape, without that divine aid, which he de-



termines to withhold ; and then consign them to eternal torments for being in that state ? How can an election which operates as a bill of exclusion against a large portion of mankind, and cuts them off from any share in the saving mercy and grace of God, by confining salvation and eternal life to those who are arbitrarily chosen, be consistent with infinite goodness ? Doctrines so contrary to the perfect wisdom, justice, and goodness of God, must be false.

(To be Continued.)

### TATTILING.

Of all the vices to which the human race is addicted, that of tattling is the lowest. To magnify the foibles of our neighbours, or to make the publick believe them guilty of what they never did, is but the smallest of its evils. To turn the opinion of the world against one, is a heavy evil enough, but when it enters a little community of friends—a circle of relatives—a family, and poisons the happiness of bosom companions, the load is greater than human nature can sustain.

There are two classes of tattlers ; the first are those who originate stories, either through malice, or a wish to tell something new : the second, those who publish them to the world, after they originated. The first class sometimes pretend to found their stories on trifling incidents of which they have an imperfect knowledge, and the last justify themselves by saying "they heard so." Whether both of these classes are equally wicked-hearted, we will not say ; that the labours of both have the same effect, cannot be denied, viz : to traduce the character of their fellow-men.—How many individuals are ruined, how many families are made miserable, by the propensity which a certain class of people have, to pry into the private concerns of their neighbours—how many characters are buffeted and how many names slandered, because certain people have "nothing else to talk about"—how many people are accused of crimes, because they *might* have committed them had they been vile enough, and how many more are censured because they have a family secret, past finding out. Women too, as well as men, are guilty of this crime ; even aged women, whose grey hairs should remind them that the time is near at hand when they must render up an account of their own sins, are conning over the faults of others, and giving them to the thousand tongues of rumour.

Slanderers of this class are as cowardly as they are wicked : they let you know you have an enemy to contend with, but never tell you where to find that enemy. They salute you with a kiss, and while the breast is yet warm from the embrace, stab you under the fifth rib. An open enemy may have an honourable mind, but the assassin who acts under the garb of friendship, is a wretch whom it were base flattery to call a coward.

If we cannot speak well of our neighbour, let us keep silent. If we know him to be in fault, let us cover him with that same mantle of charity which we may one day want ourselves.—But, of all things, do not let us murder his character, by spreading stories the truth of which we do not ourselves believe. Common report is a common liar, and we have no right to make up judgement and condemn a man upon her testimony ; and if we do it we throw our reputation upon the mercy of the same tribunal, and peril our own good name, for the boon of destroying our neighbour's !—*Northern Star.*

From the Potsdam, (N. Y.) Day Star.

### EPITAPH ON CALVINISM.

Here rests the remains of the blood-nursed  
Bantling of Geneva ; supposed to be the  
offspring of the mother of Harlots,  
and sired by the Beast.\*

Like the infant Hercules, he gave early signs  
of mighty valour, by feeding the fire with his  
enemies, and banishing those who opposed his  
march to

Empire.†

In early life he was crowned at

Dort, A. D. 1618 ;‡

Lord Dictator and Emperor

Generalissimo

of England, Holland, Scotland, Bremen, Hessa, Switzerland and the Palatinæ.§

Yet under the pacifick reign of this mighty monarch, many ruthless tragedies were acted, and many heart appalling scenes exhibited, which must have paralised the energies of a Sovereign of less philanthropick spirit than his  
Royal Highness.

Even his Belgian subjects, when unannoyed by enemies abroad,—armed their polemick legions to massacre each other at home.||

In Leyden and London,  
disloyal subjects arose, who artfully seduced vast armies from their allegiance to their new sovereign : yet such was the potency of his mighty arm, and the unyielding power of his royal soul ; that with little more than a life guard, he soon decapitated the traitor *Arch Bishop Laud*,

and the dastard

Charles the 13th,

dismissed his court ; ¶

and having executed justice with a vengeance becoming exasperated royalty—assumed the throne

and reigned

prime Regicide of England.

Still so unhappy was his majesty, in the height of his glory, as to be perpetually engaged in all the horrors of fortuitous war. In vain he condescended to plead for submission ; in vain he exhibited his reeking sword ! For many years like truth in her simplicity, he condescended to sway the sceptre in a state of purity ; but at length found it expedient to go

artfully adorned; and often too, he dressed in disguise, that his disproportioned form and fiend-like aspect might not prejudice beholders against the equity of his government.

At length, after suffering great and irreparable losses in various parts of his vast domain; and conceiving the noble idea, that Europe was unworthy of his services; and hoping to find more faithful subjects in the New World; where he might erect a throne, and enjoy regal honours with undisturbed repose, with one Colossal stride, he leaped the—Atlantic,

and was hailed a welcome Creole,  
and crowned  
Prince Regent  
of  
America.

But being some what emaciated by thirst, having been long accustomed to blood, he sucked the veins of a few of his stubborn enemies,\* for which John Bull roared such appalling anathemas, threatening to goar his friends in England, &c. &c. that he abdicated his throne, and wandering forth in disguise, soon became bleary-eyed, by reason of much light—has stood crosslegged for more than fifty years, and now lies—*Couchant*, shrouded in his modern bannian—leaving a mongrel race of lugubrious Friends,

Æ. 200 Yrs.

The above Epitaph, it is believed exhibits the leading facts in the history of Calvinism.

It was written to be prefixed to a certain Calvinistick creed; in which the *doctrines of* fensive to Scripture and common sense, were professedly couched in ambiguous language, that would admit of being explained as occasion required. In this creed, Calvinism may properly be said to lie couchant, for though it holds forth a free salvation, yet it breaths in coverture the

*miasm of Geneva.*

This creed stands not alone—too often for unsuspecting credulity, is this *heaven impeaching doctrine, dressed up in disguise.*

I would attack no honest man's faith, but in the language of compassion and forbearance; but every error in disguise, I would gladly draw from its coverture, and expose it in its native deformity.

VERITAS.

\* Vide Rev. C. 18.

† V. Mosh. Vol. 4. p. 419 & 20, also p. 473, ib.

‡ V. Mosh. Vol. 5. p. 352, 435 with notes.

§ V. Rev. C. 13. Where heads are representatives of kingdoms. The horns—Calvin, Gomer, Beza, &c.

|| Mosheim.

¶ Mosh. Vol. 5. p. 380, and 386. &c. &c.

\* V. History of Salem Witchcraft and persecution of Quakers, who are birthright enemies to Calvinism.

The following is a statement of matrimony in some of the principal towns of England in 1816:—

Wives eloped, 1182; husbands runaway

2348; legally divorced, 4175; husbands and wives that exhibit to the world the most perfect bliss in public, calling each other, my beloved Sophia, my kind Charles, my charming Epitha, &c. but who pinch, and scorch each other, all night, 5934; living in open hostility, 17,845; secretly discontented, 13,279; mutually indifferent, 55,540;—passing for happy, 27; hardly happy, 15; truly happy, 5; total, 1 0000.—*Late Paper.*

We hope for the honor of humanity, that the above account is exaggerated.

In digging the cellar for the new Vestry of the old South Boston, on Saturday, a grave stone was found erect, at the distance of nearly three feet below the surface of the earth, with this inscription, "*Mrs. Elizabeth Shore, wife of Mr George Shore, died September 14, 1730, aged 48.*"



## Portick Department.

### RELIGION.

Soft flow the verse to sweet religion,  
And the bright path which leads the mind to heaven,  
Let flowers of pristine beauty strew the way,  
And light refulgent, gild the Christian's day,  
"My yoke is easy and my burden light,"  
Said he who came to set weak mortals right,  
The ways of wisdom lead the mind to peace,  
And pleasant is the road her footsteps trace.  
Hear then her counsel—shun her scoffer's seat,  
Nor with polluted lips a brother greet.  
Use no vain arts—let truth and humble love,  
Guard all your words—your every act approve.  
Wipe from the widow's eye the mantling tear,  
And with kind actions helpless orphans cheer,  
To all distress, extend the friendly hand,  
And scatter blessings round thy native land.  
When mortals suffer by acute disease  
Give Christian consolation.—Strive to ease  
Their troubled minds, by words of heavenly birth,  
And in soft accents, whisper "peace on earth."  
With Heaven's own promises rejoice the heart,  
And to the foe perform a brother's part.  
With mercy's tones the sons of misery bless,  
And let compassion soften each distress.  
So shall thy days in constant joys be past,  
Shine ever bright—and be thy best thy last. C.

R. Inquirer.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 27.]

AUBURN, SATURDAY, JULY 7, 1827.

[VOL. V.]

### AN ESSAY ON ELECTION, &c.

(Continued from page 107.)

#### CHAPTER III.

#### REASONS FOR REJECTING CALVINISTICK VIEWS OF ELECTION AND REPROBATION.

6. *Because Calvinistick views of Election and Reprobation, dishonour the great Father of all.*

—They represent him as confining his love to a part of his numerous family, whose sins he passeth by, and on whom he bestows all the riches of his favour; while all the rest are treated as outcasts, for whom he has no affection. They suppose God to have utterly disinherited, and placed under the black decree of reprobation, no small part of his rational offspring; that he never intended their happiness; and hath provided nothing for them after this life, but indelible misery. Who that reveres the character of God, as the universal Father whose name is love, can help rejecting opinions so dishonourable to him?

7. *Because those views represent the government of God as tyrannical.*—They represent him as governing the rational creation, according to the dictates of an arbitrary will; not as distinguishing his subjects in proportion to their moral worth, and treating every one according to his conduct; but as determining their state, both in this world and the next, by absolute unconditional decrees, by which the happiness of the elect and the misery of the non-elect are equally secured. The elect he is supposed to have made a privileged order; to whose interests every thing shall be subservient; and whose felicity and glory, nothing can endanger: and to have placed the non-elect under the ban of his empire; from which nothing can deliver them. Such is not the government of the Father of mercies; however absolute his Sovereignty, nothing can proceed from it, but what is perfectly wise and good, agreeable to moral fitness, and calculated to promote the happiness of all who live under his government.

8. *Because those views seem to suppose two opposite principles in God.*—Calvinistick Election and Reprobation, connected with the doctrine of the eternal existence of sin and misery, which is part of the same system, seem to suppose the existence of opposite principles in God, eternal love and eternal hatred, ever operating in different directions, and leading to ends, as contrary to each other, as heaven and hell; as an eternity of perfect bliss, and an

eternity of inexpressible misery. Inconceivably wide as these extremes are, if the system of proper Calvinism be true, they are both to be traced back to that infinite and eternal mind which decreed the final states of men before they existed; and which in pursuance of his irreversible decrees, by the combined operation of things under his government, conducts the elect to the highest bliss: the reprobate to the lowest hell; there eternally to remain. How can such views be supported, without supposing two principles in God, as opposite as the final ends to which they will ultimately bring the elect and the reprobate? The system of the moderate Calvinist leads, on the whole, to the same conclusion. Though the latter does not, in the same direct way, place all the steps which lead down to endless misery, upon the basis of the divine decrees, and chain them to the throne of God, so completely as it does those by which the elect ascend to glory; still it supposes that had God loved the non-elect as he did the elect; and made the same provision for the salvation of the one as he did for that of the other, they too would have been saved; it is therefore because God passed them by, and left them without the grace that is absolutely necessary to save them, that they perish everlastingly: he did not, from eternity, decree their destruction, but he determined to withhold from them the grace, without which they must unavoidably perish.

In the Calvinistick system, the Almighty is represented as if, like the heathen god *Janus*, he had two faces; one for the elect, the other for the reprobate; the one beaming with tenderness and affection, covered with everlasting smiles; which nothing can ruffle; the other, full of austerity, flaming with wrath, and covered with everlasting frowns, which nothing can ever remove: the one diffusing happiness inexpressible and eternal; the other darting upon its unhappy objects indignation and wrath, tribulation and anguish, unutterable and endless. The admission of the two principles of the *Manichees*, acting separately and independently; the one producing only good, the other only evil; would be less absurd, than to ascribe to the one God, who is love, who is invariably the same in all his ways and dispensations towards his creatures, such opposite dispositions and conduct. Can the infinite fountain of love, the unbounded ocean of blessedness, send forth unceasingly rivers of grace

and pleasure to some, and overflowing torrents of wrath and misery upon others? Sooner might the purest fountain send forth sweet water and bitter. Can that great Being, who is infinitely good and merciful; while he removes all the sins and sorrows of one part of mankind, and raises them to glory; preserve the other part in existence, and keep alive in them all the sins they have committed, merely that he may overwhelm them with his wrath, and cause them to sink deeper and deeper in misery to all eternity? The soul sickens at the thought of such horrors, and turns from such gloomy views of the divine character and government, to contemplate the goodness of the Creator in his works, to meditate upon the riches of his grace and mercy, as set forth in the gospel; and with inexpressible pleasure finds that he is the loving Father of all; that he hateth nothing, which he hath made; that he is good to all; and that his tender mercies are over all his works.

9. *Because Calvinistick views diminish the value of Jesus Christ, and of his death.*—According to the scriptures, Christ is the Saviour of the world; he died for all, tasted death for every man, and is designed to be a universal blessing to ALL. According to the Calvinistick system this Saviour of the world is diminished into the Saviour of a select party, was sent to save none but the elect, died for them only, and they only can be benefitted by him. The non-elect have no part in him; can derive no saving benefit from him; to them, what he did and suffered is of no value; they can have no interest in his mediation: he neither is, nor ever can be, their Saviour. The poor reprobates may have their condemnation aggravated by rejecting a Saviour, who was never provided for them; and their misery increased, by contemplating the happiness of the elect, which they never were capable of attaining; but, do what they will, they can have no interest in Christ, no part in his kingdom. This system is no more honourable to Christ, than it is consistent with the declarations of scripture concerning him.

10. *Because those views cannot be reconciled with the divine calls and invitations in the Scriptures.*—Why were the Apostles sent to preach the glad tidings of salvation to all, unless salvation be provided and intended for all? It cannot be the design of God to mock any of his creatures, with the offer of blessings which he never intended for them, or with invitations with which he never meant they should comply. Why are all men, every where, called to repentance, and commanded to repent; if it be God's design, that many of them should continue impenitent, or if he withholds from them the grace without which they cannot repent and be saved? What mean the remonstrances, expostulations, and intreaties of the Almighty, addressed to sinners indiscriminate-

ly, whether they be elected or not; if God does not love them all, and desire their salvation; if he hath made the destiny of those who continue in sin irreversible, by his absolute decrees? Calvinistick views are opposed to the general tenour of scripture, in which men are addressed as moral agents, capable of choosing or refusing the blessings set before them; of complying or not complying with the calls and invitations of the gospel; and in which God is described, as desiring the salvation of all, and as having excluded none from his favour, but those who exclude themselves by their continued disobedience.

11. *Because those views impeach the divine veracity.*—"As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezek. 11. If he hath no pleasure in their death; is it possible he should have made it, in the most awful sense, unavoidable, by an absolute decree, or by withholding the grace without which they cannot escape it?—Is not the supposition that God takes pleasure in the death of the unhappy persons whom he hath utterly rejected; whose destruction he hath decreed, involved in the Calvinistick doctrine of reprobation, contrary to his solemn word and oath?

12. *Because Calvinism tends to discourage our efforts for the conversion and salvation of sinners.*—If all the elect must be saved, and none but the elect can be saved; whatever exertions we may make to enlighten our fellow creatures by the gospel, and turn sinners to God, not one the more will be saved: our labours can savingly benefit none but the elect; and their salvation is, at all events, secured.—If it be said, that the gospel must be preached to all in order that the elect may, through the special influence of the spirit, be converted by it: granting this, still none but those whose salvation is already secured, can be converted by the gospel: and they, only, through the influence of the spirit, by which influence God can convert them without our efforts; nor do the advocates for this system doubt his doing it in his own good time. Those who are not elected, never can be converted, nor brought to the saving knowledge of God; make what efforts we will to save them; the non-elect must finally perish; as not one the more will be lost if we totally remit them. Such is proper Calvinism; a system calculated to freeze our efforts for the salvation of our fellow creatures. Happily many of its professed advocates, are inconsistent with themselves; and, forgetting the rigid doctrines of Calvin, preach the gospel as if it contained a provision for the salvation of all, and address sinners as if they believed they had power to embrace and obey it.

13. *Because Calvinistical views produce a pharisaical spirit.*—It leads its votaries to view themselves as the peculiar favourites of heaven. They can thank God that they are not as other



men are, not like the vile reprobate whom he hath utterly rejected. They are a privileged order under the divine government, a spiritual aristocracy, for whom all things were made and continued to exist. God sees no iniquity in them though they confess themselves to be the vilest of sinners. The supreme Sovereign of the universe hath made an irreversible decree in their favour; settled on them, exclusively, all the riches of his grace, and wrapped them up securely in an everlasting covenant, out of which they can never fall. All that Christ did and suffered stands to their account; they are perfect in his righteousness. The Holy Spirit is their teacher, and what he teaches must be truth. Such are the views inspired by proper Calvinism. Is it any wonder if those who are influenced by them, be lifted up with pride, become vain in their own conceits, and despise others as ignorant?

**14. Because Calvinism has a bad moral tendency.**—Many of its advocates do not perceive its tendency; they are deeply concerned for the interests of holiness, and endeavour to guard against the evils, to which the doctrine they maintain has sometimes led; and which it might be expected constantly to produce, were not its influence counteracted by other principles. Some good men have guarded and trimmed the system, until little more than the name remains; and, judging by such modern refinements upon it, there is some difficulty in saying what Calvinism now is; still there are many who maintain it in its proper form: and it is to its moral tendency, as so maintained, that my remarks apply.

Calvinistick election and reprobation, are calculated to make sinners secure in their sins. Believing those doctrines, the sinner may say; "If I be elected I must be saved; God will call me by his special grace and bring me to glory; and if I be not elected there is no salvation for me; all my tears and prayers and reformation, and exertions, will be of no avail; I can do nothing right, unless God be pleased to call me by his grace, and influence me by his spirit; my corrupt nature will remain, and sin continue to reign in me." Happily reason, which has been so much decried, has kept many from adopting such pernicious conclusions. While these doctrines have led some to rest in false security, they have plunged others into gloom and despondency. Not being able to find in themselves the proof of their election, they have feared that God had utterly rejected them; that they had no chance of being saved, nor any thing to expect but eternal misery. Sometimes truly pious and virtuous persons, if not absolutely driven to despair, have been deeply distressed by such dreadful apprehensions. Believing that none but the elect can be saved, it has not been unusual for christians, instead of building their hope upon the declarations and promises

of the gospel, to be continually seeking for proofs of their election, for some secret influence of the spirit, or motions of divine grace within them; and hence to rely on their frames and feelings; consequently they have been confident or desponding, as their frames and feelings have varied.

The supposition that the salvation, or perdition of men, is fixed by the unconditional decrees of God, tends to relax every exertion which the sinner should make to obtain salvation; and has, sometimes, led to a disregard of moral principle in those who have persuaded themselves of their election. There have been instances of other persons who, mistaking Calvinism for genuine christianity, have through the disgust it excited in their minds, been led to reject the scriptures. In brief, the doctrines we oppose, strike at the foundation of morality; for if God, by his absolute decrees, hath determined whether men shall be virtuous or vicious, eternally saved, or eternally lost; where is there a place for moral obligation?

Such are our Reasons for rejecting Calvinistick views of Election and Reprobation.

FOR THE GOSPEL ADVOCATE.

## LETTER NO. 2.

To Elder JOSEPH BADGER, of Mendon, Monroco, co. N. Y.

SIR—In my first, I only embraced the general features of your first proposition;—in this I shall be more particular. You say, that "Universalism is repugnant to the sound principles of reasoning." Now sound reason is no more than reason at last. And if you have found that universalism is repugnant to reason, you may be enrolled on the historick page as having made a discovery of the first magnitude, and, certainly of the greatest importance to self-styled orthodoxy. If you had ascertained this before, and made it publick, and enabled them to understand, and "handle your argument," the trinitarian churches, before this time, perhaps, would have awarded you with a medal! For the greatest enemies they have had for ages, and still have, to oppose, are reason and common sense. How have they, for years, attempted to maintain the doctrines of "election and reprobation, total and inbred depravity, the trinity, and endless misery?" These are all of a piece. And have you, at length, learned, Sir, that one of them is reasonable? I very much doubt that a tolerably informed man would attempt to show, that endless misery was believed in the civilized world before the wild fancies of men attached the divine nature to Christ, crucified the Sovereign of the universe, and made out an infinite sacrifice! This, it was thought presupposed infinite guilt.—This is the foundation stone on which the fabric rests. But an infinite sacrifice could no more remove infinite guilt, than one, equal

could overcome another. I charitably suppose you do not believe in the above species of atonement.

Why then must man be endlessly miserable? Is it on account of the nature and magnitude of his guilt? What is sin? The transgression of the law. What law? The infinite law of God? We have heard much about this. But is it consistent with "the principles of sound reasoning," that God should make his feeble creatures amenable to a law infinitely above their powers of comprehension? No, Sir. Here your boasted "principles of sound reasoning," must be rejected, and inscrutable *mystery* becomes the guide! You may say that I have not meddled with your sentiments, and am therefore losing my time. But I must take the liberty to think otherwise. My time shall be occupied in defence of what I deem truth; while Heaven sustains me. I know you have had, and still have, the name, of believing in the annihilation of a part of mankind. But did you not insinuate, that the wicked would be punished for ever in "the lake of fire?" If this is a mistake you have an opportunity to correct it. On "the principles of sound reasoning," what good will result from endless misery? Will God be glorified, and saints and angels happy, by it? Will it do the wretched victims of ceaseless despair any good? Will you undertake to maintain the affirmative of these questions on "the principles of sound reasoning?"

But endless misery aside for a moment.—What have you on "the principles of sound reasoning?" to support the doctrine of annihilation? Are some of mankind so wicked, that they cannot be subdued and saved? Is it "reasonable" to think that God has made a race of beings which he cannot controul, and save, if he please? Is it not rational to suppose that the chief of sinners have been converted to christianity and saved? And must those who are no worse be for ever put beyond the reach of salvation? And is all this agreeable to "the principles of sound reasoning?" I here repeat the enquiry, what benefit is to arise from the annihilation of those whom God could save if he would? Take no alarm, Sir, unless your "principles of sound reasoning" fail. For if they will support you here, you can give a reasonable answer. Will God, saints, or angels, be put in a better situation by annihilating a part of the human species. Or will it be happyfying to them to lie in unconsciousness? Will husbands rejoice at the annihilation of their wives, and wives of their husbands—parents of children, and children of parents—brothers of sisters, and sisters of brothers!! As it would be the most consummate folly to talk of goodness being extended either to the miserable or the unconscious, how are you to maintain

benevolence of our Heavenly Father? Every being consigned to ceaseless woe, or the shades of nonentity, forms a boundary, or out post, to the tender mercies of God!! Put your shoulders to the wheel, Sir, and try your "principles of sound reasoning." Inform the publick how you account for these things, by "deducing consequences justly from premises." Tell us how the character of God can be vindicated for equal, and impartial goodness, on the ground of his having created millions, "of the same blood," with a perfect, and infallible knowledge, that they never would be benefited by their existence. Especially, Sir, let us know how, on "the principles of sound reasoning," you justify God in the bestowment of being, or life, with an *unerring knowledge*, that the gift would be the means of procuring a wretchedness as lasting as his own immortality! "The principles of sound reasoning," like wisdom, "will laugh at your calamity, and mock when your fear cometh." They will prove treacherous to your system, and show, that you have no part or lot in them.

You profess to be a liberal christian. But it is a superficial liberality, which will not favour investigation, nor the touch of "sound reasoning." You oppose Calvinism, and assert, that Christ died for the whole world;—"tasted death for every man." But were there any previously to the ministry of our Lord, fixed in the abodes of never ending woe, or of eternal slumber? And if so, did Christ taste death for such? If it is asserted on this ground, it was a mere *profession*, without any intention, because it was impossible to benefit them. For if it were possible the theory is false. If not possible, his pretensions were insincere and hypocritical. And if it were possible and he did not, it is cruel. All, or either of which, is wide of "deducing consequences justly from premises." You may here say, that this supposition is unnecessary on account of the preexistence of Christ. But, Sir, "he gave himself a ransom for all." And allowing, for the sake of the case, his pre-existence, was that equal to his being manifested, though the world was ignorant of it? And was not his coming, then, superceded by the mere fact of his pre-existence? He was promised as a Saviour. But was the promise equivalent to its fulfilment. If you can make these things appear, on the "principles of sound reasoning," by another sweep of your legerdmain, you may turn a shadow unto a substance! How, then, do you justify the belief, on the "principles of sound reasoning," that many of those who lived in the first ages of the world will be forever excluded from future joys, seeing their privileges and means of knowledge were much less than have been enjoyed since the preaching of the gospel? Should it be said, that such may be saved, but, that the case is



now otherwise, the light of the "principles of sound reasoning" would show, that the gospel is the most consummate system of mischief; desolating the interests, and laying waste the hopes of man!!

I will here state what I have understood to be the belief of some of your order, and if it is a mistake I hope you will correct it. Though, perhaps, you will neither own nor deny it. Almost, of all other tenets, this is superlatively disgraceful. And Heaven must frown in dignant, on the horrid scheme of sporting with the wretchedness and wo of others. It is this—That the resurrection of Christ will effect the resurrection of all men, righteous and wicked—that the *wicked* will be raised *mortal*, and the *righteous*, *immortal*, and be judged and disposed of according to their nature and character—the righteous to the eternal inheritance of bliss ineffable—the wicked to wo and pain, *there to continue till misery annihilates them!!!* If this is your belief, sir, can you see any *justice or mercy* in raising the wicked at all? Perhaps, you will say, "they are not consigned to punishment till they are ascertained to be guilty, and judged." But were they not ascertained to be guilty before they were raised? If not, why raise them in mortal bodies, or different from the righteous? If any of the wicked may be acquitted, may not some of the righteous be condemned? If this should be, all which may be, on the principle of *investigating character*, all necessary, would be, for the righteous and wicked to *exchange bodies!!* That is, if one of the *righteous* should be *condemned*, and one of the *wicked* be *acquitted*, the *righteous man* would assume the *mortal* body, and the *wicked man*, the *immortal* body!! But suppose the righteous, at that period, should all stand *justified* and *part of the wicked be acquitted*, (which is the only ground on which a future judgement pretends to justification,) where would they get *immortal bodies*? And if all the wicked should be condemned, and also, *a part of the righteous*, where would the righteous get *mortal* bodies, and who are to occupy those they would leave? And, if *more of either class* should be *acquitted or condemned*, how, on "the principles of sound reasoning" will they be disposed of? Perhaps, this system was adopted to *avoid the difficult fact*, that "*we shall be changed in a moment*," &c. But, sir, you must perceive it involves one still more difficult. What *right* have you to oppose Calvinism? You have no greater claims to consistency than they. If the theory under examination be correct, on the "principles of sound reasoning," can any one pretend, that the wicked will be raised with a view to their good? No, sir, unmixed cruelty, alone characterizes the whole proceeding!

You may move the position, that all will be raised *mortal*, and receive *immortality*, only as

they shall be found worthy! But here, sir, you will find "*the covering too narrow to wrap yourself in*;" for the "*change*" is not to be procrastinated.

There remains, therefore, no alternative, all will be raised *immortal and incorruptible*.—Here, sir, you may try "the principles of sound reasoning," if you like the subject.—"Gird up now thy loins like a man; for I will demand of thee, and answer thou me." *Is immortality a principle subject to suffering?* And if so, what prevents Him "who only hath immortality?" Does immortality contain any properties of an opposite character? or is *suffering*, or pain, a concomitant of *immortality*? We know it is of mortality; and if it be also of the former, the terms, in this respect, are synonymous, though they are *contrasted* by the apostle. They are as much opposed as *corruption and incorruption*. *Corruption*, in a moral sense, implies *wickedness or unholiness*, and *incorruption*, of course, is an opposite term. Hence Walker defines it "Incapacity of corruption;" and, "Incorruptness, Purity of manners, honesty, integrity, freedom from decay or degeneration."—Hence, sir, the Universalists believe, that in the resurrection, all the intelligent creation will be constituted *pure, holy, immortal and happy*;—"be like the angels of God in heaven," nor "*die any more*." And, it is undeniable, that the "principles of sound reasoning" are on the side of goodness and mercy. So much for your first proposition.

In pursuing this subject, I do not intend to let the "*principles of sound reasoning*" lie dormant; but shall, in due time, show, that they are harmonious with "the word of God."

W. I. REESE.

Mendon, 1827.

FOR THE GOSPEL ADVOCATE.

### QUERY.

If our *Virtues* do not merit eternal happiness, I would ask by what parity, of reasoning, it can be made to appear that our *Vices* merit eternal misery?

The sticklers, for Unlimited punishment are seriously requested to answer the above query, in a Scriptural and Philosophical manner—if *they Can*, and by so doing they will confer an obligation upon one who is seeking for the truth.

QUERIST.

ASHTABULA, JUNE, 1827.

REV. MR. WEEMS. A person who has been recently preaching in several of the orthodox churches in Boston and Salem, has been lately apprehended and committed to jail for stealing, at different times, various articles of merchandise. The stolen goods were found ornamenting the bodies of a number of women of ill

fame in Boston, to whom he had presented them. Are we to infer from this that orthodoxy leads to licentiousness?—*Ch. Intel.*

**SUICIDE.** On Monday the 28th ult. Mr. Samuel Townsend of Sidney, in this county committed suicide by hanging himself in a barn. He was a man of gloomy temperament, his mind had been for some time disordered and occasionally he was deranged. We have understood that he was a believer in endless misery, and that it was to a strong belief in that sentiment, that much of the despondency is attributable which finally induced him to put a period to his burdensome existence.—*Int. and Chronicle.*

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

### THE PRAYER OF FAITH.

That prayer is a duty, which devolves upon every christian, is admitted by all who profess to love our Lord Jesus Christ. But, that there are many who do not understand the nature and bearing of this duty, even among those who say much about it, is also to be confessed.

Prayer, it has been supposed, has an influence upon the Deity, and has been a means of procuring favours from him, which, without it, he never would have granted; but there is impiety in the thought. To suppose the Almighty capable of bending his purposes to the desires of his erring creatures, is absurdity in the extreme, and presupposes that he is a changeable being. To conceive of the impropriety of such an opinion, we have only to imagine what would be the condition of our world, if the Deity should answer all the prayers of his children! Saying nothing of the petitions of the unregenerate, there would be quite a tumult produced by the saints. The pious Baptist, would pray to have all men become baptists, and receive the ordinance of baptism by immersion; the Presbyterian, would pray that all might become presbyterians; while the Methodist, would with equal fervour, express his desire to have all men become methodists; and perhaps the Churchman would pray for the prosperity of the church and the good health of "the Bishop and other clergy." In a case like this, it will easily be perceived, the Almighty would, in attempting to answer the prayers of all, get himself into a curious dilemma.

The conclusion to which we have arrived, has led some of our orthodox divines to think it quite expedient—indeed altogether necessary, to have a FORM of prayer, embracing all the essential particulars, to be said by the faithful in their devotional exercises.—Whether this plan was devised to prevent any perplexity that might otherwise be produced in the mind of Deity, or to subserve the interests of one particular sect, is not to be decided, at present; but it will not be uncharitable to say, that the forms of prayer now used, are probably resorted to with a view to avoid those contradictory petitions, which, otherwise, christians

would be liable to express. Nor would it be prudent to deny, that the form of prayer now used by the episcopal church, may have been productive of some good, inasmuch as it has reduced the number of contradictory prayers; yet although the number of evils may have been reduced, a doubt arises whether the general adoption of such form would be expedient, since it must be conceded, that in such case, the remedy would be far from effecting a radical and universal cure. An example, in which the adoption of the form of prayer has been proved measurably defective, is presented in the past and present situation of the churches in England and America. In the former, the devout churchman prays that God would bless the King; in the latter, the same desires are expressed in behalf of the President of the United States. In England, the King is denominated the head of the church, and is, we believe, a churchman; but in America the case is quite different. The President is, if we have been correctly informed, an Unitarian, and of course denies the fundamental article of the church creed. It follows, then, that while the English episcopalians are praying for their orthodox King, their American brethren are praying in behalf of an heretical President. And, in case of a war between the two countries, their prayers would be still more contradictory, and therefore improper.

If christianity leads to such inconsistent practices, it would, as a system, seem to require some improvement; for no system of religion can properly be considered perfect, unless it can be carried into general—nay, universal practice. But, to us it appears, that the foregoing inconsistencies are the results of those creeds and theories which have been invented by men, and called christianity, rather than the legitimate effects of christianity itself. We think the reader will coincide with us in opinion, after attending to the following observations.

1. Prayer should always be in conformity with the known will of God, and any thing contrary to his will should not be desired. If we pray for that which we are assured it is the will of God to grant, we are certain of obtaining an answer of peace. But it is irreligious and profane, to ask for what we suppose would be a blessing, unless we are previously assured that it is the will and pleasure of the Deity to bestow it; nor can we expect an answer of peace, unless the Almighty has previously made known his disposition to grant the blessing we desire.

2. The "prayer of faith" is a sincere request put up to the Throne of Mercy, for some blessing, with the full conviction that God will grant our request. The weakness of human nature may afford an apology for those doubting prayers which are sometimes offered up to God; but nothing can extenuate the impiety of dictating to the Almighty the course to be pursued, or the unqualified wickedness, of asking for that which we believed he has determined not to bestow.

3. The object of prayer is to mould our own hearts and desires into a frame of strict obedience to, and conformity with, the will and disposition of the Deity. That man is doubtless in error, who prays with any



other motive; and his error increases in exact proportion to the fervour of his petition; unless he is persuaded that God wills to grant his request. Hence the importance of knowing the will of the Almighty.

4. The will of God is revealed in the bible, and may be known by all who will take the pains to examine for themselves.

5. It is either the will of God that all mankind should be saved from their sins; or it is his will that some should not be saved; or else he has no will at all, relative to the subject. If he has no will, in relation to our salvation we should not agitate the subject in our prayers; if it is his will that a part of mankind shall be damned, it is our duty to pray for their damnation; but if it is his will that all should be saved, we are bound to pray for the salvation of all, and to pray *believing that our prayers will be answered*. This, it appears, would constitute the prayer of faith; which perfectly agrees with the instructions of the apostle Paul. See I. Tim. ii. 1—3. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

#### REMARKS.

If christians would follow those directions, as to the matter and manner of prayer, which are found in the Bible, it would supercede the necessity of any controversy on this subject. A departure from the simplicity of the Gospel, is sure to lead to unhappy consequences. Hence, the controversy on this subject, has not arisen from any defect in the christian system, nor from any ambiguity in the divine oracles; but is the natural consequence of an early departure from the commands of our Lord and his primitive servants. The extravagant fancies, the unholy assumptions, and perhaps, the dictatorial manner, too often exhibited in the extempore prayers of the saints, was the original cause of a form of prayer being adopted by christians. But this form, being itself a departure from the simple prayer of our Saviour, is entitled to the same objections which its authors, no doubt, were anxious to avoid. And those who adopt a manner or form of prayer differing from that prescribed by our Lord, though they may have avoided many errors, are nevertheless chargeable with having attempted to *improve* that, which in itself is perfect.

Again. Prayer is only useful in proportion to the degree of resignation it produces in the mind, and the union of feeling it causes among those who unite in it. Hence the necessity of having some proper motive be-

fore us while we pray, and some object in view, calculated to unite all hearts. Let, then, the motive be, to draw ourselves to God by a conformity to his will; and our object, the present peace and future salvation of all mankind. In this, all good hearts are united; for all desire the salvation of the whole world.

If the foregoing observations should be found to favour the doctrine of universalism, the fault, if it be one, is not ours; for the express command is, that we should pray for all men, lifting up holy hands, without wrath and doubting; and if the prayer of faith embraces the essentials of our religion, we feel to give God the glory, and to extend the influence of that spirit, which produces charity in the heart, to all those, for whose eternal felicity we devoutly pray in faith nothing doubting. Ed.

## MISCELLANY.

### A REVERIE.

Night was veiling with its dusky mantle the varied face of nature—the bright objects of day were now gloomy and indistinct—I sat before a fire which threw a fitful gleam upon the opposite wall—contemplation had chosen this time as peculiarly her own—the thoughts of years that are gone, crowded upon my mind—I was again in the walks of youth—youth! season of comparative innocence—when the angel of hope covers the mind with her golden wings—when the tear of grief seldom dims the laughing eye—when "sorrow may endure for a night," but when the morning sun will bring with him the light of consolation and rekindle the glow of joy. Where is the man who can look back upon the days of peace, without a pensive feeling? If there be such a man, I envy him not—he has little sensibility. What has become of those, whose youthful hands we pressed with youthful ardour—a round whose necks our arm was fondly thrown—whose mirth, whose pains we shared, whose wrongs we were ever ready to avenge in whom we confided—for the influence of the dark spirit of suspicion was then unfelt! Some of them have been gathered to the mansions of death, in the spring of their days, while they "dreamed" of "many a morrow gay"—some upon whose devoted heads the storm of misfortune has pitilessly pelted, have sought far from their homes a foreign grave—some have quaffed the cup which smiling pleasure offered—they are now treading with hasty footsteps the broad road whose end is ruin—some have been "marked" by "melancholly for her own," and move through life "in helpless, hopeless, brokenness of heart."—some are far away—tossed on the stormy ocean, or pursuing fortune in other climes, exposed to death from the roaring wave, or inhaling the pestilential breeze. Of how few can it be said their path has always been prosperous? those may be considered as fortunate, and should be

contented who can say, we float along the stream of time—it is now gentle and calm—now rough and turbulent, its banks are often adorned with gay and beautiful landscapes—though our prospects are sometimes bounded by dark and barren rocks—as we advance we are still greeted with smiling spots of verdure, but long tracts of cheerless sterility too frequently meet our gaze. Happy is he whose bosom is swayed, and whose actions are directed by the expectation of a haven of illimitable felicity.—*N. Y. American.*

#### ALWAYS HAPPY.

An Italian Bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his Episcopal functions, without betraying the least impatience. One of his intimate friends who highly admired those virtues, which he thought to imitate, one day asked the prelate if he could communicate the secret of his being *always easy*? "Yes," replied the old man. "I can teach you my secret, and with great facility: it consists in nothing more than making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop, "in whatever state I am, I first of all look up to heaven; and remember that my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred; I then look abroad into the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed when all our cares must end and what little reason I have to repine or to complain."

*From the Olive Branch.*

#### PROFANITY.

Would those who indulge themselves in habits of profanity pause a few moments and reflect, they would find themselves chargeable with folly and weakness, or else guilty of possessing a malignant heart. How great is the folly of using words without meaning! or words, which if they have meaning, only expose the persons who use them, and make them appear weak and contemptible in the eyes of the virtuous part of community! If the author of being were but once to comply with the wishes of the swearer, particularly when he calls down imprecation on himself, would he not be more cautious in future? A vice so degrading ought to be held up to the detestation of all mankind, particularly of civilized society. It is a vice so big with meanness and malignancy, so completely unjustifiable in every point of view, and displays so much weakness, ignorance and folly, that we should suppose no man who had a desire to be respected by society and wished to be considered a man of understanding, learning, and good breeding, would ever suffer a profane or

immoral word to pass his lips! The lower such men are held in the estimation of the publick the better; because it is by this way that their baneful example is prevented, in a great degree, from contaminating others: for people seldom pattern after those whom they look upon as the very dregs of society. **VINDEX.**

The amount of the receipts at the New-Hampshire state prison during the past year, exceeded the expenses by \$3,241. The hammered stone wrought by the convicts sold for \$12,221.

The militia roll of that state contains above 29,000, names.

Surveys and examinations are about to be made in Vermont, by a number of engineers, ordered thither by the U. S. Government, to ascertain the practicability of effecting an artificial water communication between Lake Champlain and Connecticut River.

#### NOTICE.

The Editor will remain at Buffalo a few weeks, to give subscribers residing in Erie and Niagara counties an opportunity to pay him their arrearages. It is hoped that this opportunity to save expense will not be neglected.



#### Poetical Department.

##### TEARS.

Ye are a sweet and gentle relief  
To the heart by sorrow bowed,  
When ye moisten the eye of care and grief.  
Like rain from the bursting cloud;  
For the soul no more by pain o'erprest,  
Sinks as a child to its peaceful rest.  
Ye come at Pity's plaintive call  
With your warmly gushing flow,  
And the gems that blaze in the monarch's hall  
Have nought like your diamond glow;  
For ye are the pearls to mortals given,  
With the hallowed hues and hopes of Heaven.  
Yet holier far the tears that flow  
From the eye by guilt o'ercast,  
When mercy her shadowy mantle throws,  
O'er the sins of the days that are past;  
For ye come in the streamlets so soft and clear  
That ye seem the gifts of a holier sphere.

[*New-York Times.*]

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US...MALACHI.

No. 28.]

AUBURN, SATURDAY, JULY 14, 1827.

[Vol. V.

FOR THE GOSPEL ADVOCATE.

REMARKS, ON JOHN V. 28, 29.

*"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."*

Though this text has frequently been illustrated in works which are now before the public, by some of our most distinguished brethren in the ministry, and though every well-informed believer in the ultimate purity and happiness of all men, is amply capable of developing its meaning in a way to do honour, both to the mental faculties which God has given us, and to the system of revealed truth which speaks the perfections of its author, I am disposed to give my own views of the subject in this publick manner for the following reasons—1st, It was quoted by Mr. Millard in his reply to me on the 29th of Sept. 1826, though I think, without comment, and may be thought by some, to have a bearing on the question then and there discussed. And 2ndly, as the ADVOCATE receives a very extensive circulation, our views may be useful to many of its readers.

W. I. REESE.

I deem it superfluous here, to examine the popular doctrine of this text, in detail, as it is already, and generally well known. The common presumption is, that here our Lord furnishes evidence of the resurrection of the literally dead *bodies*, of all, "both of the just and of the unjust;" and, of their final appointment, to happiness or misery, *according to their merit or demerit*. But if this sentiment be a subject of revelation, which however has been fairly refuted in the Discourse to which this article is supplementary, I shall attempt to show, that evidence of its truth must be sought in other parts of scripture than this text, by exhibiting its probable, if not its positive, sense, from the following unquestionable sources of testimony:

1. From the context of the chapter in which the passage occurs, and

2. From a comparison of the text with other scripture showing the date of the event alluded to, and its application.

1. The subject which gave occasion to the utterance of this text originated in the circum-

stance of healing a man who had "had an infirmity thirty eight years," verse 5. The facts mentioned do not fully determine the healed man to have been a Gentile, but it is quite probable, from the connexion of the reply of our Lord to the Jews, that he was not one of the sons of Israel, nor, perhaps, did he belong to the "*dispersed*" of the Gentiles. It is usually admitted, that the 25th verse here, intimated the proclamation of the gospel to the Gentiles, ("who were *dead* in trespasses and sins,") in consequence of the belief of which they should "*live*" in the enjoyment of faith, and allowing that the *cured man* was a Gentile, though, in some measure, subject to the ordinances of Israel, the matter admits of an easy and natural transition from the case of the *infirm man*, to that of the *morally dead Gentiles generally*; while on the other hand the connexion would be interrupted. Jesus gave the Jews to understand, that the Father had performed the cure by him as the means, verse 19, and in regard to the same case, in justification of his conduct, he says, *for as the Father raiseth up the dead, and giveth them life, so the Son, likewise giveth life to whom he will* verse 21. The meaning of which, in all probability, is, that, as he had not been denied the proper ability to effect a cure on the diseased man, though a Gentile, it was not right, that he should be governed by their prejudices, as to the time *when* or the *subjects upon whom*, to bestow his favours, but *he would give life to whom he pleased*. And it is a reasonable reflection, altho' the publick ministry of our Lord was confined to the Jews, as it was soon to be conveyed to the uncircumcised, that he would not decline performing benevolent offices to the Gentiles, as in the case of the Syrophenician woman, Mark 7. 26. What is to be observed, then, is, that, in this instance, the word *anastasin* translated *resurrection*, is not applied to the Gentiles; but the proof and reason of this will appear hereafter. All I wish to have noticed here, is that where the Gentiles are spoken of (ver 25) they are represented as *dead*, and when hearing the voice of the Son of God, as *living*, without any intimation, that they had *once enjoyed* the life of faith as the Jews had, that they had ceased to live in that sense, were entombed in darkness, and must be brought to life by the process of figurative resurrection. This being the case, it will appear obvious, that "*the dead*," and

those who were in "*the graves*," were in possession of *natural life*, and the peculiarity of the expressions only marked their previous circumstances.

It was, no doubt, a matter of *wonder* to the Jews, that one professing to be *their* Messiah should speak of extending his word or doctrine to the abhorred Gentiles; and still *more marvellous*, that the ministry of him whom they hated and finally crucified, should, in any way concern them. But as to the article of a resurrection to *future life*, they admitted it *without any emotions of astonishment whatever*—talked of it familiarly; and held it with all the absurdities with which too many moderns decorate that precious and consoling truth. In short if the popular opinion of this text be admitted, and, also, that the Jews, in those days, believed the same, neither of which can be proved, Jesus gave them no information, nor additional cause for alarm.

2. It will not be disputed that the 29th verse is parallel with Dan. 12, 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here common belief says, that the resurrection of all the dead is spoken of. But why is it said **MANY** of **THEM** that sleep, &c., if all men are intended? Who are meant by the expression **MANY** of **THEM**? I answer that part of God's people, the Jews, who slept in earthly mindedness, *figuratively*, "*the dust of the earth*," as distinguished from those who "should be found written in the book," verse 1. A reference to this 12th chapter of Daniel compared with the use our Lord made of the prophecy, will fix the date of the event mentioned in our text to the close of the Jewish dispensation, beyond every reasonable doubt. Daniel fixes the accomplishment of his prophecy to the period when "there should be a time of trouble, such as never was since there was a nation, *even* to that same time," verse 1. And Jesus quoting from Daniel, in speaking of the same event, says, "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24, 21.—And at verse 15, our Lord makes express mention of the prophet as having predicted the facts he was then illustrating to his disciples, "When ye shall see the abomination of desolation spoken of by Daniel the prophet," comp Dan. 12, 11. The uninterrupted connexion found in this prophecy of Daniel, forces the conviction, that, he did not change the subject from the notice given in the first verse. And our Lord has rendered it impossible for us even to conjecture, that he and the prophet spoke of different periods and events, when using the same language.—It is beyond all fair controversy, then, that our text related to, and had its fulfilment when

the period was "accomplished to scatter the power of the holy people," verse, 7.

The language which heads this article was, undoubtedly familiar to many of the Jews.—Their being represented as dead and in *graves* was no new thing to them. This was their state in their captivity at Babylon. One of their prophets had addressed their ancestors in similar terms, see Ez. 37, 1, 24, inclusive. After the prophet had, metaphorically, described the wretched and deplorable condition of the sons of Israel in their captivity, he opened his message, "Thus saith the Lord God; Behold, O my people, I will open your **GRAVES**, and cause you to come up out of your **GRAVES**, and bring you into the land of Israel. And ye shall know that I am the Lord, O my people, when I have opened your **GRAVES**, and brought you up out of your **GRAVES**," verses 12, 13. This part of the subject is too plain to need further comment. For all who are acquainted with the state of the Jews in the apostolick age, know, that their situation rendered a repetition of the prophet's language perfectly appropriate and justifiable. They had been *morally alive*; and enjoyed the nature, and by faith, the design, of the first covenant. But they had squandered their privileges, and were buried in "*the graves*" of unbelief and moral death. This was the case with the bulk of the nation. Many of them slept in the dust of the earth, and the consequences of the Messiah's appearing were inevitable. They were to be routed from their "*dwelling places*," and come forth; they, who, at the awful crisis of the first removal of their dispensation, believed in Jesus, and continued faithful came forth "*eis anastasin zoes*," to the resurrection of life; or were put in the actual possession of the life which their first covenant only prefigured. [For, whereas, the Jewish dispensation, and land of promise only typified the *new Jerusalem* or Gospel dispensation, the light of Christianity revealed "*life and immortality*" beyond this mortal state, by the most indubitable testimony.]—While on the other hand those who continued stubborn and rebellious, came forth "*eis anastasin kriseose*," to the resurrection of condemnation. They were *reminded* of the many predictions of the prophets, and which Jesus had repeated in their ears, of the judgement which had long awaited them, which was then gathering thick around their devoted heads. What has been said, will in some measure, account for the reason why the word *resurrection* is not, in this case applied to the Gentiles.—But let it be farther observed.

1. The word *anastasin* is derived from the word *anisteemi* which is made of *ana*, again, and *isteemi*, to place, stand, &c. and signifies a placing, standing, or rising *again* [see Parkhurst on these words.] Therefore, when this word is used for a resurrection to *future life*



it is opposed to "*the life which we now live in the flesh.*" And when it is employed to denote a resurrection to a life of faith as brought to light by some particular dispensation, in this mode of being, it is opposed to the *life enjoyed in some previous dispensation.*

2. As the Gentiles had not had "a covenant of life and peace," (Matt. 2, 5,) committed to them, it would have been manifestly wrong to have represented their coming as a people, to the life of faith in the gospel, in the same manner as the Jews were. And in our context this seems to have been carefully noticed and studiously avoided.

If it were not for the craft of those whose interest it is to keep the people in ignorance, but whose sun of prosperity is "fast declining," the text above considered and others of the kind, would be given up as teaching the doctrine they are quoted to support. But if this text and others allied to it, favour the horrid scheme of endless wo, it is notorious, that the scriptures are contradictory, for we are there assured that "all nations whom God has made shall come and WORSHIP before him and GLORIFY HIS NAME," Ps. 86, 9.

## CONTROVERSIAL.

FOR THE GOSPEL ADVOCATE.

"A's" REPLY TO W. I. REESE.

The query in the first paragraph of my former communication remains unanswered; viz. Whether our Saviour simply meant that all manner (or kinds) of sin should be forgiven, &c. but that against the Holy Ghost should not be forgiven, Mat. xii. 31, 32. His strictures upon the word *but*, as being a connective, and not a preposition, is of no consequence to the meaning of the declaration, except upon his assumed construction. I cordially believe that all *manner* (or species) of sin, except the one in controversy, shall be forgiven upon the condition of repentance; but I do not believe all mankind shall *unconditionally* share the forgiveness and favor of God,—because my Bible plainly asserts the contrary. He indeed says—"the reverse is the fact;" and the only proof he brings in support is a gratuitous assumption of his own, which does not affect the subject, viz. that the judgement here denounced against blasphemy of the Holy Ghost, was national, and limited to that and the coming age. He has produced nothing which maintains his position, and it of course falls to the ground.—I will only add the plain declaration of Christ,—"Except ye repent, ye shall all likewise perish."

His next assumption is, that the *Holy Spirit* simply means the *holy doctrine* of Jesus.—Now how the facts which are here recorded, can be predicated of "doctrine" I am at a loss to know. Jesus said that by the spirit he cast

out devils. I am not certain what Mr. Reese considers these "devils" to be. He has used the word "demon" in speaking of them; from which I conclude he agrees with me in supposing them literal beings. If so, I cannot see how the "doctrine" of Jesus had any thing to do with their expulsion; for he is always represented as casting them out with a single word of command: whereas, if it was the result of a clear and explicit exhibition of the sublime "doctrine" which he taught, and which had been made the subject of candid and diligent investigation on the part of the recipient, it must have required considerable length of time to effect the object. No countenance is found for such a supposition in the scriptures. But if he considers these "devils" to be merely anti-christian "doctrines" or the corruptions of our nature, I must repeat the question which I asked in my former communication, and which he has not noticed, viz. How could they be transferred from men to swine, and influence them to rush into the sea? From the general insagacity and want of comprehension existing in the swinish race, I should think them illy adapted to such a quick perception of doctrinal propositions or suicidal propensities as to produce the powerful and sudden effect recorded. I can see nothing which should militate against the generally received understanding of the text, viz. that Jesus cast out demons—by (or with the concurrent power and influence) of the Holy Spirit, who is one with the Father and the Son. In another place Mr. R. says that this and the corresponding text in Luke "evidently mean the *divine power* by which he wrought those miracles." &c. Here, although he may not have discovered it, he has entirely overthrown his former arguments, and erected mine in part, in their stead. For, it will be seen in my preceding remarks, if the expulsion of the demons was procured by the exertion of "divine power" (as it undoubtedly was) there is no room left for the exhibition to them of Gospel "doctrines" for want of time.

His remarks involving Trinitarianism, are to my narrow capacity, without any weight or meaning. He might with as much propriety use the names of William, Thomas, and Henry, indiscriminately as that of the three persons in the Trinity.

In explaining the declaration of Christ that "to him who forgave not men their trespasses neither would our heavenly Father forgive him," he endeavours to refute it by contradicting the text, viz. in saying that our heavenly Father "must forever possess a forgiving disposition towards his offending offspring," and concludes by saying "he who is filled with such a spirit, can have no sense of God's forgiveness." And how can he, when God has not forgiven him? "God is angry with the wicked every day." For support of his position he has adduced some of God's promises to his *chosen people*:

Next:—In alluding to the circumstance of the failure of the disciples to cast out a demon on a certain time, he says:—"There is no necessity of supposing that those miracles were wrought by preaching, unaided by him who effected the mighty works." But, I have shown that "preaching" had no connexion with their expulsion, but that it was by a direct exertion of divine power.

Mr. R. asks, "Had the blasphemous Jews known him, would they have persecuted him, or derided his doctrine, or would they have crucified him?" If by "knowing him," he means candidly investigating the evidences of his Messiahship, and cordially receiving him in that capacity, I answer, No. If he means having a correct and clear view of his character, I answer, Yes. Jesus himself said to his disciples, the day on which he was betrayed, John XV. 19 &c. "The world hateth you because *ye are not of the world*. If they have persecuted me, they will also persecute you for my name sake. They have both seen and hated both me and my Father." And his true disciples have always received the hatred of the world to the present day, in proportion to their faithfulness in his service. "The carnal mind is enmity against God;" and as in the case of the Jews, always manifests its enmity most strongly when his true character is represented most clearly and forcibly. And so far from the Jews having their opposition allayed by devoting his life to their malice, it vented itself with equal fury on his apostles who faithfully presented the same clear truths which he taught; and a bloody persecution caused thousands either to pay the forfeit of their lives, or find refuge in a voluntary banishment from the land of their nativity. No Jew ever became a true christian except by the special renewing influence of the holy spirit. Paul said, in speaking of them, Rom. IX. 18. "God had mercy on whom he would, and whom he would he hardened." And XI. 5. that "at this present time also there is a remnant according to the election of grace,"—of which he himself was a remarkable subject.

He says, "my arrangement of singular pronouns is perfectly harmless, as they might be opposed by nearly the same number of examples, from the same passages, of a plural character;" and alludes to the scribes. It does not at all lessen the force of my argument whether one or ten individuals were guilty of this blasphemy. He must prove that it was a national sin before he assumes that the punishment was national.

With regard to the duration of the punishment threatened, although the original words in Mathew and Mark are sometimes used to signify *world, age, or dispensation*, yet in Luke they do not admit of equivocation—it shall *not be forgiven*." This is a full qualification of the meaning of the other parallel passages, and fixes the correctness of the common transla-

tion. He refers to Dr. A. Clark's commentary. This I have not access to.

To conclude—We have seen that the malicious scribes wickedly charged the agency of the Holy Spirit to the hellish influence of Satan, and that the Saviour, in voice of awful warning, admonished them that such desperate guilt would procure for them the dreadful wrath of God, never to cease—an awful memento to high-handed sinners in every age. A.

FOR THE GOSPEL ADVOCATE.

#### REPLY TO "A."

SIR,—In attempting an answer to your second communication, I choose to reverse the former mode, and address myself to you. I adopt this method for several reasons which it is not necessary to particularize.

In your answer, you profess to have represented my arguments entire, but of this a generous publick will judge, as well as myself. You say the "query" in your first paragraph respecting the sin against the holy spirit "remains unanswered." Do you mean, Sir, that the subject is not answered according to scripture and reason? or, that I have failed to *convince you*? If the latter, judging from the character of your reply, I despair at present, of satisfying you. But if the former, the scriptures, and reason, their immortal associate, ought to decide the question, independently of your individual opinion, or mine.—*To them I have appealed*; and on them I rely for the justness of the cause I have espoused. You have not had the boldness to say, in so many words, that "*but*" in this controverted passage (Matt. 12 32) is equivalent to *except, but you have been begging the question*. You observe, however, that what I have said, in regard to it, "is of no consequence to the meaning of the declaration, except on my assumed construction." It seems, then, *on my construction there is a difference*. But is it "of no consequence to the meaning of the declaration whether, we read *but* a conjunction or *except* a preposition? You know better, sir; and the readers of the Advocate will award you a proper meed for this perversion of scripture; and beware, lest God add to you the plagues you have merited. That there is a difference in the meaning of these words, is too plain to admit a question. And if the difference is of "consequence to the meaning of the declaration" *on my construction, it is of the same "consequence to the meaning of the declaration" itself; for it was there before I gave my construction.*

You say, sir, you "believe that all manner, of sin *except* the one in controversy, shall be forgiven *upon the condition of repentance*."—Do you mean to be understood, that you do not believe "the one in controversy shall be



forgiven upon the condition of repentance?" *"My Bible plainly asserts,"* that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us FROM ALL UNRIGHTEOUSNESS." And "WHOSOEVER calleth on the name of the Lord shall be saved." But, sir, when have you inserted 'conditions' in your creed? You tell us in your communication about "God's promises to his chosen people" of his having "mercy" on some, and "hardening" others! what are we to understand by this? Had you forgotten, that it is "without any foresight of faith, good works, or ANY CONDITIONS PERFORMED BY THE CREATURE," that God displays his "electing and distinguishing grace." The publick may not be aware, that the above is taken from the creed of Calvin whose sentiment you here acknowledge, and betray the most consummate folly in quoting from the ix. of Rom. to prove it. Is it not according to your creed, sir, that God has, "unconditionally, elected some men and angels to everlasting life, and ordained the rest to eternal death?" And if so, can you avoid believing, that he has, "unconditionally," appointed the means to accomplish both? If this be not the case, on the scheme you have disclosed, what becomes of the "final perseverance of the saints." What, of the doctrine, that "they may fall partially, and would fall totally and finally, but for the grace of God which keepeth the feet of his saints?" Do you give up, sir, that the number of the elect, and of the reprobate, "is so definite and certain," that the one cannot admit of an addition nor the other of a diminution? Are the above absurdities calculated "to comfort all (or any) that mourn?" You must first ascertain who have, and who have not, committed the sin against the Holy Spirit. And to whom will you go? to the saints? They have all sinned against "light and knowledge." Dare you presume to comfort them? Will you go to the "unregenerate?" Your creed furnishes no warrant to administer consolation to them! And if you attempt it, sir, the publick may be assured you do it at the expense of Calvinism! Only let your doctrine be exposed, and it would sufficiently disgrace itself. But you can pretend to conditions too!! I perceive it is becoming extremely unfashionable to preach or publish Calvinism without a little Armenianism with it!! Go on, Sir, and you will learn that community are not as stupid as you imagine. Their eyes are opening! By and by they will discover the trick and expose the artifice, and leave you and your order to weep and gnash your teeth! Modern preaching plainly shows, that the scheme of election and reprobation is good for nothing without an admixture of Armenianism; and the modern covenant of works has usually made some pretensions to grace to keep it from sinking. Add these two systems togeth-

er and what is the amount? Naught to naught, etc!!

You say, Sir, "you do not believe all mankind shall unconditionally share the forgiveness and favour of God," (and what of that? Will your unbelief make the faith of God without effect? But your reason comes) "because your Bible asserts to the contrary." Indeed! Is your Bible different from those in common use! *"My Bible plainly asserts,"* "And in this mountain SHALL THE LORD OF HOSTS MAKE unto ALL PEOPLE a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And HE WILL DESTROY in this mountain the face of the covering cast over ALL PEOPLE, and the veil that is spread over ALL NATIONS. HE WILL SWALLOW UP DEATH IN victory, and the LORD GOD WILL WIPE AWAY TEARS FROM OFF ALL FACES; and the rebuke of his people WILL HE TAKE away from off ALL THE EARTH." Isa. xxv. 6, 8. Are there any conditions here? Again, *"My Bible plainly asserts,"* "For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their minds and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8. 10, 12. Do you perceive any conditions here? Further; *"My Bible plainly asserts,"* that the mystery of GOD'S WILL according to his good pleasure, which he hath purposed in himself, is, that in the dispensation of the fulness of times HE might gather together in one, ALL things, in Christ, both which are in heaven and which are on earth." And we are assured, "that he works all things after the counsel of HIS OWN WILL." Eph. 1, 9, 11. And further; *"My Bible plainly asserts,"* that GOD "WILL HAVE all men to be saved, and to come to the knowledge of the truth."—And Jesus "gave himself a ransom for ALL to be testified in DUE TIME." 1st Tim. 2 4, 6. I could collect evidence from the testimony of all the holy prophets by whom God has spoken of "the restitution of all things," (Acts 3. 21,) but the above is sufficient. When you have ability and leisure, show me and the publick the "conditions," in these texts, if there be any.

Sir, I profess not to be faultless in life nor in sentiment. But I will venture an opinion, that no candid mind would dictate, nor honest inquirer after truth assume the trifling course you have taken. Shall we never have done with assertion without proof, and low evasion?

When you show by direct scriptural evidence, that the Jews were *not* punished *nationally*, for their accumulated crimes, that the sin against the holy spirit was *not* one of them, and, that the duration of their punishment was *not* limited to the *then* existing age and the one to follow, as clearly as I have proved the affirmative, I will not neglect to answer you. You may object, that it is not your province to prove a negative. I reply, your negative came when I had adduced my arguments and testimony, and you must prove them false, or misapplied, before mere assertion will be considered valid.

Your strong hold appears to be the subject of the holy spirit. I have said, Sir, and think I have furnished some evidence of the fact, that the holy spirit (Matt 12 32) implies the holy doctrine of Jesus. My proofs and arguments you have not attempted to answer. And until you meet what I have said it is useless to add more in its defence. Be patient Sir, in due time I will notice what you have said concerning demons, which appears not to be involved in the present subject. See current volume Gospel Advocate, page 93, vol. 2, 1, §.

Your caution respecting the trinity was well timed. But if I may with the same propriety use William, Thomas, Henry, indiscriminately, as the names "of the *three* persons in the trinity," has not trinitarianism ceased to be what it was formerly?

I fearlessly submit to the publick what I have said of the forgiveness of God in my Exposition and reply to you without adding a word here. But as before, so I say now, when you shall have disproved my arguments it will be time enough to meet you. Mere assertion you will find of but little service to you.

What I have said about your "singular pronouns," it appears, "does not at all lessen your argument!" O no! nothing will lessen your argument! there is no difference between "one [and] ten individuals," nor between "*one and three*" if it be but orthodox!! But where is your argument? Sir, when you point it out, I will look at it.

You admit, that the word *Aion*, sometimes is "used to signify world, age, or *disension*." Very well. But in Luke the subject admits of no "equivocation,"—"it shall not be forgiven." Perhaps, then, because it is said of Idumea, &c "it shall not be quenched night nor day, the smoke thereof shall go up for ever, from generation to generation it shall lay waste, none shall pass through it for ever and ever." (Isa. 34, 10.) The fire shall burn to all eternity! Sir, look at your logick. If the subject admits of no equivocation I will only add "Physician, heal thyself."

"To conclude," you say, *we have seen* &c. And what have we seen? Why among other things, "that the Saviour, in a voice of awful warning, admonished them that such desperate guilt would procure for them the dreadful

wrath of God, never to cease!" And where have we seen this? in your arguments? I never disputed that *every one* shall receive according to his deeds. As you, in conclusion, have told us what "*we have seen*," I, "to conclude," will observe what *John heard*. "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea; an ALL THAT ARE IN THEM, HEARD I SAYING, blessing, and honor, and glory, and power, be to him that sitteth upon the throne and unto the Lamb forever and ever." Rev. 5. 13. W. I. REESE.

[To be Continued.]

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### GOOD TIDINGS FROM THE WEST.

A letter from an esteemed correspondent, bearing date Cincinnati, O. June 21, 1827, has been received which brings the welcome intelligence that our brethren there have been favoured with a visit from brother E. Case, Jr. whose gifted labours were well received. He tarried at that place about four weeks. Our correspondent adds:—"A lot of ground, and materials for building a Meeting house have been procured, and the house will probably be erected this season. A Universalist Society has been lately formed in this place, and incorporated." Thus, then, we behold the march of Truth! Truly, the Lord God omnipotent reigneth! How fervently ought we to bless the Father of Mercies for what he is doing in our world!

Although the powers of the earth seem to have combined their strength to stop the progress of liberal principles, yet truth marches onward in an unprecedented manner, demolishing the airy fabricks of error, and pulling down the strong refuges of the adversary. Truly our eyes have seen the salvation of God, and our ears are saluted with good tidings of great joy.

### NOTICE.

We are requested by Mr. George W. Brooks, of Sullivan, Madison co. N. Y. to give notice, "that he is no longer an Universalist Preacher, and disclaims all fellowship with the order." His reasons for this withdrawing himself are not communicated. N. B. Editors of Universalist publications are requested to give this an insertion. ED. GOS. ADV.

### THE OLIVE BRANCH, &c.

The above is the title of a religious paper, published weekly at N. Y. by the N. Y. Universalist Book Society, and devoted to the cause of Truth. We conclude it is conducted by the President of the Book Society, Br. A. Kneeland, assisted by other gentlemen of that association. The well known talents of Br. K., we doubt not, will secure the Olive Branch a favourable reception from the publick; and we sincerely hope it may obtain a liberal patronage.

As we are frequently called upon for information relative to the merits of the different publications in this State, we embrace this opportunity to give an opinion. This is done with a view to promote what is



honestly considered the publick good, and does not arise from interested motives. And, if there should be a greater degree of freedom used by the editors of universalist papers in expressing their views on the subject, it would doubtless produce more concert of action and unanimity of feeling than has hitherto existed among them.

There are at this time no less than five papers published by our order in the State of New-York; viz. the Olive Branch, at New-York; the Evangelical Repository, at Troy; the Utica Magazine, at Utica; the Day Star, at Potsdam; and the Gospel Advocate, at this place. A word as to their claims on the patronage of the order.—The Olive Branch is entitled to the support of the publick on many accounts. Its size, its location, the ability of its editors, &c. &c. are so many reasons why it should be upheld and sustained. New-York, being the great commercial emporium of the State, affords facilities for obtaining and circulating information, not possessed by any other place in the Union, and so long as the Olive Branch continues to be faithfully conducted, it shall receive all the aid in our power to bestow. The Evangelical Repository at Troy, is edited by our esteemed and worthy brother L. Willis. It is of the same size of this paper, and conducted with moderation and ability. It is published semi-monthly, and neatly executed. We have always doubted the propriety of having so many papers, and still have serious apprehensions that a pecuniary loss may be sustained by the publisher of the Repository;—we hope, however, our apprehensions may never be realised. It is cheerfully conceded that local feelings should be gratified, in all cases where it can be done without detriment to the cause generally; but facts which have already transpired, prove incontestibly, that the *general*, and not the *local* advancement of the cause should be the governing motive with our brethren. Next in order is the Utica Magazine. It is edited by our excellent brother D. Skinner, and published "*under the patronage of the Convention of Universalists of the state of New-York.*" We hope our readers will not be alarmed at the name of this Convention, which has taken a paper under its protection; for we conceive the *name* of more consequence than all it ever has done, or ever can do in either benefitting or injuring the cause of universalism in this state. The Magazine is well conducted—and we hope well supported. But we protest against official interference in its behalf. We deem the measure unjust, oppressive, and fraught with the very worst of consequences to our order. It is unjust, because the Convention, in extending their official patronage to any one periodical, necessarily infringes upon the rights of others;—it is oppressive, inasmuch as it is designed to bring into the field of fair competition, the magick influence of a name, calculated to add a nominal value to the paper of their choice:—it is fraught with the worst of consequences, because it establishes a precedent, which, if followed by the order generally, must unavoidably lead to difficulties more easily imagined than described, and more easily prevented than cured. When, therefore, the respected editor of the Utica

Magazine, shall see proper to let his paper stand on its own merits, and take from its imprint the name of a self-created Convention, the authority of which has never been acknowledged by our order generally, (and we predict it never will be acknowledged in its present form) then, we shall be proud to prove ourselves its friends. Of the Day Star, we can say nothing, as those who conduct it, have not condescended to forward the numbers to us.

If dear SELF may come in for a share of this notice, we would only say, the Gospel Advocate, is, and ever shall be devoted to the cause of divine truth. We have persevered in the good cause—and, our word for it—no pains shall be spared to render it interesting and useful to our kind, liberal, and indulgent patrons.

Ed.

#### THE MOUNTAIN IN LABOUR.

In the "Albany Christian Register" of June 30, is an apology of a reply to a correspondent of ours, who in answer to a passing remark which appeared in a former number of the Register, stated certain stubborn facts relative to the sentiments of divers persons who have committed suicide and other enormous crimes. The compiler of the Register seems to have no time at present to reply in a "suitable manner" to our correspondent; and so we are left to wonder what awaits us in the womb of time. If the publick can endure such improper trifling as is conspicuous in the *columns* of the Register, upon so important a subject, we deplore the moral condition of our world. We press the matter home, and demand a candid reply to the facts as stated by our correspondent. If the conductor of the Register fails to reply in an ingenuous manner, we shall beg leave to think he cannot. His vulgar attempts at ridicule and his effort to pervert the title of our paper, are alike ungenerous and unchristian. We have read something about "hypocrites and unbelievers"—and if nothing prevents we may *write* something about such characters.

#### ERROUR EXPOSED.

"The editors of the 'Gospel Advocate,' printed at Buffalo, have made themselves quite merry at the circumstance of one or two professors of religion being engaged in the counterfeiting business here, and supposing that they have made out a *stiff* argument in favor of their own particular tenets, *universal salvation*. No one believes that a mere profession of religion is a guarantee to the public against crime.—But when they advert to the subject again they can mention on as good testimony as they did in the other cases, that some half a dozen persons professing a belief in the doctrine which the "Advocate" inculcates, are also implicated, and a *preacher* of it among the rest."

The above is extracted from the Painsville, O. Telegraph of June 22. It alludes to an article in our twenty-third number, under the title of "Black List, No. 2." The statement then made by us, was simply this; viz. that one P. B. Andrews, a great stickler for the "*salu-*

*tary*" doctrine of hell-fire, and brimstone for the wicked, was found to be guilty of "making the dies for stamping counterfeit coin" for a gang of counterfeiters recently detected at Painesville,—and, "that the father of the young coiners (a member of the Methodist church) held prayer meetings and conferences at his house, &c. while his sons were in the cellar making spurious coin."

Our statement seems to have given offence to our friend of the *Telegraph*, and, judging from the spirit of his article on the subject, we conclude he has been wounded in the house of his friends. One fact appears very plain. The editor of the *Telegraph* knows our remarks were substantially correct, and with all his hard faced prejudice he has not dared to contradict them. It stands confessed, then, that *P. B. Andrews*, who was so afraid licentiousness would prevail in consequence of preaching universalism, that little more than a year since he went from house to house to prevent people from attending our meetings—yes, and exhorted universalists to forsake their doctrine, lest it should lead them to some dreadful end; this same godly, pious, sanctified *P. B. Andrews* is acknowledged by his friends, to have been guilty of a heinous offence against the laws of our country. And farther:—it is tacitly acknowledged, that other professors of religion (endless misery) have also been guilty of the same crime! Now really, we do not expect to make out of all this, and a thousand other instances of the same kind, a very "stiff argument" in favour of our tenets; we only gave it as a set-off against the slanderous accusations of our misguided orthodox brethren. We are not the aggressors:—they began the game, and we mean they shall have their due.

We are next told by Mr. Howe of the *Telegraph*, "that some half a dozen persons professing a belief in the doctrine which the *Advocate* inculcates, are also implicated, and a preacher of it among the rest." We have delayed any reply, until a statement of facts could be obtained from some "good testimony"—even better than the editor of the Painesville *Telegraph* can afford. The result is as we expected. Gentlemen of the first respectability have called upon the editor of the above paper, and he refused to mention a single universalist who had been either directly or indirectly implicated in that disgraceful transaction!! And, what is more,—we are now prepared to state, for the information of the publick, that the charge preferred against us, and our order, by the editor of the *Telegraph*, above quoted, is a *base and infamous falsehood!* There is not (we assert it from a full conviction of the facts,)—there is not the shadow of truth in his assertion that any person professing our doctrine, or known as a universalist, much less a preacher of our sentiments, ever has been justly implicated in that disgraceful affair. And if the said E. D. Howe refuses or neglects to make all suitable acknowledgements to the publick, and perseveres in his malicious insinuations, we have good reason to believe that he will find out by sad experience, that all his assumed sanctity will not shield him from a just recompense of reward.

N. B. We deem it an act of justice, to state, that the "father of the young coiners," alluded to in our former

remarks, was not a member of the methodist church.—The person who prayed, and exhorted so much, while his accomplices were carrying on their work, was a methodist Exhorter, by the name of *Munn*. The father of the young men was not chargeable either with having added to the guilt of counterfeiting that of hypocrisy, nor of counterfeiting at all. He is, for aught that appears, entirely innocent.

A most wonderful dog has lately been exhibited at Scudder's Museum, N. York. He will do acts at the bidding of his master, which would seem almost incredible—picking out particular cards, &c. An estimate of his value may be judged of, from the fact that three fourths of the property of him, was last week sold at \$1000; the original owner retained the other quarter.



## Poetical Department.

FROM THE EVANGELICAL REPOSITORY.

### GOD IS LOVE.

Who with unhallowed breath doth dare refute,  
This mandate written in the azure skies?  
Who's he that would spread o'er this beauteous earth,  
The threats of an eternal woe to man?  
Was't not the fiat of the Great Supreme,  
That in His image He did man create,  
And poured His spirit into human clay,  
And gave him life to yield him every good,  
Commensurate with his imperfect state?  
And did he love him not? Did he not give  
A proof that man should be immortal, there,  
Where seraph spirits worship and adore,  
Singing the theme eternal, *God is Love?*  
The flesh may sink into its mother earth,  
And worms may riot on its cold remains;  
The gates of *Hades* shut it from the light,  
And into dust primeval it may turn;  
But that pure spirit which th' Almighty gave,  
Holy—unsullied from the fount of heaven,  
Shall still retain its essence, all divine,  
And bloom ethereal in those realms on high,  
Where angels chaunt forever, *GOD IS LOVE.*

GLORVINA

Sunday, June 3, 1827.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 29.]

AUBURN, SATURDAY, JULY 21, 1827.

[Vol. V.]

### CONTROVERSIAL.

FOR THE GOSPEL ADVOCATE.

REPLY TO "A."

(Continued from Page 222.)

SIR—Agreeably to promise I enter upon an examination of the doctrine of demons, to which allusion is made in your letter.

You observe, that from my use of the word *demon*, I probably agree with you in "supposing them *literal beings*." We shall see, presently, how far we agree, in this, if you suppose them "*literal beings*." By which you probably mean *intelligent spiritual "beings,"* tormentors of mankind, *acting in conjunction with their prince.*

As I look upon this doctrine as dishonourable to Him 'who is GOOD to ALL and whose tender mercies are over all his works,' I am either mistaken in regard to it, or what tends to honor and glorify God. In my examination of this article, I shall take up the subject without any particular regard to the one which induced this controversy. And although, as you say, by admitting that Jesus casts out demons by the power of God, I have "entirely overthrown my former arguments," if I should admit any thing here, tending to a farther debasement of my arguments, let it be so, if by the means, truth may be brought to light. I will only observe here, that I knew *what* I said; and *why* I said it, when I declared that in which you think you see an overthrow of my arguments. In a subsequent communication we and the publick may see how justly you exult, and how far my concessions have established your "*arguments*."

In, a question like the one here presented, it is necessary to inquire, 1. Is the common belief of the doctrine of demons consistent with common sense, and sober reason compared with the revealed character of our Heavenly Father. 2. Is it consistent with the views of antiquity. 3. Is it consistent with the doctrine of the New Testament, properly understood.

1. Common sense and reason teach, that as man was formed of the earth—that his temporal nourishments are all from the same source, and perishable like himself—that in him are contained the *means* of transmitting mortal existence to his species, who, of course must

grow in *wisdom* and *stature*, it is not possible, that the human mind or body should be *unsubjected* to change. The passions and propensities of mankind, which are necessary to their existence, happiness and protection, are a farther proof of this. These passions were no more made for purposes of rebellion, than our teeth were for the purpose of aching. Our teeth were given us for ornament and use; but from their very *nature* they are liable to decay, and, consequently, to pain. Our passions, likewise, were given us for the best purposes; but from the mutability of our nature, and their very *constitution* they are *liable* to err, otherwise we never should err. We ought to look upon our passions and propensities, as a family of subjects needing government, though useful in their proper place, and we should allow reason to preside over, and direct them, and keep them within due bounds. But how frequently do our passions rebel, and precipitate us into misery! How much caution and watchfulness are necessary, then, that the end for which they were bestowed may be answered! And, frequently, when we would do good, evil is present. The very circumstance, that we are often overcome by them, proves, that they are sometimes, more than equal to the force we oppose. But this, in my apprehension, may successfully be guarded against, if we would let reason prescribe, by taking into consideration all the unhappy circumstances which inevitably arise from vicious conduct. Now as these defects arise from our very constitution, which necessarily should be as it is, or it would have been different, no one can infer any want of goodness in the Deity for making us just such creatures as we by nature are—especially, as the Scriptures "abundantly" testify, that he chastens us for our profit. For one, I can say, I am satisfied with my existence, and believe it was an act of goodness in bestowing it, but I am not without error, weakness nor want. But are all our constitutional appetites and passions insufficient, and has the Almighty permitted, or superadded a host of malicious agents for the trial of our virtue? Is it *reasonable* to say, that, in addition to the law in our members which wars against the law of the mind, and *brings us into captivity to the law of sin*, the God of Heaven, instead of providing a way whereby we may escape temptation, or enable us to bear it, will add force to

force? Is this consistent with the character of HIM who is "*kind to the unthankful and the evil—who sends rain on the just and on the unjust, and causes his sun to rise on the evil and on the good?*" Is it consistent with the loving kindness of HIM who succours his distressed, afflicted and tempted children, and is the *Friend*, and not the *enemy* of mankind?

2. Demonology is a very ancient doctrine, but it has undergone some considerable change. \*"Some have supposed that the word *demon*, in the sacred writings, always implies an evil spirit or devil; but this is a conceit of St. Austin and others which will not bear investigation. Demons, according to the Gentile Mythology, were middle powers between the sovereign God and mortal men, who performed the office of Mediators and executioners of the divine purposes. Of this opinion was Plato, the most competent judge and consummate writer on these subjects.—Apuleius de Deo Socratis, affirms "the demons are middle powers by whom all our desires and deserts pass to the gods. It would derogate from the majesty of the celestial Gods to be concerned about such things; therefore all things are done by the will, power and authority of the celestial Gods but by the obedience and ministry of the demons."

"It is abundantly manifest from the best writers of antiquity, that demons were the *supposititious ghosts of dead men*. Hesiod, a most ancient writer, who flourished nine hundred years before Christ, describes that happy race of men who lived in the first, or golden age of the world as being promoted, after death, to the rank of demons by the will of Jupiter; and appointed to be the *guardians* of men, and the observers of their good and evil actions. Plato agrees with Hesiod and admits, that he and many of the poets speak well in affirming, that when good men die, they obtain great honour and dignity, and become Demons. In another place he maintains, that all, who die valiantly in war, are admitted into Hesiod's golden generation, and constituted Demons. Eusebius and Theodoret both cite and approve these passages from Hesiod and Plato, and use them as an argument for similar dignity and honours being bestowed on saints and martyrs. Hence it is clear from the writings of the greatest men of antiquity, that the term demon, originally and properly applied to deified dead men. In this very sense it was understood by the philosophers at Athens in the days of Paul; for when he preached Jesus and the resurrection, they thought he wished to introduce Christ to them as a demon, or deified dead man. Accordingly they say, "he seemeth to be a setter forth of strange Demons." Acts, 17, 18. But

here our translators, for the only time, have rendered the word Gods! From Plutarch we learn "it was an ancient opinion, that some of these demons, fearing, that good men might rival them in honour and happiness, or attain to equal dignity, endeavoured to prevent them in the pursuit of virtue. Accordingly, it became the opinion of later philosophers, that part of the demons were wicked and malignant. Josephus', wars, B 7. C. 6. says, "these *evil demons* were no others than the spirits of the wicked, who enter the bodies of the living and kill them, unless they obtain help against them."

From all that I can gather from the opinions of learned ancient writers, among whom is Origen, Plotinus, and Hypocrates, who was the father of medicine in his day, the sum of the doctrine under view, is well expressed in the following moral from the work mentioned in the margin. "Demoniacs were insane or epileptic persons, who were incurable in those days of medical ignorance; and therefore, from the violence of the symptoms, were regarded by the superstitions, as possessed by diabolical agents. See the learned Joseph Mede on John 10, 20, and "Lardner and Farmer on the Demoniacs of the New Testament."

3. The general opinion of eminent men of antiquity should have some influence in settling this question. And the most, I apprehend, that can be said in opposition to the view advanced above, from the New Testament, is a mere play of words. In the common version, we read of some sacrificing to devils, Lev. 17, 7, 2. and Deut. 32, 17: of *priests* for the devils, 2. Chron. 11, 15: of some sacrificing their son's to the devils, Ps. 106, 37: of table, cup, and fellowship of devils, 1. Cor. 10, 20, 21, when we are told by Paul that the "things which the Gentiles offer, they offer to demons, and not to God." The chief difficulty attending this subject, is, that the demons are represented as speaking *aside* from the *possessed*. But a little attention to this matter, will, I think, with many, remove the obstacle. How often do we hear it said of persons under the influence of violent passion, or of ardent spirits, *that they are not themselves—that they are mad-men, or beasts*, i. e. because their conduct is *mad and beastly*. This is almost the exact language employed by the Jews against Jesus, John, 10, 20, "he hath a demon, and is mad." Now, that they did, sometimes, *call the person supposed to be possessed the demon itself*, see the reply, v. 21. "These are not the words of him who hath a demon. Can A DEMON open the eyes of the blind?"

It will be admitted that most of the Evangelists wrote in Greek, the prevailing language in their day. And we have seen, that demonology, in the time of our Lord, was not what it

\* See Rochester Mag. P. 114



was more anciently, though we read of "a spirit of an *unclean* demon," which certainly supposes demons of an opposite character. "To be clothed with a person, or thing is a Greek mode of speech," says Dr. A. Clarke, "for being that person or thing, with which a man is said to be clothed." See his note on 1 Pet. 5, 5. I would here suggest for candid consideration, then, whether in common language, "to be possessed of a demon," was not also a "Greek mode of speech for that demon of which a man was said to be possessed."—Comp. John 10, 21, above. That this is a mode of speech among us, with some modification, is obvious. And the instances mentioned in this article, I think make it manifest. Instance a man intoxicated with ardent spirits—his whole conduct and conversation are changed, and he appears in an entirely different character. In this case, do we not, with propriety, say, that the whole action and discourse of the man proceed from the demon or spirit of which he is possessed? The same may be said of violent passion, fits, and insanity.

Allowing, then, the validity of the above "Greek mode of speech," which I think will not be controverted, where is the perplexity in understanding how demons spake? I freely acknowledge, that, at first view, there appears a difficulty in the circumstance of Jesus not suffering the demons to speak because they knew him. But it is not improbable, that those demoniacs had seen Jesus before, and if they had not, it is manifest, that they had heard of him, and could distinguish him by the marked attention he received from his disciples and the multitude. And, as it is the case, that, under the influence of mental derangement, and other diseases where bodily vigour is not impaired, as was the instance under review, the powers of recollection in regard to some particular facts, are remarkably acute. It ought to be noticed, that, according to the account, they did speak, and that irreverently too. And, perhaps, all that was intended, by the expression, was, that, as their language had been improper, he suffered them not to continue while under the influence of madness. Should it be objected, "that Jesus addressed himself directly to the demon," saying, "Come out, &c. thou foul spirit," I reply, I can see no weight in the objection, allowing the application of the above "mode of speech," and nearly the same use of it amongst ourselves: for the disease gave character and tone to the man, who in familiar speech, had ceased to be himself. Another difficulty here presents—the petition of the demons to go into the swine. But this single circumstance, though it may not be easily accounted for, should not militate against the subject as far as my other facts render it plain. For as personification of the supposed demon, or dis-

case, had been introduced, perhaps no more was designed than to continue the narrative in a connected, unbroken, though figurative style, to account in the way he had commenced, for the passage of the demons into the swine. Or it might have been recorded in a more rigid compliance to the particular views entertained in those days: And though neither of these suppositions may be entirely correct, yet as the general features of the case are easily developed, I think particulars in a question like this, candour will not insist on. These things apart then—as the owners of the herd professed to keep the law, and carried on a traffic in direct violation of the law, it is not unreasonable to suppose, that Jesus, by his miraculous power, transferred the disease whatever it may have been, from the man or men, to the swine as a judgement upon those violations of that law which forbid the use of swine's flesh.

It will, likely, be objected here, that this view of the subject represents Jesus as acting a double part. But I must think otherwise, and think I can make it appear, but want of room will oblige me to curtail my remarks more than I could wish. Then let it be noticed, 1. Jesus came to bear testimony to the truth, and not formally, to refute the thousands of superstitions prevalent in his day. For if he had, he might have been constantly employed aside from the purpose for which he came. Besides his own doctrine contrasted with the sottish notions of the Jews, and thereby showing its preference, would be more likely to produce conviction than a different course.—2. It is not derogatory to the character of Jesus, to say, that he availed himself of the sentiments of the people by which he more directly approached their sympathies. This was both proper and necessary, as the people were not in a situation to be reasoned with, but he, by no means, adopted their views as his own. Take for an example, the case where Jesus asks, *Should not this woman, being a daughter of Abraham, whom satan hath bound, lo! these eighteen years, be loosed on the sabbath day?* But observe, he expressly calls her case an INFIRMITY, which, perhaps, was no more than general debility, a disease common in all ages. 3. The labours of Jesus in the days of his flesh, were rather introductory to his heavenly system, than otherwise. And his apostles, when commanded to preach the gospel to every creature, opposed openly and with their might, the superstitions and idolatry of the people, and before this time the "demons were subject to them." Nor have they any where countenanced the doctrine of demons, but have stoutly opposed it. See 1. Tim. iv. and 1. Cor. x. chapters, &c. So far then from Jesus acting a double part, he took the course that would best subserve his purpose.

Yours, &c.

W. I. REESE.

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

## AN INQUIRY.

MR. EDITOR:—You will confer a favour upon one who sometimes reads the Advocate, by giving your views on Luke xi. 26. last clause; [*"and the last state of that man is worse than the first,"*] and reconcile it with the sentiments of Universalists. J. E.

## REPLY TO THE FOREGOING.

The passage quoted by J. E. relates to the past, and then present, condition of a man, who, after having been divested of an evil spirit, concluded to take to himself seven other spirits worse than himself, and return to the house whence he came out, and dwell there.

The first and last conditions of the man spoken of, are relative to each other, and do not imply the idea that the *first* was in this life, and the *last* in eternity, as has been supposed. This will appear from what follows.

The first state of this man was distinguished by the circumstance of his having one "unclean spirit."—This is evident from the context, verse 24. His last state was that in which he concluded to take to himself seven spirits more wicked than himself, and return to his house, which had been swept and garnished. His entering in and dwelling there, in company with so many wicked spirits, was truly a deplorable state of things—as much worse than his former condition, as it is to have seven devils rather than one. The following facts justify this interpretation:

1. There appears to be a direct allusion in the text, to the circumstance of his having seven evil spirits, when mention is made of the last state or condition of the man, and the taking to himself those spirits, is what rendered this last state so much worse than the first.

2. There is nothing in the text or context to justify the common opinion entertained by our orthodox friends, and therefore, we ought not to receive such unsupported assumptions.

Now, if the question should be asked, *why* was the last state of that man worse than the first, our answer is, seven evil spirits are worse than one. If it should yet remain in the dark, we would beg attention to what follows.

Our Lord introduced and used the subject under examination, to illustrate and enforce an important fact; to wit, that a man may be divested of an impure propensity, and be renewed in the spirit of his mind, and afterwards become more a "child of hell" than before. The subject teaches us, that merely casting out an impure spirit, is but the preparatory step to a genuine reformation. It is a fact, attested by the experience of every man of observation, that converts, who for a season enjoy the renewing influence of divine grace, frequently return to their "wallowing in the mire," and take to themselves more evil spirits than they possessed before their minds had been exercised. We assume this as a fact, without stopping here to consider the ordinary causes of such unfortunate results.

Persons often imagine they are converted to a love of God, and think they have got religion, when in fact they have only lost, for the time being, an impure spirit. How frequently do we hear the shouts of the happy subjects of God's love—their cry of liberty—their strains of praise, when if they are interrogated, they are found unable to give a reason for their hope, or assign a cause for their happiness. These persons have only been delivered of an evil spirit, and are liable to seek unsuccessfully for rest, and finding none, they often take to their former practices, and become worse than ever they were before. Unless the love of God is shed abroad in the heart, and has its influence upon the understanding, there is no certainty of a continuance of those ecstasies which most generally follow the expulsion of a devil.

Again:—The impure spirit, which in the first instance went out of the man, has been supposed to be a fallen angel, or orthodox devil; but it is not essential that we should assent to such an opinion. The term "spirit" is used, frequently, to signify doctrines, and propensities of the heart. See 1. John iv. 1. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." It may be supposed, then, that the unclean spirit was a propensity to neglect the great salvation. It was not an adversary to the truth, but a disposition to disregard it—not a spirit of direct and open hostility to Christ, but a predominant inclination to say "let us alone, what have we to do with thee" &c. The seven wicked spirits, which the man in his second state took to himself, may also be considered as evil propensities, engendered in the heart by false doctrines, and possessing a degree of malignity beyond that which had influenced the man while in the condition first described. Whenever a doctrine is received into the heart, it has an effect; and such effect is either good or bad, according to the nature of the doctrine believed. Grapes cannot be gathered of thorns, nor figs of thistles; neither can the heart remain pure while the doctrines which influence it are corrupt.

An illustration of the foregoing facts is furnished in a modern conversion. The subject, in his first state, is indifferent in his feelings and views of religion; he has heard of Christ and him crucified; but neither the magnitude of His love, nor the efficacy of His grace, has any considerable effect upon his heart, or his life. True, the natural benevolence of his soul is brought into operation by the miseries of suffering humanity,—he mourns with those that mourn—rejoices with those that rejoice, and weeps with the afflicted; but as yet he is not alive to those momentous subjects which concern his present and eternal peace. At length, the spirit of slumber leaves him, and his eyes are opened; he sees "men as trees walking,"—he has a glimpse of the love of God, and his soul is in an ecstasy! His language then is,—*"of the bounties of God's house there is enough and to spare."* He then regards all his fellow beings with love and kindness; and thinks, and feels, that he would as soon be damned himself, as to have others damned. He realizes, that the unclean



spirit is gone out of him; and for a moment enjoys a "comfortable hope." But not finding the condition of others like his own, and being yet unacquainted with the exceeding riches of the grace of God, as exhibited in the gospel, he soon begins to doubt the salvation of his fellow beings! He finds in his own heart a desire for the conversion and deliverance of the whole world,—he prays for it; but alas, **HE DOUBTS!** He cannot make "the prayer of faith." He seeks for rest; but finding none, he forms the resolution to conform to popular opinion; and, ten to one, he becomes possessed of as many devils as were cast out of Mary Magdalene in days of old.

Perhaps this unfortunate man, at first imbibes the opinion, that although his own deliverance from an unclean spirit, was entirely a work of grace, yet, that other sinners, no worse than himself, are objects of divine indignation. This produces a *partial frame of mind*, and leads to a *partial course of conduct*. He at once adopts the wisdom of this world, which is opposed to that which is from above, and soon begins to say, that it would be just in God to punish, everlastingly, nine tenths of the human race. This spirit soon engenders another kindred propensity; and Hatred is cherished in the heart towards all whom God is supposed to hate. At length these two spirits give birth to a third: A spirit of Cruelty and Revenge, begins to take the place of love; and soon we hear this child of God declare, that "if every body goes to heaven, he does not wish to go there." He talks about the happiness to be derived from beholding the miseries of the damned in hell; and tells the world, that he can witness the untold sufferings of "infants not a span long," without any unpleasant sensations! Anticipations like these, soon produce in his mind a spirit of Indifference towards mankind here on earth. While beholding the miseries of the widow, and fatherless child, he pauses to inquire whether they have "got religion;" and if they do not belong to the "household of faith," he turns from them with complacency, and gives what he has to bestow, to "convert the heathen" to his own precious faith! Soon a spirit of Persecution enters his heart; and he begins to "deal damnation round the world, on each he deems his foe." He reviles the characters, misrepresents the faith, and neglects the persons, of those who differ with him in matters of opinion. Indeed, if he can gain some particular object, he may indulge a lying spirit, thinking the end will justify and sanctify the means. Next, Pride predominates in the heart, and from the fulness of the heart the mouth speaketh. He begins to thank God that he has been converted, and is "not like other men;"—he talks about the popularity of his views—the antiquity of his religion—the respectability of its votaries—the elegance of the house in which he worships, and the satisfaction he derives from humility! Last, as a necessary concomitant of the preceding, Hypocrisy becomes an inmate of his heart! Notwithstanding he professes a willingness to have thousands damned, he prays for the salvation of all;—although the malignity of hell dwells in his bosom, he professes to love his fellow creatures;—although he is unwilling

to enter heaven in company with sinners, he would have the world consider him an example of humility!

The foregoing hints will serve as a brief outline of our views of this subject; and if we are not deceived, the last state of many professors, is much worse than the first. The pride, partiality, hatred, cruelty, indifference, malignity and hypocrisy, which of necessity are engendered in the heart by the partial systems of religion now propagated in our world, are so many spirits, which are begotten of hell. Indeed, we have often thought, that those feelings, and emotions, which are engendered by the partial systems of the day, although they are sought after with honest zeal, are almost without an exception, the worst evils that can befall the human race.

## REMARKS.

1. Love and charity can only be produced by a sense of the divine and impartial love of God. A full conviction of the fact, that God loves **ALL HIS CREATURES**, furnishes permanent rest, and enduring joy to the soul; but any thing short of this, may endure for a moment, but can never afford substantial happiness. How necessary it is, then, that all should know the truth that maketh free.

2. Much depends upon the *manner* of casting out an evil spirit. The Jews accused our Lord of casting out demons by Beelzabub, the prince of demons, but in reply to their accusations, he gave them to understand, that a house divided against itself cannot prosper, and therefore, it should be inferred, from the efficacy of his attempts to expel impure spirits, that he cast them out by the power and wisdom of Heaven. Whenever, therefore, our christian brethren of the limited faith, attempt to cast out devils, they should do it in the name of the God of Love, and not by the fear or influence of the devil. Experience proves, that whenever an impure spirit is cast out of a man by the fear of the devil, the subject will return to his former practices as soon as his alarming apprehensions subside.

3. It is true, we honestly believe, that, in a majority of instances, those who are converted to the orthodox faith, by *orthodox means*, are generally in a worse state than before. They too often become bigotted in their opinions, illiberal in their feelings, and haughty in their deportment. If we are wrong in this opinion, we are ready to be convinced of our error by beholding something like humility and condescension on the part of those who think they are righteous and despise others. Words, unaccompanied by suitable conduct, will fail to convince us.

The above observations are respectfully submitted for the consideration of J. E. and our readers generally, with a full conviction that they originate in a good intention. It is unnecessary to make any attempts to reconcile the text with the views of Universalists, as it will be obvious, to the reader, that it implies nothing like *unreconciliation* with the doctrine of an universal salvation from all things that offend, and all misery consequential on the existence of evil spirits.

## TO OUR PATRONS AND READERS.

During an absence of a few weeks, there appeared in the Advocate some articles on the preaching of females, over the signature of T. F. (at that time the junior editor of this paper) which seem to have given umbrage to our readers. Several communications on the subject have been received since Br. T. F. has left the establishment; and were it not entirely inexpedient, they should be inserted. We would ever be frank and ingenuous in acknowledging our own faults; but it would be imprudent and quite repugnant to our feelings, to make confessions for others, even should candid reflection produce in them, a sense of the impropriety of the measures they may have pursued. We honestly believe that T. F. intended no harm in the publication of the articles alluded to, but years of experience will doubtless convince him of the propriety of a more guarded manner of communicating his ideas. And, indeed, no one, we venture to affirm, can more regret an injury to the feelings of others, than he whose remarks have been censured.

The foregoing, we hope, will serve as an apology to our friend S. H. F. of Ashtabula, for not inserting his well written remarks; and while we reluctantly lay aside his communication, we seriously promise to do all in our power to prevent the recurrence of a like "cause of offence." We must also apologize to our fair correspondent, "Sylvina" for not inserting her admirable communication on the same subject, dated Columbus, Ohio, June 29. We should be quite happy to receive from her pen, essays on any other subject, suitable for the columns of the Advocate, but beg to be exonerated from any censure for not complying with her wishes in this case. Whatever may be the impressions received from the perusal of our pages by "Sylvina," we assure her, that we do not intend "to cast a slur upon the female world:"—the virtues, the exalted worth of the female character, with few exceptions, entitle it to our respect; and never have we been, intentionally, the cause of an unnecessary pang to the feeling bosoms of the "better half of God's creation."

**NOTICE.** Br. George Messenger, we are happy to learn, has received and accepted an invitation to preach the everlasting gospel to the Societies in Egremont, Mount-Washington, and Sheffield, Mass. May the Lord prosper, sustain, and bless him, together with the people of his charge. They have it in contemplation to erect a meeting house at Sheffield the ensuing year for the worship of the Universal God.

**CHURCH AND SHOP.**—Messrs. Sherman and Thompson, wholesale and retail dealers of dry goods, in Utica, have a *nota bene* to their advertisement, to inform their readers, that they make a discount of *six per cent.* to the **CLERGY**. They deserve the prayers of the Church, if they fail in obtaining the custom of the state; and as long as the people are unwilling to be taxed *six per cent.* for the Clergy, so long will they keep clear of Messrs. Sherman and Thompson's shop.

## SENTIMENTAL.

'We had not risen from the breakfast table one morning, when a female, rather young, and fashionably dressed, entered the room.—After a few common place civilities, she turned to Mrs. Clifford, saying, 'I called to tell you that Mr. S—— is in town, he preaches to-day at——, and you must positively put on your things, and go with me to hear him.'—'Could I consistently do so,' replied her friend, 'I should be very happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.'

'Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal, which reddened on her cheek, as she retorted, somewhat sharply, 'When, like Martha's, the heart is careful and troubled about many things, it is easy to find a pretext of duty to prevent our listening to the words of Jesus.'

"Mrs. Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of merit the rebuke. You may remember, my dear Mrs. Hammond, that Martha was not censured for a necessary attention to her *ordinary* and relative duties; but for an undue anxiety, and ostentatious and ill-timed desire of providing 'things, more than hospitably good.'—Perhaps, too I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honoured her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me.' 'You have always a great deal to say about *duties*, my dear,' resumed the lady, 'but if I read my bible aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She then magnanimously declared her resolution 'to persist in her attachment to the 'word preached,' although it continued to expose her to many domestick sacrifices, and involved her in several petty persecutions.'

"I believe Mrs. Clifford could have evinced to her fair friend, that she had *not* 'read her bible aright;' but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honour of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper.



"A short silence therefore ensued, till Mr. Clifford inquired of Mrs. Hammond, whether she had yet an opportunity of visiting the sick woman, whose case he recommended to her? 'No, really,' she replied. 'I have not had one moment of leisure since you named her to me. On Monday I was at a Bible Society's meeting; Tuesday, I went to hear Mr. ——— preach; Wednesday, I dined at Mrs. Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr. H——; all Thursday, I was occupied in endeavouring to procure subscribers to our Dorcas Society; and to-day, I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady who has promised to go with me to hear a sermon for the benefit of our Sunday Schools.

"As Mrs. Hammond paused, I asked my friend, in a low voice, 'Is it possible to be *religiously dissipated*?' 'I fear it is *possible*, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had been the birth of the supposition, he said, 'As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday—she was then almost incapable of receiving any nourishment; and, I believe that in a few days, her sufferings and her wants will cease.'

"If I mistake not, Mr. Clifford designed to convey a practical reproof to this 'wandering star', and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated into extravagant expressions of sorrow. 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made *any* sacrifice rather than to have lost the opportunity of hearing the dying language of this poor but pious creature!' Then addressing Emma, 'How I envy you, Mrs. Clifford; it must be a sweet satisfaction, to reflect on the many hours which for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her—it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs. Clifford?' she continued, turning to her, before she had given Emma time to reply.

"Emma bit her lips to prevent a smile, though the mention of Susan's name at other times, might have more easily drawn a tear to her eyes.

"Mrs. Clifford replied, 'to us who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting; but I doubt whether it would be equally so to the public eye. I agree with you, however, in thinking that Emma has been

highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's, at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust, she will not fail to improve.'

"The clock now struck nine, and our morning visitor, starting from her seat, took a hasty leave, alleging, that she had a long way to walk, and must be there by 10 o'clock, for, if she were not in time for the prayer, she should have to stand all sermon time, as it would be impossible to obtain a seat afterwards."—*W. Messenger.*

[From Dick's Christian Philosophy.]

The economy of the human frame, when seriously contemplated, has a tendency to excite admiration and astonishment, and to *impress us with a sense of our continual dependence on a Superior Power*. What an immense multiplicity of machinery must be in action to enable us to breathe, to feel, and to walk! Hundreds of bones of diversified forms, connected together by various modes of articulation; hundreds of muscles to produce motion, each of them acting in at least ten different capacities; hundreds of tendons and ligaments to connect the bones and muscles; hundreds of arteries to convey the blood to the remotest part of the system; hundreds of veins to bring it back to its reservoir the heart; thousands of glands secreting humours of various kinds from the blood; thousands of lacteal and lymphatic tubes absorbing and conveying nutriment to the circulating fluid; millions of pores thro' which the perspiration is continually issuing; an infinity of ramification of nerves diffusing sensation throughout all the parts of this exquisite machine; and the heart at every pulsation exerting a force, of a hundred thousand pounds, in order to preserve all this complicated machinery, is in constant operation! The whole of this vast system of mechanism must be in action, before we can walk across the apartments! We admire the operation of a steam engine and the force it exerts. But though it is constructed of the hardest materials which the mines can supply, in a few months some of its essential parts are worn and deranged, even although its action should be frequently discontinued. But the animal machine, though constructed, for the most part of the softest and most flabby substances, can go on without intermission in all its diversified movements, by night and by day, for the space of eighty or a hundred years! the heart giving ninety-six thousand strokes every twenty-four hours, and the whole mass of blood rushing through a thousand pipes of all sizes every four minutes! And is it *man* that governs

these nice and complicated movements? Did he set the heart in motion, or endue it with the muscular force it exerts? And when it has ceased to beat, can he command it again to resume its functions? Man knows neither the secret springs of the machinery within him, nor the half of the purposes for which they serve, or of the movements they perform.—Can any thing more strikingly demonstrate our dependence every moment on a Superior Agent, and that it is “in God we live, and move, and have our being?” Were a single pin of the machinery within us, and over which we have no controul, either broken or deranged, a thousand movements might instantly be interrupted, and our bodies left to crumble in the dust.

It was considerations of this kind that led the celebrated physician Galen, who was a skeptic in his youth publicly to acknowledge that a Supreme Intelligence must have operated in ordaining the laws by which living beings are constructed. And he wrote his excellent treatise “On the uses of those parts of the human frame,” as a solemn hymn to the world.” “I first endeavour from His works,” he says, “to know myself, and afterwards by the same means to show him to others, to inform them, how great is his wisdom, his goodness, his power.” The late Dr. Hunter, has observed that astronomy and anatomy are the studies which present us with the most striking view of the two most wonderful attributes of the Supreme Being. The first of these fills the mind with the idea of his immensity in the largeness, distances, and number of the heavenly bodies: the last astonishes us with his intelligence and art in the variety and delicacy of animal mechanism.

Sentence has been pronounced at New Orleans, upon the officers and crew of the sloop Bolivar, who had been convicted under the act of Congress, of March 1825, of firing on an American vessel with intent to plunder.—The commander Chicot, was sentenced to four years imprisonment, the Lieutenant, Charles Chitty to three years, the marine officer Goudre, to three years, the other officers to two years, and the crew to one year, excepting one sailor, who on account of some mitigating circumstances was sentenced to three months.

**FRIGHTENED CHILDREN.**—A short time ago, in this neighbourhood, a young girl of seven years of age, whose imagination had been filled with those frightful nursery tales that are conjured up by ignorant servants and others to frighten children into obedience, was thrust into a dark closet for some tale she had carried to her parents. The poor thing continued to scream with the most violent apprehension; and, when the door was opened to

take her from her abode of terror, she was lying on the ground in strong convulsions.—The conflict was too powerful for her tender reason, and she now exists, one of the most miserable objects of human sympathy. Her parents and friends see their hopes blasted—their interesting little favourite is now an idiot!

[Glasgow Chronicle.]



## Poetical Department.

SELECTED FOR THE ADVOCATE.

### THERE IS A WORLD WE HAVE NOT SEEN.

There is a world we have not seen  
That time shall never dare destroy,  
Where mortal footstep hath not been  
Nor ear has caught its sound of joy.

There is a region, lovelier far  
Than sages tell or poet's sing,  
Brighter than summer's beauties are,  
And softer than the tints of spring.

There is a world, and O, how blest,  
Fairer than prophets ever told,  
And never did an angel guest,  
One half its blessedness unfold.

It is all holy and serene,  
The land of glory and repose,  
And there, to dim the radiant scene,  
The tear of sorrow never flows.

It is not fanned by summer's gale,  
'Tis not refreshed by vernal showers,  
It never needs the moon-beam pale,  
For there are known no evening hours.

No; for this world is ever bright  
With a pure radiance all its own,  
The streams of uncreated light,  
Flow round it from the eternal throne.

There forms that mortals may not see,  
Too glorious for the eye to trace,  
And clad in pureless majesty,  
Move with unutterable grace.

In vain the philosophick eye  
May seek to view the fair abode,  
Or find it in the curtained sky,—  
It is the dwelling place of God.

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L. S. EVERETT, EDITOR.

Douleday & Allen, Printers.



# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 30.]

AUBURN, SATURDAY, JULY 28, 1827.

[Vol. V.]

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

MR. BADGER'S REPLY TO MR. REESE.

### NO. I.

*"He that answereth a matter, before he hear-  
eth it, it is folly and shame unto him."*

SOLOMON.

MR. W. I. REESE, SIR,

The papers you have had the goodness to loan me last evening, which contain your two first letters to me, I have read with careful attention, and think they demand a brief reply. Your conduct, sir, in this affair, is strange, mysterious; what your motive can be in such a violent and unprovoked attack on me, I cannot imagine, unless it is to make a display of the "*importance of your person*," "*character*," "*erudition*" and "*talents*;" that you drag my name from its "*repose in the unvisited shades of forgetfulness*," as you please to term it.

In the first place, sir, my appointment was made by the particular request of the gentleman with whom you board, and he pledged himself that he and you would attend, and that you would answer my objections against universalism let them be what they would; and named it repeatedly as a request from you that I should do so, and not only invited, but in company challenged me to make an appointment; and after a year had passed away, your host informed me you considered that I had treated you with great neglect, that I had agreed to make an appointment which I had not done—I would not—I dare not &c. And to allay your fever, and put an end to his teasing, I consented to give an appointment the 27th of May last at the Christian Meeting-house at which time and place I was to give three reasons why I was not a Universalist. My appointment was made known in April; a gentleman of respectability immediately called on you (as he informs me) and invited you to attend, to which you replied with your usual egotism, "He will not give any reasons which are reasons." The apology, sir, I made for this abrupt reply, was your youth and want of experience, and the apology for the retrograde motion you had made, was, I concluded, you reflected upon your unfortunate campaign to West Bloomfield, a few weeks before, against the pious Mr. Millard, which ended your career in that pleasant village.

Again, sir, it is very mysterious to me that you should be so lost and blinded as to the interest of your own cause as to commence a public debate in the manner you have done. I have ever been willing to meet you and any colleagues you should select, before the same congregation or any other, in defence of the reasons I gave in my sermon: This you very well knew, and would not this have been the proper way? But alas; if birds tell the truth, Mr. B. Mr. H. Mr. W. and Mr. R. visited you, and the result of the council was, it would not do to meet me. And if you must have a correspondence by writing, why not give me notice of it? or give me a copy of your manuscript? and if published first why not then forward a copy to your opponent? But this is not done, surely your "*importance*" "*erudition*" and "*talents*" ought to have impressed you with a sense of duty on this point. But the first intimation I received of your writing against me was, yesterday evening a gentleman was at my house who informed me you had been quizzing him to know if he thought I would answer your letter; on the hearing of which, I immediately repaired to your place, WITH A LOW BOW, for the loan of the letters. But in this case I feel disposed to be charitable and make great allowance for your constitutional "*erudition*."

But the worst of all on this point is, instead of calling on me for a copy of my reasons, you take up with the mistaken rumors of the neighbourhood, or fix out reasons to suit yourself, and then commence your hostilities in the dark, and in a paper which you knew I did not patronize, and would not be likely soon to see.\* Was this treating an opponent decently? Was this doing justice to your own cause? No Sir, it was telling your neighbours UNTRUTH, and deceiving them. I do not know what excuse you can furnish for yourself for not calling for a copy of my reasons, when we live in the same neighbourhood, and you was about to assume the *judgement seat*, before the world, and call me from "*the repose of the unvisited*"

\* We take the fault of not furnishing Mr. Badger with the letters of Br. Reese, entirely upon ourselves. it was the particular request of Br. Reese, to have the numbers containing them forwarded immediately. Our excuse is this. About the time the first letter was published, the Advocate was removed to Auburn, and the papers since then have been prepared for the mail by another person who knew nothing of the circumstance. We hope this will be satisfactory.

shades of forgetfulness" to your tribunal. Was it not because you could answer reasons of your own make, better than those of an opponent? The word "sound reason" which you use so often is not found in my reasons.

Now Sir how must my motto sound in your ears? You have answered a matter before hearing it, you have made a great figure before the publick, and promised WONDERS YET TO BE DONE; you have dealt out judgement without mercy, you have quarrelled with the sentiments of *Calvinists, Armenians, Trinitarians, Destructionists*, and almost every class; you have made demands with the authority of a Pope, you have propounded questions in a promiscuous manner, and after all this heterogeneous performance, I am constrained to inform my good friend, Mr. Reese, that he is altogether ignorant of my reasons. Of course, "the whole head is sick, the whole heart is faint." As you have published my reasons, there is not one of them correct. You have no standing place, you fight uncertainly, you beat the air, you have taken a long and tedious ramble in the dark, you know not at what you stumble, you have acted the part of the Boy in the fable, who met his enemy with a mallet tied to a string and hit his own head twice, where he hit his enemy once.

If you will now come forward (as you say) like a man. I will give you a copy of my reasons against Universalism, and will meet you in any manner you please, before the publick in their defence. But you must begin right and first, next time, and remember I have nothing to do with *Trinitarians, Calvinists, or Destructionists*, they are not on trial in this case; but Universalism, and my objections against it, are the only subjects of controversy between us.

There are three things, in your letters which I wish you to bestow a moment's reflection upon: 1. You say in your first letter, "you should know what the sentiment is, and state it fairly and impartially, that the auditors may judge what is and what is not reasonable." This advice sir is good, I profess to be acquainted with universalism, and all my statements concerning it are fair and impartial.—Why did you not adhere to your own advice? He is a good divine who practices his own precepts, but in the very sentence preceding, you present your auditors with three reasons of your own make, and palm them upon me; I hope "ANOTHER SWEEP OF YOUR LEGERDEMAIN" will do me greater justice, and yourself more honour.

2. In your second letter you say "Heaven must frown indignant on the horrid scheme," &c. what sort of language is this for a good Universalist to use. Have you a FROWNING GOD? have you an "INDIGNANT GOD?" I think an intelligent Universalist would tell you, you spake the language of Ashdod; how

would the critic in your cause, quibble upon an expression like this from a person who believed in future punishment: "Heaven frown indignant," what worse expression should we expect from a person who believes in eternal punishment.

3. Let your friends and enemies judge as they may upon the merits or demerits of your two short letters, they must all be agreed in one thing, (viz.) they are well impregnated with "REASON;" for you have used the word sound reason once, unreasonable once, Reason four times, Reasons four times, Reasonable five times, sound principles of reasoning, and sound reasoning *thirty times*. Is this tautology Sir, a fair specimen of your "ERUDITION?"

My Dear Sir, you will not murmur a word at the acrimony with which I address you, when you reflect upon the sarcasm and malevolence with which your letters abound, and the abrupt and corrosive manner of your attack upon me. During ten years residence in this place, I have lived on good terms in general, with the people called Universalists, I wish to do so in future, and with all men; I am the same friend to them, and the same liberal man, which I have been; this I hope my future conduct will prove.

And Sir, you may give yourself no more trouble to enquire of my neighbours, whether I will answer your letters, only begin right, and first, proceed with order and stick to your subject, and I assure you that ere long you will wish you had let my name, "REPOSE IN THE UNVISITED SHADES OF FORGETFULNESS."

With due respect, yours,

J. BADGER.

West-Mendon, July 12th, 1827.

#### REMARKS.

Mr. Badger is respectfully informed that we comply with his request cheerfully in giving his letter an insertion as soon as circumstances would admit of so doing; nor shall he have cause to complain of a want of attention on our part, to any vindication of his arguments which he may from time to time forward for publication. Of one thing, however, we feel it a duty to apprise him. Hereafter, personalities, having no bearing upon the question in debate, must be avoided. This remark is not intended for him alone—his opponent will of course feel willing to submit to this regulation. We hope the subject will be fairly stated, and candidly discussed by both parties. Our columns are open to both, and we shall not interfere in the controversy any farther than to see that no infringements are made upon the rules of propriety and the constitution of this paper. We feel confident that *truth* whatever it may be, will receive no injury from candid investigation; and we do believe that good will result from the debate, if christian feeling bears its proper sway over the minds of those who engage in it.

Ed.



FOR THE GOSPEL ADVOCATE.

## LETTER FROM A FATHER TO HIS SON.

DEAR SON:—Fearing that your soul or mine may be endangered by a mistake on the point at issue between us, I desire you candidly to reconsider your premises:—“That the book of Revelation and the volume of Nature are transcripts of God is admitted. Inquire, then, whether endless punishment for sin accords with his justice and goodness! And ask whether a finite creature can do an infinite act.” I agree with you in this statement so far as relates to the character of God, but disagree in regard to man.

The soul of man never was finite in duration; and it is the soul that sinneth and shall die for sin. Our premises show us an infinite gradation of being and infinite degrees of crime, which is always measured by the dignity of the character against whom it is committed and not by the dignity of the offender's character, for in such case it has none.—Punishment, therefore, must be proportioned to crime, which is sometimes against an inferior, sometimes an equal, and sometimes a superior grade of being till we ascend to God. Now, God having created man with powers and faculties to obey or disobey his law, (without which he could not be rewardable or punishable) his strict adherence to his own law, as well as his promises to preserve the virtuous, actually require that the wicked be turned out of that city, (which is the place of rest for the saints to be shut out of the kingdom forever.

It would be impossible for the righteous to be happy and dwell with the wicked; for reflect how many vagabonds of your acquaintance there are with whom you could not be happy. And must God drive the wicked back to chaos, abrogate his law, and create them anew in a state in which it would be impossible for them to sin? If so, they would not be rational intelligences. Or will the wisdom of God shine more conspicuously by honouring his own law in the salvation of the faithful, and exactly proportioning the punishment of the wicked to their crime, which is against infinite goodness and mercy—yea, against an infinite law of an infinite God, who alone is capable of proportioning punishment to crime.

Now, my son, take the declaration of him who is the truth. He says, “whoso sinneth against the Holy Ghost, hath never forgiveness, neither in this world, nor in the world to come.” And the future existence of God, the happiness of the saints, and the punishment of the wicked, are all expressed by the same words. This may answer the objection that forever, everlasting, eternal &c. are limited terms. It is admitted they sometimes are used in a limited sense, but they are always defined by the subject of which they treat.

We now come to matters of fact. The angels that sinned before man was created, are

not yet released, but are reserved for greater punishment. Had Winchester fixed a bottom to the bottomless pit, and modern writers could frame a bridge across the impassable gulf, I think your arguments would look more rational. But even then your ground would be untenable, if we allow the words of Jesus Christ to be greater authority than the testimony of man. Consider what I have written, and may the Lord give you understanding. DAVID BELL,  
*Windham, Green county, N. Y. April 24, 1827.*

## THE SON'S REPLY TO THE FOREGOING.

REVERED FATHER:—Satisfied that a difference in religious sentiment will never weaken the ties of common kindred or sever the bonds that unite us as father and son, I shall take the liberty to express my sentiments freely upon this important subject. The grand point on which we differ, is the nature of sin. The question whether sin is an infinite evil or not, is the point which determines our opinions relative to the final destiny of man: For if man can commit an infinite sin, and infinitely injure an infinite Being, then it necessarily follows, that he must suffer an infinite punishment.

In order to establish your premises, you state that the soul is infinite, in duration, and therefore capable of infinite acts. But admit it, and what follows? It must be admitted that infinity is without parts and unlimited; for we could as easily calculate mathematical lines for the boundaries of eternity, as degrees or gradation in infinity. And if the soul be infinite, I would ask how can it suffer—or what power is competent to punish it? God himself is no more than infinite, and to inflict punishment must require superior power. The soul could as easily punish the Creator as the Creator the soul, if both were infinite—it might wage war with the Almighty, and the combatants, being possessed of equal and unlimited power, would produce a contest much more memorable than that of Lucifer, the event of which must be doubtful. The supposition that the soul is capable of an infinite act, produces such a chaos of thought, that it cannot be reconciled with revelation nor endure the criticism of the theologian.

Secondly: You state that it is necessary for the happiness of the saints that the wicked be punished eternally. But would the Almighty, whose wisdom and mercy know no bounds, devise a plan for the happiness of a small part of his offspring, that should require the endless torture of all the rest? You may ask, how can the saints be happy in the presence of the wicked, since there is such a contrast in their characters? But, if there is no change in futurity, I ask, upon the same ground, how can the saints be happy in the presence of one another? For we see them now persecuting each other, and even committing each other to the flames! And as there is none that liveth and sinneth not, consequently all men must die sin-

ners; and if they are not changed in a future existence and sin be infinite, then endless punishment must be the inevitable portion of all mankind. But could I firmly believe that it were possible for any of the human family to suffer endless torture in an immense reservoir of the wrath of Deity, fraught with fire unquenchable, whose circumference must be broad as infinity, and its centre as deep as the penetration of Jehovah—where tears of blood should drop from the fiery eyeballs of its miserable inhabitants to ceaseless eternity; I would fervently invoke Heaven that the Almighty fiat might remand me back to primeval nothingness, where I might remain eternally forgotten in oblivion! But I cannot indulge the dreary thought, that a good, and all-wise Being should unasked force into existence intelligent creatures who had no agency in producing themselves, and punish them eternally!

When I view the vast expanse of Nature, wherein are portrayed in bright and enduring colours, the power and goodness of the Creator, I often wonder how a thinking mortal can dream of endless torture. For, where must sleep the mercy of Jehovah if he can see his own offspring writhing in despair where hope can never come. If, then, the remarks you have made of infinite acts of the soul be anti-scriptural and unreasonable, then the cruel dogma of endless torture cannot exist but in the chimerical fancy of those who are too fast bound in religious thralldom to hearken to the voice of reason.

But the bright hope of the final happiness of all intellectual creation presents itself to the mind founded upon the firm basis of Reason and the asseverations of the living God.—This sentiment harmonizes with all the attributes of Deity, and inspires us with the blissful expectation, that, when earth, and seas, and skies shall be no more—when seasons shall no more revolve, and the long lapse of time shall have written the epitaph of death on all created things—this mortal shall put on immortality, and the soul shall forever flourish in the embrace of her Creator. Methinks this single consideration—the immortality of the soul, capable of such enjoyments and of searching into the works of its Creator, is sufficient to banish forever the thought of its being liable to fall into remediless woe. But as this short epistle will not admit a full discussion of this important subject, I have only answered your two first propositions, and shall defer the rest till I come to your house in the fall;—and then, under the sacred shades of a father's roof, which I shall ever venerate, I shall have full liberty to unbosom my feelings freely, and shall be happy to converse with you upon the sublime subject before us.

I must now close this letter, with the flattering hope, that, when the hand that pens it shall be dust, and the body which has been nurtured

by your parental care shall be traceless in the grave, the soul that inhabits it shall be raised to immortal purity to enjoy those blissful scenes to which it is now a stranger.

DAVID WILLIAM BELL.

Mendon, Monroe county, May 23, 1827.

#### REMARKS.

The authours of the foregoing letters will notice some trifling emendations, which were unavoidable in preparing them for the press. We have endeavoured, however, to preserve the sense as originally intended. On reading them the following ideas were suggested.

The notion that sin is infinite is effectually exploded in the letter of the Son; but much might be said to advantage upon the arguments usually resorted to in support of the absurd hypothesis. It is said that when mankind sin against an inferior, or an equal, the crime is not so great as when they offend against a superiour. Admitting the statement true for the sake of argument; what follows? Why, that to sin against a peasant, or a slave, is no great affair,—but to sin against a lord, or a prince, or a pope, a priest, or a king—is an enormous crime!! Reader, are you an American—and can you tamely submit to have your reason thus outraged? Are we to be told that the religion of Jesus teaches us to treat men as though they were made of different materials or belonged to different grades of beings. Our republican institutions—our bible teaches us that all men are created free and equal! Shall we consent then to the anti-christian and anti-republican notion that the turpitude of sin increases in proportion to the dignity of the person offended! It is a truth, which cannot be successfully controverted, that the guilt of any prohibited act consists in the intention of the sinner, and not in the character of the person sinned against. O priestcraft, and kingcraft! to trace thy windings and ferret out thy designs upon the liberties of the people, is truly an arduous task! May heaven destroy thy hiding places.

We rejoice in witnessing the emancipation of the human intellect. In the authours of the foregoing letters we behold a fair sample of what is going on in our world. A dutiful son, of nineteen years old, respectfully and feelingly advocates the cause of God and of truth with his revered Father. Truly praise is perfected among the more intelligent of the rising generation! Fathers and mothers, let your children have access to the ordinary sources of information on these momentous subjects, and error will speedily be driven from the world! Instead of sending them to mud-met-meetings and the convocations of fanatics, let them read the Bible for themselves, and encourage them in the work of investigation; and they will grow up under your watchful care, ornaments to the christian name and comforts to your declining years.

And, ye preachers of your own love and the wrath of your God—if ye will suffer a word of exhortation—we would gently entreat you to renounce the hidden things of dishonesty; for, we predict, with the present generation will pass away your craft, your power, your glory, and—your infallibility!—ED.



## ADDRESS

TO THE PRINCIPAL OF THE AUBURN THEOLOGICAL SEMINARY.

"REVEREND SIR:"—Having been credibly informed that you are now engaged in a business quite similar to that recorded of Aaron, in Ex. ch. 32. ver. 4. and having some knowledge of your experience in matters of that kind, I think you a suitable person to be called upon to solve the following problem; and also to consider what effect such transactions as are detailed below, (which I copy from the Telescope of June 30,) will have upon the morals of community in this country. The following is the article to which I allude.

MR. EDITOR: Some time ago I took up the New York Observer, and noticed among a number of donations to the American Tract Society, one by Joel Post, of 1000 dollars.

Now it is stated as a fact, that a person by the name of Joel Post failed in business a number of years ago, and at first offered to pay his creditors ten shillings on a pound to settle with them. Believing him to be well off, (as I suppose) they refused. After a while, he offered to pay them five shillings;—this they also refused. At last he would not pay them any thing. Since that period he has become very rich, being worth, I suppose, half a million. He could therefore well afford to give \$1000 to the Tract Society. But I should like to know if this gentleman has paid his former creditors, as I have ever believed that it is our duty to be just before we are generous.

"As these things are reported of the individual, I hope, if he is not guilty of such injustice, not to say fraud, he will undeceive the publick through the columns of your paper."

## JUSTICE.

Now, sir, I offer as a problem to be solved by yourself and your associates, which should have credit on the books of the 'Lords' Treasury' for the \$1000, Mr. Post, the donor, or his creditors, whom he cheated out of the money thus contributed.

By giving a speedy solution of the above, you will, I have no doubt, confer a favour on several of your patrons, who are in similar circumstances, and who would be much gratified to know the real value of their stock. And you will also save me the trouble of calling upon you and your aristocratical fraternity, through the columns of every paper within my reach, that dare express to the world the arts by which the people are duped by the designing.

Perhaps you may consider me heretically impudent for speaking thus pointedly; but I have only said what I know, and if the above were all I know, you might rest more securely. I have only to add, at this time, that I am not one of those who aspire after your favours; neither am I a dupe of the New-York Tract Society, nor do I expect the fifty dollar pre-

mium offered by the directors of that institution for the best written Novel or Tract; but I am one who is not afraid to oppose, as anti-christian and hypocritical, all such institutions.

H. Z. X.

## REMARKS.

The author of the foregoing has entrusted his name with the editor of this paper, which will be surrendered to any one who may feel himself aggrieved. We presume it was not the intention of the writer to single out any one individual as an object of attack; but presuming that the gentleman addressed would be as willing as any one else, to expose to publick contempt an act so evidently subversive of justice and honesty, it was proper to make a personal appeal to him, as a distinguished theologian, and friend to the institutions which are censured (honestly no doubt) by our correspondent. We take this opportunity to state for the information of our correspondents, that hereafter no communication will be inserted in our columns unless the name of the author is known to the editor.

Ed. Gos. Adv.

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

## UNIVERSALIST CONVENTION OF THE STATE OF NEW-YORK.

We have, heretofore given our views of the above Convention, but events which have since transpired, seem to require a more full and explicit developement of our sentiments upon the subject. We had cherished the hope, that the matter was at rest, and that the unpleasant task would never again devolve upon us, to say or do any thing about it. But it has come to that, that silence is criminal, and we submit, once more, to give our candid opinion to the publick.

The Convention, distinguished by the words which stand at the head of this article, *to be composed of five Ministers* from each association in this state, that will acknowledge the jurisdiction which it claims. It is to meet annually to try all cases of impeachment relating to ministers, and to decide such other cases as may come before it by way of appeal from the decisions of the respective associations. This is a brief outline of the plan of the institution according to best information we have been able to obtain. We object to this Convention on the following grounds.

1. It is testified by all our experience, and may be inferred from all impartial history, that it ever has been, and probably ever will be, unwise to give the clergy of any denomination, the power to controul the affairs of the church of Christ. This proposition is too evident, and the facts to be urged in its support too well known, to every well informed universalist, to require proof. And although we have great confidence in the integrity of our ministering brethren, yet that confidence is not so great as to induce the belief that they are infallible. They are like other men; and all men are fond of power, and generally fail not to exercise it to their own aggrandizement when it is once obtained.

Here, the question may arise, whether this Convention would have the power in its own hands, to do any thing, of itself, to injure the order generally. In reply we observe;—if it has *no power*, it is of course a powerless and inefficient, consequently a useless thing: if it has any power, that power may be abused. We object, therefore, to such an institution, on the ground that it is either useless or dangerous. If it is useless we do not want it to "reign over us"—if it is dangerous we ought to destroy it.

2. The most objectionable feature in the plan of this Convention, (saying nothing at present of its fruits) is that which requires it should be composed "*exclusively of ministers.*" The experience of fifty one years has convinced every well informed American, that an intelligent *people* can govern themselves; and that it is ever more safe to keep the power in their own hands. The order of universalists in this state, we fearlessly declare, are as virtuous, as intelligent, and consequently as capable of governing themselves, as any other body of men. Hence we infer, that it is unwise, and entirely improper, to put the power of governing the order, or any portion of it, into the hands of a few, or confer it upon any class of men attached to our denomination. The inexpediency of any such arrangement is more apparent, when it is contended by the friends of the Convention, that the *clergy* are to constitute the privileged few.

To this it may be objected, that this convention only claims the right to govern the ministers, and does not claim any jurisdiction over others. In reply we observe, even admitting the fact, that it claims no other prerogative, ministers ought not to be entrusted with even that. They are, or ought to be, the *servants* of Christ and of the people; and unless they are under the direction of, and amenable to those who compose the order, they are no longer servants, but masters. It would be, for this reason, if for no other, entirely derogatory to the christian character, and in direct opposition to the genius and spirit of the gospel, to vest the government of these servants of Christ, in their own hands.

But it has been said by the friends of the Convention, that it is only a representative government, of which our national and state governments are the prototype. This we are disposed to deny. Our national and state governments are constituted of representatives chosen by the people from among themselves, with the exception of senators in Congress, who are the minority. Indeed the wise master-builders of our admirable system of government, were careful to have the controuling power in the hands of the people, or their immediate representatives. Hence, while it is the policy of our government to keep the controuling power in the hands of our only sovereign "the people," our brethren seem inclined to place it in the hands of the few.

But it may be said, that this Convention, although it is to be constituted of "ministers exclusively," is nevertheless under the controul of the body generally, and cannot exist without their consent. Admitting, then, for the sake of argument, that this state of things will not remove the government from the brethren

composing the order; may we not ask what benefit will result from it? If the members of the order actually govern the body, themselves, while the convention exists, where is the necessity of having a convention at all? But we demand, does not the convention claim the right to govern itself, independent of the order? It does; and the advocates of the measure will not deny the fact. Again. Does it not, at least during its annual session, and even at any ordinary or extraordinary meeting, claim the privilege of ordaining rules for the discipline and regulation of the order generally? It certainly does. And farther; it has its committee of discipline, &c. &c. which acts during the interval between the sittings of the convention. This fact is known both to the friends and enemies of the convention, and will appear more fully from the proceedings of their committee, which we hold in our hands; and which, if necessary, will be laid before our readers. If, however the convention does not claim the right to act for itself, to do its own business, and to regulate the affairs of the order generally, we again ask—*what right does it claim?*

The foregoing are some of the grounds of objection to the convention, which, in our humble opinion are substantial reasons why it should not be upheld by our brethren. But these are by no means all. These objections are predicated of the plan itself; but there are other reasons why it should not be adopted, of more consequence than the foregoing, which for want of room will be deferred until another time.—Ed.

[To be Continued.] 245

#### "THE CORRESPONDENT."

The above is the title of a weekly paper published at New-York by the "Free Press Association." The work is openly and decidedly an advocate of deistical principles, and is strenuously hostile to Christianity. Much ability is displayed in its columns, and each number teems with arguments against the Bible and the doctrines supposed to be therein taught.

It may be expected, that on bringing into notice this anti-christian work, we shall imitate the examples of other editors of periodical papers, by uttering abuse against those who are concerned in it; but if any such thing is anticipated by our readers they will be disappointed. We are not yet convinced of the necessity or propriety of such a course; nor can we consent to vilify and abuse those who differ with us in opinion, merely because they claim and exercise those inalienable rights which are guaranteed to every citizen by the Constitution and laws of these U. States. Neither can we believe that it is our duty, as advocates of impartial truth, to stigmatize with unseemly epithets the editors of the Correspondent. We claim the right of publishing what we believe to be true, and in exercising this right we shall defend our religion, whenever it shall be attacked; but we will not in any way attempt to hinder others from vindicating before the world their views, however much they may differ from our own.

It has become a custom, even in this country, to resort to denunciations against erroneous opinions, ra-



ther than to argument; and, though we say it with regret, Christian writers sometimes vilify their opponents. In this way the Christian cause has been wounded in the house of its friends: Such measures can never add permanency to truth. While we boast of the benefits of our holy religion, let us not be outdone in liberal and charitable things by those who discard it.

Should a reason be demanded why we do not openly and pointedly oppose the sentiments advanced by the editors of the Correspondent, our answer is, it is not necessary that we should oppose them. The fundamental errors advanced by the Correspondent, are, in our opinion, too palpable to be believed, and too destitute of support to require a refutation. An open enemy is less to be feared than a secret one; and hence we have more to guard against in the wily adversary, who, under the garb of sanctity, approaches the citadel of truth, than from the bold and manly attacks of the professed unbeliever.

The Correspondent opposes what it denominates Christianity; but if we may be allowed to judge, they mistake the corruptions of our holy religion for religion itself, and impute to it the evils which arise from a destitution of it. Their principal error, therefore, consists in identifying the Christian religion with the abominable follies of those who profess, but do not possess it. They speak of the cruelties, and persecutions, and massacres, and all the black catalogue of abominations of which professing Christians have been guilty, and call these unholy proceedings the religion of Jesus! Where is the believer in God's Universal Benevolence who does not shudder at the recital of such enormities, and pray deliverance from them? But we glory in saying that such transactions are not authorized by our faith.

"Our blessed Master's law of love,  
Does no such cruelties approve."

How, then, shall we convince the editors of deistical papers of their errors?—Shall we convert them to our faith, and to a love of the Lord Jesus Christ, by imitating the intolerant practices which they honestly condemn? Will they be persuaded into an acknowledgement of the pre-eminent excellence of our holy religion—its purity—its sanctifying influence, by manifesting a disposition to deprive them of their rights as citizens, by detracting from them the respect to which their moral virtues entitle them? We think not. And if we, as a body of professing Christians, become partakers of the uncharitableness of other denominations it will be impossible for us to escape the destiny that awaits the intolerant.

**TO CORRESPONDENTS.** Several communications are received to which it is impossible to attend at this time. If our friends will exercise a little patience, they shall receive attention ere long.

✉ Editors with whom we exchange will confer a favour by sending their papers to Auburn, N. Y. after receiving this number.

✉ Letters containing remittances may be addressed to the Editor at Buffalo, as usual; and communications for the Advocate may hereafter be sent to this place.

\* \* \* Sets of back numbers from the commencement of this volume, can be furnished to subscribers.

From the (Postdam, N. Y.) Day Star:

### **EPITAPH ON CALVINISM.**

Here rests the remains of the blood-nursed Bantling of Geneva; supposed to be the offspring of the Mother of Harlots, and sired by the beast.\*

Like the Infant Hercules, he gave early signs of mighty valour, by feeding the fire with his enemies, and banishing those who opposed his march to

Empire. †

In early life he was crowned at

Dort, A. D. 1618; ‡

Lord Dictator and Emperour  
Generalissimo

of England, Holland, Scotland, Bremen, Hesse, Switzerland and the Palatinate.§

Yet under the pacific reign of this mighty monarch, many ruthless tragedies were acted, and many heart appalling scenes exhibited, which must have paralysed the energies of a Sovereign of less philanthropic spirit than his

Royal Highness.

Even his Belgian Subjects, when unannoyed by enemies abroad—armed their polemic—legions to massacre each other at home.||

In Leyden and London

disloyal subjects arose, who artfully seduced vast armies from their allegiance to their new sovereign: yet such was the potency of his mighty arm, and the unyielding power of his royal soul; that with little more than a life guard, he soon decapitated the traitor *Arch Bishop Laud*,

and the dastard

Charles the 13th:

dismissed his court;¶

and having executed justice with a vengeance becoming exasperated royalty—assumed the throne

and reigned,

prime Regicide of England.

Still so unhappy was his majesty, in the height of his glory, as to be perpetually engaged in all the horrors of fruitious war. In vain he condescended to plead for submission; in vain he exhibited his reeking sword! For many years like truth in her simplicity he condescended to sway the sceptre in a state of un-

\* Vide Rev. 13.

† V. Mosh. Vol. 4. p. 419 & 20, also p. 473. ib.

‡ V. Mosh. v. 5. p. 352, 435 with notes.

§ V. Rev. C. 13. Where heads are representatives of kingdoms. The horns—Calvin, Gomer, Beza & c.

|| Mosheim.

¶ Mosh. Vol. 5. p. 380, and 386. & c. & c.

dity; but at length found it expedient to go artfully adorned; and often too, he dressed in disguise, that his disproportioned form and fiend-like aspect might not prejudice beholders against the equity of his government.

At length, after suffering great and irreparable losses in various parts of his vast domain; and conceiving the noble idea, that Europe was unworthy of his services; and hoping to find more faithful subjects in the New World: where he might erect a throne, and enjoy regal honours with undisturbed repose, with one Colossal stride he leaped the—Atlantic,

and was hailed a welcome Creole,

and crowned

Prince Regent

of

America.

But being somewhat emaciated by thirst, having been long accustomed to blood, he sucked the veins of a few of his stubborn enemies,\* for which John Bull roared such appalling anathemas, threatening to goar his friends in England, &c. &c. that he *abdicated* his throne, and wandering forth in disguise, soon became bleary eyed, by reason of *much light*—has stood crosslegged for more than fifty years, and now lies—*Couchant*, shrouded in his modern bannian—leaving a mongrel race of lugubrious Friends.

AE. 200 Yrs.

The above Epitaph, it is believed exhibits the leading facts in the history of Calvinism.

It was written to be prefixed to a certain Calvinistick creed; in which the *doctrines offensive to Scripture and common sense*, were *professedly couched in ambiguous language*, that would admit of being explained as *occasion* required. In this creed, Calvinism may properly be said to lie *couchant*, for though it holds forth a free salvation yet it *breathes in coverture* the miasm of Geneva.

This creed stands not alone—too often for unsuspecting credulity, is this *heaven impeaching doctrine, dressed up in disguise*.

I would attack no honest man's faith, but in the language of compassion and forbearance; but every error in disguise, I would gladly draw from its coverture, and expose it in its native deformity.

VERITAS.

\* V. History of Salem Witchcraft and persecution of Quakers, who are birthright enemies to Calvinism.

At Cape Fear, on the 4th, Andrew Patrick, (a sailor of Roxbury, Mass.) was dreadfully injured by the sudden going off of a cannon. His life is despaired of. Two other persons named Hind and Moore, were at the same time nearly killed.

**Correction.**—In Br. Reese's Letter to Mr. Badger, page 202, column 1, line 18 from the bottom, for *of which they could have been the authors*—read, *they could not*, &c.



## Portick Department.

[The following is a translation from an ancient Spanish Poem, which, says the Edinburgh Review, is surpassed by nothing with which we are acquainted in the Spanish language, except the Odes of Lewis de Leon.]

Oh! let the soul its slumbers break,  
Arouse its senses and awake,

To see how soon  
Life like its glories glides away,  
And the stern footsteps of decay  
Come stealing on.

And while we eye the rolling tide,  
Down which our fleeting minutes glide  
Away so fast:

Let us the present hour employ,  
And deem each future dream a joy  
Already past.

Let no vain hope deceive the mind—  
No happier let us hope to find,

To-morrow, than to-day;  
Our golden dreams of yore were bright,  
Like them the present shall delight—  
Like them decay.

Our lives like hasting streams must be,  
That into one engulfing sea,

Are doomed to fall—  
The sea of death, whose waves roll on,  
O'er king and kingdom crown and throne,  
And swallow all.

Alike the river's lordly tide,  
Alike the humble riv'lets glide  
To that sad wave;  
Death levels poverty and pride,  
And rich and poor sleep side by side  
Within the grave.

Our birth is but a starting place;  
Life is the running of the race;

And death the goal;  
There all those glittering toys are bought  
That path alone, of all unsought,  
Is found of all.

Say then how poor and little worth  
Are all those glittering toys of earth,  
That lure us here?

Dreams of a sleep that death must break,  
Alas! before it bids us wake,  
Ye disappear?

Long ere the lamp of death can blight,  
The cheek's pure glow of red and white  
Has passed away?

Youth smiled and all was heavenly fair:  
Age come and laid his finger there,  
And where are they?

Where is the strength that spurned decay,  
The step that trod so light and gay,  
The heart's blithe tone?

The strength is gone, the step is slow,  
And joy grows weariness and wo  
When age comes on.

L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 31.]

AUBURN, SATURDAY, AUGUST 4, 1827.

[Vol. V.]

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

REPLY TO "A."

(Continued from Page 227.)

Sir,—Though sensible, that your queries did not demand the entire course taken in my former communication on the subject of demons, I deemed it proper to bestow some labour on what appears your chief weapon against my views of the blasphemy against the holy spirit. From my remarks, you will perceive how nearly I agree with you "*in supposing them literal beings.*" I am still of the opinion, that your questions, in the second paragraph of your first letter, did not touch the subject in dispute.

The question here to be settled is, or ought to be, *Did the scribes and pharisees wilfully and knowingly blaspheme the very spirit by which Jesus cast out demons and wrought other miracles? or did they design, by ascribing his miracles to Beelzebub, to detract from his doctrine, in order to bring it into disrepute?*—When I shall have attempted an answer to these inquiries, we will see what advantage you have gained, by my acknowledging, that Jesus performed miracles by the power of God.

1. It is allowed, that the Jews were a superstitious, wicked people, when we compare their conduct with the righteousness of that dispensation of mercy which they opposed. Yet it will be owned, that they believed in, and meant to reverence God. They believed the "holy Temple" was established by His express command. They believed He had distinguished their nation in many important respects—that he had raised up to them a leader and law-giver, Moses—that their law, which they venerated, was given by the direct mandate of Jehovah—that their prophets spoke by the special influence of the spirit of God. "That they could not have the *holy spirit* without *faith*," was also a doctrine of the Jews; hence it is said, *Mechilta* fol. 52. "That faith was of great consequence, with which the Israelites believed in Him, who, with one word created the universe; and because the Israelites believed in God, the *Holy Spirit* dwelt in them; so that, being filled with God, they sung praises to Him." See Dr. A. Clarke on Gal. 5. 5.

Indeed the Jews appear to have had no objections to men's worshipping God, and believing in his holy spirit, if they did not oppose *their* institution. Hence the charge against Paul, was, "*This fellow persuadeth men to worship God contrary to the law.*" Acts 18, 13. I think we have, in Paul, before his conversion to christianity, a picture of the cruelty of the Jews, generally. He says, he punished the Christians "*oft in every synagogue, and compelled them to blaspheme: and being exceeding mad against them he persecuted them even unto strange cities.*" Acts, 26, 11. But can we infer, that Paul even blasphemed, or compelled others to blaspheme, that God, whose glory he was zealous seeking to promote, or his holy spirit, which he believed influenced Moses and the prophets to reveal sacred truth? We cannot. And this will appear obvious, "when we consider the honourable testimony which this apostle, after his conversion, did not hesitate to give of his own piety when a Jew;" "*Brethren*" said he, "*I have lived in all good conscience before God until this day.*" Acts, 23, 1.

Blasphemy "*denotes calumny, detraction, reproachful or abusive language.*" And what is necessary to constitute blasphemy against God or his spirit, is, 1, to possess a hatred of Him, and 2, to attempt to lessen men's esteem of Him. "He is one, says Dr. Campbell, who by his impious talk, *endeavours to inspire others with the same irreverence towards the Deity, or perhaps, abhorrence of him, which he indulges in himself*" Diss. 9, Part 2 sec. 6.

Now, as it will not be urged, that Paul blasphemed his Maker in his holy spirit, by any who are acquainted with the meaning of terms, or understand the history of his life, so neither can it be supposed, that the Jews blasphemed God in his spirit; for the apostle bears the same testimony to the sincerity of *their* motives, that he did to *his own*. See his words, *¶* "I am verily a man *who am* a Jew, born in Tarsus a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, AS YE ALL ARE THIS DAY. And I persecuted IN THIS WAY (i. e. the way in which the Jews were then persecuting him,) unto the death, binding, and delivering into prison both men and women." Acts, 23, 3, 4.

Yet Paul had been, and his brethren, the Jews were, blasphemous. But what did they blaspheme? objects which they venerated? Certainly not. Then they were those which they hated and despised—and these are easily pointed out. They despised Jesus, because said they, "*he deceiveth the people.*" They hated his doctrine, because they thought it pernicious, and feared it would supplant their own which they regarded most essential to the glory of God.

2. Having discovered, as I humbly think, from the testimony of revealed truth, that the Jews, considering their veneration for the fathers, the law and the prophets, and their high sense of the many favours and manifestations of the hand of Providence, towards them, *did not calumniate or blaspheme God or his holy spirit*, I shall endeavour, with care, to ascertain what they did blaspheme. It will be of no importance to object here, that the method adopted by the Jews to maintain their cause was wicked and improper, as "the merit of human actions depend" altogether on the motive, which has been sufficiently vindicated, though their conduct is, by no means, to be justified; and we see too much, in the present day, that savours of the Jewish spirit of persecution.

Let us, then, candidly consider this important subject, and see what can be made out from it. At the 22. verse of Matt. 12 chap. we are informed, "There was brought unto him one possessed of a demon, blind and dumb; and he healed him, insomuch, that the blind and dumb both spake and saw." This produced a most salutary effect on the people, for they "were all amazed, and said, is not this the son of David?" verse 23. The question, "is not this the son of David?" is the same as if they had said, "Is not this the Messiah?" The miracle had excited the greatest attention, and the people were on the point of receiving him as the Christ! The greatest fear of the Jews was that the multitude would believe on him. And here it is plain, that, had they accepted him as the Messiah, they would have received his doctrine and his miracles as divine. The Pharisees never enquired whether Jesus performed miracles, but "have any of the rulers believed on him," &c. In this case something was thought necessary, and they ascribed the miracle to Beelzebub, denominated by them, "the prince of the demons," an idol god in the land of Ekron, 2 Kings, 1 chap. Perhaps it was believed, that this idol had some skill in the power of *magic*, and the Jews expected to get rid of the miracle in that way. After he had refuted them on their own premises, vers. 25, 27, he observes ver. 28. "But if I cast out demons by the spirit of God, then the kingdom of God is come unto you." Now although the Pharisees said "He hath an un-

clean spirit," Mark 3, 30, his own reply to them shows, that they had not blasphemed the spirit of God; for he says, "if I cast out demons by the spirit of God," and NOT AS YOU SAY, *by the spirit or influence of Beelzebub, then the kingdom of God is come unto you.*" They spoke against Beelzebub, it is true, but this was a small consideration with them, as their whole object was to prevent the people believing on him, by ridiculing his miracles, and of course, prevent the spread of his doctrine. As you cannot deny, that the *ultimate* object of the miracles of Jesus was to establish and give currency to his exalted dispensation of truth, so, I think you *will* not deny, that the design of the Jews was to prostrate that object. But this fact I have shown in a former communication.

Upon the whole, Sir, of only what has been said, is it even probable, that our Lord meant to be understood, that the Jews had spoken blasphemy against the spirit of God? Did they, bad as they were, add any thing after he informed them, that he cast out demons by the spirit of God? You cannot affirm that they did. And, even if they had, it would have resulted from a want of faith or confidence in Jesus, *rather than a want of reverence* for the holy spirit, as has been shown above; and in this case it could not have amounted to blasphemy against that spirit whose purity and influence they, *by no means, designed* to depreciate. There is, then, no alternative. I have said the "holy spirit," *in this text*, implies the holy doctrine of Jesus, and think I have made the fact pretty clear heretofore, and shall not repeat here what has been said. I proceed, then to continue my views.

Let it be observed, that, though rhetoric may not have been studied in the days of our Lord, yet in scripture there occur many rhetorical figures. But figures of speech are rather *discovered and distinguished* than *created*. In the instance before us the language is given under a figure of speech called *Metonymy* which puts the *cause* for the *effect*, as Jesus for his doctrine, Acts, 17, 18, "he preached to them *Jesus* and the resurrection," i. e. the *doctrine* which Jesus revealed by his resurrection, Acts, 8, 35, Philip "preached unto him *Jesus*," i. e. the doctrine of which Jesus is the giver and disposer. Rom. 16, 9, "our helper in Christ," i. e. in the *faith or doctrine* of Christ. The authors for their works or writings, Luke, 16, 29, "They have *Moses* and the prophets," i. e. the *books or writings* of those men, 24, 27, "And beginning at *Moses* and the prophets," i. e. what those men had said "concerning himself." Mouth for speech or testimony, Deut. 17, 6, and Matt. 18, 16, "in the *mouth* of two or three witnesses," i. e. by the *testimony* or *word* of that number of witnesses. And by a careful investigation of the subject I feel authorised to add,



the holy spirit for the doctrines revealed by the holy spirit,\* Matt. 12, 31, 32, Mark, 3, 29, and Luke, 12, 10. I have here added *Luke*, because it is evidently parallel with the other two, though the *history* of the blasphemy is recorded in chap. 11, 14, 26; but the circumstances are the same. But you may object here, that in the 12th v. of Luke, it is said, "For the holy spirit shall teach you," &c. You will notice, however, as has been shown above, in speaking of the Jews, and may here be said of the synagogues, magistrates and powers, ver. 11th; the sincerity of whose motives, *Paul* did not question, that they had too high a veneration for the spirit of God, to vent blasphemies against it. You may object again, that it is said, they *always* resist the holy spirit, Acts, 7, chap. 4,—but they resisted the holy spirit the same as they made "void the law of God, through their traditions," as it was manifestly their *design* to honour both, however much mistaken they may have been.

I have reviewed this subject, sir, with all the candour and impartiality that I could command; and must own it is plainer to me than it was before, though I have long since been satisfied in regard to it. And you will perceive, I think; that, by admitting, that Jesus cast out demons by the power of God, I have not "*entirely overthrown* my former arguments," nor done much to erect yours "in their stead."

You have made two quotations in your letter, but have not referred to book nor chapter where they are found; but which, I venture to say, are as far from proving your doctrine, as the latter is from benevolence. The first is Luke, 13, 3, "Except ye repent ye shall all likewise perish." How should they perish? Why similar to those Galileans whom Pilate mingled with their sacrifices; and those "eighteen, upon whom the tower in Siloam fell and slew them!!!!" ver. 1, 4. The next is Psalm, 7, 11; "God is angry with the wicked every day." The Psalmist said, "God is angry every day," and our translators had added "*with the wicked.*" You will please to solve the difficulty sir, *how, strictly speaking*, God could be "angry with the wicked every day," and still SO LOVE THE WORLD as to give his son to die for it, and COMMEND HIS LOVE TO SINNERS, St. John, 3, 16, 17; Rom. 5, 8. God is angry in the same sense that the sun rises and sets, both of which are true in popular speech, but neither is true in a philosophical sense.

\* The same figure of speech is used where our Lord calls himself "the way and the truth and the life—the resurrection and the life—the bread of life:" where he is called, "the true light," and his disciples "the light of the world." Examples of this fact abound in scripture, but they need not be multiplied. In *Melotomy*, the effect is sometimes put for the cause, or one word for another, &c.

Should you be so good as to favour us with another communication on the subject, endeavour to inform us, sir, a little more than what you are "at a loss to know," and "cannot see," &c. The matter is too serious to be trifled with; and I apprehend you will not deny, that you have endeavoured to throw difficulties in the way, rather than to illustrate facts. You are aware, sir, that your "*arguments*" are read by *thousands*; but like your doctrine, your name is a secret! What I have written, I fearlessly submit to a generous and enlightened publick.

W. I. REESE.

FOR THE GOSPEL ADVOCATE.

CANANDAIGUA, JUNE 1st, 1826.

To Mr. A. Field and Miss A. Beals.

My young friends, perhaps you may be surprised to receive a letter from a person who is unacquainted with you. But upon enquiry, I found you to be the persons who had the goodness to call at the house of my father, to warn both him and his family, of their final destiny. And I think you treated them, not only unhandsonely, but with nothing less than insult. What opinion would you have of me, were I to enter the house of your father, and treat your parents in the same manner which you did mine? I think you would suppose me, not only destitute of Christianity, but of common politeness also. Of what crime are we guilty, that we must receive such treatment? Ah! I am sensible from whence it proceeds; the crime falls on myself and sister;—and here we shall see what it is. We chanced to be at the house of Mr. Phelps, when Mr. Eddy\* called to see Miss Laura.† After enquiring who we were, he began to question us upon religion; this was all very well. But when we had the audacity, (as I suppose you will call it,) to reply without hypocrisy to his questions, according to our belief, he did not fail to say, that God's justice would send me to hell, and that he should have nothing to do with me; though he appeared to be more solicitous for the soul of my sister. When I confessed myself a sinner with all the rest of mankind, he disputed me, and said that I did not think myself a sinner. And when I told him that I put my trust in God, and not in the arm of flesh, he replied, that I said what he dared not say.

Now I would ask where Mr. Eddy puts his trust, if not in God? He thought me on a slender foundation; but can he find a more sure foundation than God? If he dare not say, that he puts his trust in God, how dare he profess himself a Christian and teacher of the meek and lowly Jesus? Ought not a teacher

\* The pastor of the Presbyterian church in this village.

† A daughter of Mr. Phelps.

of Christianity to know that his trust is in God, the parent of all good? Furthermore, how did he know that I did not think myself a sinner? Is he authorized from above to judge the thoughts or heart of another? Let us look into our own hearts, and see if we do not find some noxious plants there, before we attempt to search or judge the heart of our neighbour.

My young friends: I suppose our conversation with Mr. Eddy, is the cause of your visit to this house; and if replying with sincerity from the heart, be a crime, I confess guilty; but if not, I am innocent. I think you must have forgotten, that this is a free country, and poor people have the liberty of conscience and speech as well as the rich! My mind is quite as independent as though I were possessed of all the wealth of the Indies. I do not fear to express my sentiments when accosted. I court not the favour of the rich; though I value the friendship of every candid, honest mind, yet I stoop not to hypocrisy, to gain the applause of man; I feel that God is my friend, and on his friendship, I can rely with safety; and I firmly believe Him to be a friend to all mankind, not an enemy as He is often represented from the sacred desk.—His goodness and tender mercies are over all the works of His hands; and I believe His justice to be in perfect unison with His goodness and mercy. Can any reasonable being suppose God to be possessed of two attributes, viz. justice and mercy, continually at variance; mercy pleading for the sinner, and justice warring against mercy. Where could be His happiness? The thought is absurd.—Consider that God is infinite, knowing, before He created man, all things that would take place with him; and it is His will, that all should come to the knowledge of the truth and be saved. And shall we, poor, weak worms of the dust, rise up and say that God will not have all His pleasure; when He expressly declares it. Nothing is more dishonourable of God, than to suppose that He, being infinite in goodness, could form a being for the purpose of making it endlessly miserable; neither suppose He can possibly be disappointed in his plan.

I have charity to think that you were sincere, and thought you were doing your duty in calling to lecture old people, who have probably had as much experience as you will have, should you arrive at the age of fifty years.—Should you ever arrive at that age, you will, probably, look back with shame, and regret that you ever made use of such uncouth language to people of their age. I think it to be the effect of an over-heated zeal for their welfare. I humbly hope and trust, that you will cherish heaven-born charity, of which here is a description:

#### "WHAT IS CHARITY."

"'Tis not to pause when at your door,  
A shivering brother stands;  
To ask the cause that makes him poor,  
Or why he help demands;

'Tis not to spurn that brother's prayer,  
For faults he once had known,  
'Tis not to leave him in despair,  
And say that I have none;

The voice of charity is kind,  
She thinketh nothing wrong;  
To every fault she seemeth blind,  
Nor vaunteth with her tongue;

In penitence she placeth faith,  
Hope smileth at her door,  
Relieveth first, then softly saith,  
Go, brother, sin no more."

I think charity is one of the brightest ornaments that can adorn the mind of a Christian. St. Paul says, "though I have all faith, so that I could remove mountains, and have not charity, I am nothing," &c. We are commanded to have charity one for another. But, Mr. Field, does it look like charity, to assume the authority of a judge, and condemn others, because they differ from you in opinion. Remember that you are but a man, and as liable to be wrong as your neighbour. Do not say to thy brother, stand by thyself, I am more holy than thou! Remember that Christ says, with what judgment ye judge ye shall be judged; and, with what measure ye mete, it shall be measured to you again. My young friends, do not trust in yourselves, that you are more righteous than others. Remember that in due time, Christ died for the ungodly; and O! what praise and adoration do we not owe to that divine Parent for His goodness, in sending his only begotten-son, to be a propitiation for our sins; and not for ours only, but for the sins of the whole world. When I take a survey of his goodness, I am filled with inexpressible joy; then it is I can say in my heart, that neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, is able to separate us from the love of God, which is in Christ Jesus our Lord.—Being conscious that I intend no evil to any one, I feel that faith in God, which it is not in the power of man to take away.

Here are a few lines expressive of my sentiments:

#### CONSCIOUS RECTITUDE.

"Steadfast and true to virtue's sacred laws,  
Unmoved by vulgar censure or applause,  
Let the world talk; my friend, that world we know,  
Which calls us guilty cannot make us so;  
Unawed by numbers, follow nature's plan,  
Assert the right, or quit the name of man.

Consider well, weigh strictly right and wrong,  
Resolve not quick, but once resolv'd, be strong;  
In spite of dullness and in spite of wit,  
If to thyself, thou canst thyself acquit,  
Rather stand up assured with conscious pride,  
Alone—than err with millions by thy side."



I had rather have the applause of my own conscience, than of millions. I have written more than I intended, but shall trust to your generosity to pardon me for presuming on your patience; likewise to pardon the imperfections you will find in this letter, for it is from the hand of an imperfect young woman.

I hope that I have not written any thing to injure the feelings of any one, for it was not my intention. I have thus written to let you know, that it is not in the power of man, to change my mind. It must be by the Almighty power of God, if it be changed. I must close by subscribing myself your friend, &c.

LASIRA I. OSBORN.

FOR THE GOSPEL ADVOCATE.

MR. EDITOR—The following questions, I desire to have answered in your paper; if they could be scripturally and rationally replied to, I think it would do good.

1. Why did Christ say that there was a character, who was in danger of "eternal damnation," if it were not possible for such a thing to be?

2. What is the sin unto death, which hath no forgiveness in this world nor that which is to come?

3. Are not two characters set forth in the Scriptures—viz. the righteous and the wicked,—and the promise of heaven to the former and hell the latter?

4. What are we to understand of the separation of the sheep and the goats, and the everlasting punishment threatened the goats?

5. Satan said, "thou shalt not surely die;—is not the doctrine of universal salvation to the same purport and effect?"

6. Is universalism a proper doctrine to preach in the world? and does it not lead to licentiousness, or make people worse, instead of better, as all will eventually be saved if the doctrine be true?

P. DAY.

Answers to the above questions will be given as time and room will permit. Although each subject proposed has been heretofore considered in our columns; yet, as many who now take our paper have not heretofore perused it, it is hoped that it will be satisfactory to all, to hear again of the matter. Ed.

ANECDOTE.—Two persons met at the house of a Friend, and spent several long hours in telling over their conviction, conversion, religious discoveries and exploits; both of them frequently asserting their change from nature to grace. At length, having mostly exhausted their fund of intelligence, one of them began to sigh and groan, and disfigure his face,

—complaining bitterly about his hard and deceitful heart, which he said, was desperately wicked. The other, being more sincere, or supposing there was no necessity for such pious apologies at that time, expressed his serious doubts of the correctness of such language. But the Deacon would not give way in the least; he insisted that he was actually as bad as he had described himself to be. And just as the other professor was about to reason him out of his humiliating confession, the Quaker interrupted him—"Friend, thou wouldst do well, first to make thyself acquainted with this Deacon's character among his neighbours; by which thou wouldst be convinced that he had at least, once told thee the truth."

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### UNIVERSALIST CONVENTION OF THE STATE OF NEW-YORK.

Having stated, in our last number, some objections against this Convention, on the ground that the plan is imperfect, it may now be pertinent to offer, for the consideration of our readers, a few reasons why it should not be adopted, on the ground that its proceedings are incompatible with the spirit of Christianity, and consequently detrimental to our cause. And here I would remark, that the following statements are made under the influence of charity for all concerned, and with a view only to subserve the best interests of our cause in this state. If we know our own hearts, there is not the semblance of hard feeling cherished by the writer, towards either of the individuals friendly to the measure we oppose. On the contrary, we would impute to them all, the best of motives;—but even the purity of their intentions may be exhibited with advantage, to show the corrupting effect of the convention. And in noticing the transactions of the convention it will be seen how the best of men may be led into error, by adopting a bad plan of government.

1. *The Convention has already dictated, in matters of conscience, to those who have acknowledged its authority.* It is well known, that many of our brethren in the ministry are conscientiously opposed to ordinances, believing that such things are unnecessary and anti-christian. We only mention this circumstance as a matter of fact, without expressing an opinion as to the utility or inutility of such ordinances, and without advocating either the affirmative or negative of the question. Now, it has ever been a custom amongst us, until this convention has had a name to live, as an order, to leave every matter of conscience to be decided between the creature and the Creator. But one of its first undertakings was, to produce an uniformity throughout the associations and societies under its jurisdiction, in matters of this kind. This fact is testified by minutes of their proceedings. Here, then, during the infancy of the convention, while it was panting for

existence, it assumed the right to infringe upon the ancient usages of the order, by dictating in matters of opinion! True, it has not yet adopted a creed; but the constitution of the convention serves as a substitute; and at any future meeting, they *may* adopt one.

Again:—The convention has not only issued its public instructions, in the form of resolutions, &c. but it has actually, through its committee appointed for such purposes, at least in one instance, sent forth an admonitory letter, plainly censuring a brother in the ministry for holding and propagating certain sentiments therein mentioned, supposed by the convention to be erroneous, relating to the ordinances of baptism and the Lord's supper. In this letter, the one to whom it was addressed, was reminded of his supposed error of opinion, and admonished to abstain from inculcating it on pain of the disapprobation of the convention.—We do not pretend to give the words of the letter, not having it in our possession, but the foregoing is substantially its import. Now we do say,—and we appeal to the good sense of every reader in confirmation of it—this measure is entirely subversive of the principles of our doctrine, and destructive of that liberty wherewith Christ hath made us free. And this circumstance may be reckoned among the evils which have already grown out of the measure.

2. It is with no ordinary sensations that we mention another evil effect, which has already been produced by the convention. We speak of it with reluctance, knowing that it may bring upon ourselves the imputation of acting from selfish and interested motives. But it is known to our readers generally, that before anything transpired which could in the least affect our individual interest, we were honestly and openly hostile to such a Convention. Nor would we have it inferred from the following observations, that we *fear* the influence of the convention when exerted against us, or desire its support, as a body, if it should ever be disposed to grant it. We are either above or below it, and in either case may presume to give our opinion of its proceedings.

The evil to which we allude, is briefly this:—the convention has extended its official patronage to a periodical paper, published at Utica; and in so doing has infringed upon the rights of others. It is devoutly hoped that this statement will not be construed into an act of hostility against the Utica Magazine, or of disrespect for the editor; we justly appreciate all that is valuable in the former, and prize, very highly, the moral and intellectual excellence of the latter. We advert to the circumstance, to show that this convention,—*this submissive and unassuming Convention, HAS MEDDLED WITH BUSINESS THAT DOES NOT BELONG TO IT!* We leave it for our brethren to determine, whether such proceedings are to be approbated by intelligent universalists—whether we as a body of Christians, are to copy the examples of other denominations, by selecting our favourites and turning out of doors the residue of our faithful servants. For one, we shall manfully oppose every such infringement upon the principles of justice, so long as resistance is of any use: and when the last word is spoken, we will groan

a requiem to departed integrity, and no longer strive to uphold liberty, liberality, or justice, under the name of universalism!

The foregoing evils are not imaginary: they have already resulted from the plan of the convention. They are so many facts, staring us in the face, to warn us of the impropriety, the inutility—the *danger* of adopting a convention of the kind! We hesitate not, therefore, to declare, that until we are convinced by experience, that the evils we have enumerated are blessings of the highest order, (whatever the consequences may be to ourselves,) we shall oppose the convention in its present form. Our friends, therefore, who have desired us to express an opinion upon this subject, may rest assured, that nothing but a demonstration that we are wrong, will lead us to abandon the ground we have taken; and however sincerely we may regret the loss of friends on this account, we would rather be driven to the ends of the earth by the frowns of a contemptuous world, than barter our conscience for the approbation, even of our brethren.

3. Another evil which has grown out of this affair, is the deep-rooted dissatisfaction that has been produced in the minds of some of our most worthy brethren, by the untiring perseverance of the friends of the Convention. Time after time, the proposition has been presented before the different associations in this state, and rejected; yet its friends have persevered in their purposes. At a time when nothing in creation was found to sustain the measure, a *new association was created* to uphold it. The friends of the convention found themselves in the minority; and yet seemed determined not to submit. Their perseverance has led to the most unhappy consequences. Brethren, who have long defended the faith—whose locks have grown grey in the service—whose cheeks are furrowed with care for our struggling cause, have been wounded in the house of their friends, by the frequent attempts of our brethren to carry their point. This has induced some of them to withdraw from their association; and this act, of itself, is one among the many reasons why the convention should be abandoned. Peace has departed from the borders of our Zion, in consequence of the introduction of this plan; and it can never be restored until the convention shall be abolished.

It may be said that a majority of the *ministering brethren* are in favour of the convention, and therefore, the minority should comply with their wishes. In reply, we remark, that a majority of the ministers in *this state* are not friendly to the measure; and if they were, a large majority of the lay brethren are opposed to it, and *therefore*, if for no other reason, it should be abandoned.

In another number, God willing, an attempt will be made to exhibit a plan, which, we do believe if adopted, will lead to peace, and restore order and harmony in the connexion. Want of room prevents a farther enlargement at this time. We submit the foregoing observation, together with the facts related, to our candid and discriminating readers, with a desire that what is reasonable may be duly regarded.

En.

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FROM THE CHRISTIAN TELESCOPE.

## SHORT SERMON.

*"Say ye to the righteous that it shall be well with him for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him for the reward of his hands shall be given him."* Isah iii. 10, 11

The lovers of pleasure may meet around the table of luxury, satiate their appetites and drown their reason in their intoxicating bowl, but bitter will be their recollections of these scenes of folly, "these chambers of death."

The youth may revel in the haunts of dissipation, eagerly grasp at the temptation's glittering bait—waste his time—abuse his talents—living a slave to his passions and his lusts, till wasting sickness or untimely death stays him in his mad career, and too late he finds he has walked in the ways of darkness, the gates of which are the "very gates of hell."

The sycophant may tear the rose of beauty from the female bosom, and stab the fatal dagger of flattery into the unsuspecting heart—rejoicing in his accursed deed—feast upon his spoil—yet he may rest assured the bitter cup of "tribulation" is filling up, of which he shall drink, even to its very dregs—the frown of a virtuous publick shall fall upon him, and the all-seeing eye of a holy and just God pierce his polluted soul—"who will by no means clear the guilty," but render unto him, and "every man according to his works."

The worldling may fondly anticipate happiness in the accumulation of riches; but as they increase so will his desires; and should they not suddenly "take to themselves wings and fly away," but like the man in the gospel, "having much laid up for many years, is he resolved to take his ease, eat, drink, and be merry," regardless of the wants of others—insensible to the goodness of Heaven—forgetful of his dependence upon an overruling Providence, and dead to his accountability, sooner or later, his air-built castles will crumble before him—Stung with remorse; without the cheering hopes of another, better and happier world, he is suddenly called from time to the realities of eternity! "Foolish indeed are they in whose thoughts God never dwells"—"who build their house upon the sand"—"who lay up treasures for themselves, but are not rich towards Him." "It is not so with those whose treasure is in heaven," for where their treasure is there will their hearts be also; they who "are rich towards God"—rich in good works, shall find by happy experience, "in keeping of the commandments a great reward, and finally receive the plaudit of their Saviour and their Judge—pass to the "joys of their Lord" and Master; and in the dispensation of the fulness of time, welcome the return of every prodigal to God

their Saviour, and to heaven their home. They that "remember their Creator in the days of their youth," rejoice in the bright prospect before them, and while they walk in the sight of their eyes, and conscious of this solemn truth, "that for all things God will bring them into judgement—keeping in view the recompense of reward." they "use the world as not abusing it"—in due time do they find the promise verified, that "godliness is profitable in all things, having promise of the life that now is, and of that which is to come;" having early sought their Creator, "happily do they find him"—being early acquainted with his mercies they live all their days to his glory—"fear to do evil, learn to do well."

They with whom "love is without dissimulation," who "abhor that which is evil and cleave to that which is good"—drink from the fountain of christianity the "pure waters of life" and salvation, both in the cooling streams of religion; with others of like precious faith they are bound together by the silken bands of love all pure—"glory, honour and immortality" is their reward—Through life their path brightens before them—fearless of death, beneath the banner of their Prince and Saviour, they pass its dark valley; seizing immortal youth, like angels live in love, in harmony and bliss.

"Now therefore hearken unto the voice of wisdom. Blessed is the man that heareth her, watching daily at her gates—waiting at the posts of her doors; for whoso findeth her, findeth life, and shall obtain favour of the Lord, but he that sinneth against her, wrongeth his own soul; all that hate her, love death."

N. W.

**SICK AND LIKE TO DIE**—Is that much celebrated, and now very aged matron, who, when in her best days, was the idol of Europe, whose vassals were kings, princes, popes and cardinals, together with the multitudes of their subjects throughout their countries and dominions. There have many curious and wonderful things been credibly reported of this singular personage. Her beauty was formerly so attracting that the heart of the beholder was generally devoted the moment her bewitching charms met his eye; and the most sacred obligations, instantly violated in compliance with her resistless fascinations. It has since, however, been ascertained that her beauty was artificial, and that she owed the whole of her charms to a company of curious and cunning artists, who were wholly devoted to the business of preparing her dress, varying her different garments, putting on her attire, and painting her face. For this devotion to her person, she liberally rewarded them with wealth and honor, which she found means to obtain from the immense multitudes

who devoted all their earnings to this mistress of their hearts.

These artists were expert in varying the appearance of her eye, which, to one who presumed to withhold his heart, and be independent of her favour, they rendered piercing as lightning and as furious as a demon; while its melting sweetness would light on her favourites and devotees with such ineffable attractions as no power could resist. Her teeth were enormous for size, but she could cover them at pleasure, with the most charming lips, which she never failed to do when communing with her friends. But it is said, and her most faithful lovers do not deny it, that she was subject to fits of such violent anger, that she has bitten off the heads of thousands, who were blind to her beauty.

When this singular creature came to America, she was fairly on the decline, though many hearts drank of her love, and some lost their heads; but her teeth are now gone, and there is no danger of her committing such acts of violence on those, who set their affections on one, who possesses real beauty and worth, and is under no necessity of so much dress and paint.

We have seen this old — since she has been confined to her room; she looks miserably, and yet we cannot pity her in the least. But it is impossible to see her artists stand round her with their shears and brushes, trying to alter her dress, and to daub on paint in order to make the old wrinkled — look young, and even shedding tears at her fast decline, without pitying their folly and blind devotion to SUPERSTITION! — *Universalist Mag.*

It is a fact that two men from Vermont are now (July 11th) working by the side of one of the wharves in New-London, for buried money, by the advice and recommendation of an old woman in that state, who assured them that she could distinctly see a box of dollars packed edgewise. The locality was pointed out to an inch, and her only way of discovering the treasure was by looking through a stone, which to ordinary opticks was hardly translucent. — *Hartford Mirror.*

**NOTICE.** Mr. H. A. SALISBURY, of Buffalo, Erie county, N. Y. is duly appointed our Agent to collect and receive all monies due for this paper from subscribers living in the states of Ohio, Kentucky, Indiana, and Illinois; and money remitted by letter, postage paid, to him, may be considered as sent at our risk.

☞ COMMUNICATIONS, designed for publication in the Advocate, and all papers sent in exchange for ours, may hereafter be addressed to the Editor at Auburn, N. Y.

L. S. EVERETT, } Publishers, &c.  
G. TUTTLE, }

## Poetical Department.



FOR THE ADVOCATE.

### THE SPRING.

Thee, muse of Nature, thee we hail,  
Whose fostering showers, and genial gale,  
Prepares the cold and lifeless earth,  
To push her teeming treasures forth.  
Season of Youth, and love, and joy,  
May no cold blights our hopes destroy,  
No chilling midnight frosts appear  
To check the promise of the year.  
Author of Spring? we turn to thee,  
With suppliant eye and bended kneec;  
We bless, we praise thy lavish hand,  
That now invigorates the land.  
Accept our early thankful lays,  
The springing blossoms of our days,  
That thou hast promised to restore  
Undying Spring forevermore.

Ohio.

W. A.

[Inserted by request of the friends of the deceased.]

Departed this life in Marcellus, on Saturday morning the 5th of February, 1820, SAMUEL HOWE, 3d son of Mr. P. E. and Mrs. B. Howe, in the 19th year of his age, after a painful illness of one week. — Beloved and respected, he died lamented by a large circle of friends and relatives. His disposition was amiable, his character unimpeachable. He died with a firm belief that he should enter into the mansions of eternal rest, and there, at the right hand of Jehovah, chaunt the love and mercy of our adorable Redeemer.

Sermon from Eccl. xii 1. by Rev. I. Whittall.

The following hymn was sung at the grave.

1. Thy fragrant bosom, earth unfold,  
And gently lay thy softest mould;  
We bring a slumberer full of charms,  
And lodge him in thy gloomy arms!
2. Yet think not grave, that we resign,  
This treasure as forever thine;  
We only ask a transient stay,  
'Till heaven unfolds th' eternal May.
3. Then shall this mould'ring frame of flesh,  
Spring forth in blooming life afresh,  
And death that swallows all shall be  
Swallow'd himself in victory.
4. Let no rude step disturb the ground,  
Where this reposing youth is found,  
But cherubs here their vigils keep,  
To guard his dust and sooth his sleep.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US....MALACHI.

No. 32.]

AUBURN, SATURDAY, AUGUST 11. 1827.

[Vol. V.]

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### LETTER NO. 3.

To Elder JOSEPH BADGER, of Mendon, Monroec, co. N. Y.

SIR: You and the publick will have perceived the difficulty in which your *first proposition* has involved you, and the folly you manifested in adopting the course you did.—Whether your *second* will turn out more to your credit, I shall endeavour to put the community in a way to determine. In the second place, you say, *“Universalism is contrary to the word of God.”*

It is to be observed, that, what has been said, in regard to “*the principles of sound reasoning*,” is equally applicable here, and need not be repeated. For it will not be questioned, that “*the word of God*” is consistent with “*sound reasoning*,” or it is not. There is no middle course to be taken. If it be not, it is of no use to *reasonable beings*. If it is, which, to me, is as obvious as any other truth, what *reason* proves, in relation to this subject, is also proved by revelation. And as it is our belief, that “*the word of God*” contains an account of the “*duty, interest and final destiny of all men*,” it is to the latter fact, that I shall chiefly draw your, and the publick’s attention.

1. “*THE WORD OF GOD*” proves the salvation of all men, on the ground, that “*God will render to every man according to his works.*” “*He will by NO MEANS clear the guilty,*” Num. 14, 18. He will punish “*all the kingdoms of the world, which are upon the face of the earth,*” Jer. 25, 15, 26. “*Behold, ALL SOULS ARE MINE; as the soul of the father, so also, the soul of the son is mine; the soul that sinneth it shall die,*” Cor. 13, 4. “*The wicked shall be turned into hell,\* and ALL THE NATIONS that forget God.*” Ps. 9, 17. “*The fire shall try every man’s work,*” 1st Cor. 3, 12, 15, “*He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons,*” Col. 3, 25. “*Behold, I come quickly, and*

my reward is with me, to give EVERY MAN ACCORDING AS HIS WORK SHALL BE,” Rev. 22, 12. All, acquainted with the scriptures, know to what a length I could continue similar quotations, proving the *positive and unconditional* punishment of every offender for every offence; but the above are sufficient for the present purpose.

Sir, I would have you look at your favourite theory, here, and compare it with “*the sound principles of reasoning.*” You *profess* to believe in revelation, I think. Do you admit the unqualified truth of the above texts of “*the word of God*”? And do you contend, that the sins of mankind subject them to ceaseless anguish or eternal slumber? Which you certainly believe, I know not, nor do I think there can be found three individuals belonging to the societies where you labour, who can tell what you do believe!! But it matters not which of the two. They are both horrid and final; and in either case, the whole race of man would be consigned to unending and unutterable wo, or to eternal unconsciousness!! setting aside such as may not have sinned. I fearlessly, though with humble deference, declare, that there is not a denomination of Christians on earth, who repose honourable and due confidence and faith in the holy scriptures, embracing all the threatenings and promises, the judgments and mercies, except the Universalists! Infidelity, in some of its forms, though, perhaps, in some cases innocently, is found in every system of partial salvation! By attaching infinite consequences to the threatenings, they destroy the promises, which are made for all nations; kindreds and families of the earth; and by a vicarious atonement, they deny the threatenings, at least, to a part of mankind; and charge the immutable Ruler of the universe, with partiality and double-mindedness! There never was, nor can there be, a limited system of salvation, which allows salvation to man, on any other principles, than, at the expense of the strictest and most reasonable demands of justice! Hence it is, that you “*strengthen the hands of the wicked by promising them life,*” at the charges of another. They are led to admit the horrid dogma of endless misery, and, that, if they are saved, they must be delivered from what their sins have merited. The object becomes magnified to their distorted senses, and they lose sight of the design of the gospel of

\* Hebrew, sheol, Greek, hades. Literally, “*the state of the dead, without any reference to the goodness or badness of the persons, their happiness or misery.*”—Dr. Campbell. Figuratively, mental anguish.—Camp. 2nd Sam. 22, 6; Ps. 86, 13, and 116, 3.

Jesus, which is to save us from our sins. Indeed, present salvation is, in a measure, by this doctrine, sunk into nothing, when compared to infinite torture; and "by promising them deliverance" from all deserved punishment, you "strengthen" their hands to continue in sin, and repent at some future day!!

2. "THE WORD OF GOD" proves the salvation of all men, on the ground, that the object of punishment is reformation. We have seen, already, that chastisement is threatened to every offender. And it is further evident, that "whatever the law saith, it saith to them that are under the law; that every mouth may be stopt, and all the world may become guilty before God," Rom. 3, 19. We have also seen that "there is no respect of persons with God," Acts 10, 34; Col. 3, 25. Hence, if he chastise one individual for benevolent purposes, his object is the same in regard to all, and ever will be, while there remains an offender, for he is without variableness or shadow of turning, James, 1, 17. *"It is good for me, that I have been afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right, and, that thou in faithfulness hast afflicted me,"* Ps. 119, 71, 75. "The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men," Lam. 3, 31, 33. God "is kind to the unthankful and the evil," Luke, 6, 35; Matt. 5, 45. He inflicts chastisement, "of which all are partakers," "for our profit, that we might be partakers of his holiness," Heb. 12, 5, 11.

Here, sir, in connexion with "the sound principles of reasoning," let it be asked, is the above object of punishment consistent with the character of our merciful Father? Are not his wisdom, his goodness, and his power, combined to effect the salvation of his offspring? And can infinite love, wisdom and power fail to accomplish the object in view? Will God be endlessly chastising his creatures for their good? or will such chastisement end in their annihilation? Answer these questions, sir, when you have leisure, according to "the principles of sound reasoning."

3. "THE WORD OF GOD" proves the salvation of all men, on the ground, that the destinies of all flesh are in the hands of our merciful Creator. He "declared the end from the beginning, saying my counsels shall stand, and I will do all my pleasure," Isa. 46, 10. He sent Jesus to be "the Saviour of the world," and we have the assurance, that "he shall not fail nor be discouraged;" and that "the pleasure of Jehovah shall prosper in his hands," 1st John, 4, 14, Isa. 42, 4, and 53, 10. Christ came to do the will of the Father; and it is said of him, that he shall fulfil all his will, St. John, 6, 38, 39, comp. Acts, 13, 22, 23.

He "worketh all things after the counsel of his own will, in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou," Dan. 4, 35; Eph. 1, 11. Is it "sound reasoning," sir to contend, that Omnipotence will fail to accomplish his purposes?

4. "THE WORD OF GOD" proves the salvation of all men, by direct and positive testimony. As it was said above, that "the wicked shall be turned into hell, (sheol,) and all the nations that FORGET God;" so, we have the testimony of the same authour, that "all the ends of the world SHALL REMEMBER and turn unto the Lord; and all the kindreds of the nations shall come and worship before him," Ps. 22, 27. "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name," Ps. 86, 9. "And in this mountain, shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; and he will destroy, in this mountain, the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people will he take away from off all the earth, for the Lord hath spoken it," Isa. 25, 6, 8. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear," com. "Wherefore God also hath highly exalted him (Jesus) and given him a name which is above every name, that in the name of Jesus, every knee should bow, of things in heaven, of things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father!" Isa. 45, 23, 24, Phil. 6, 9, 11. "That in the dispensation of the fulness of times, he might gather together in one [or rehead] all things in Christ, ("if any man be in Christ, he is a new creature," 2d Cor. 5, 17,) both which are in heaven and which are on earth, even in him," Eph. 1, 10. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven," Col. 1, 20. "God was, in Christ, reconciling the world unto himself, not imputing unto them (the world) their trespasses," 2d Cor. 5, 19. "Who will have all men to be saved, and to come to the knowledge of the truth; for there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time," 1st Tim. 2, 4, 6. "And this is life eternal, that they might KNOW thee, the only true God, and Jesus Christ, whom thou hast sent."—"They shall all be taught of God;" "and



they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall KNOW me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more," St. John, 17, 8, and 6, 45, and Heb. 8, 11, 12. And as the result of the foregoing declarations of holy writ, and a full confirmation of what I have been endeavouring to show, John, in vision, says, "and I beheld, and heard the voice of many angels round about the throne, and the living creatures,\* and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are [on] the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him who sitteth on the throne, and unto the Lamb forever and ever," Rev. 5, 11, 13.

By "*the word of God*," and "*the sound principles of reasoning*," we are instructed, 1. That our heavenly Father had a benevolent object in view, in creating our species. 2. That "all have sinned and come short of the glory of God," Rom. 3 23. 3. That "he who doeth wrong shall receive for the wrong which he hath done." See above. 4. That the object of God, in chastising every man, is to reform him. 5. That the designs and "*counsels*" of Omnipotence, cannot be frustrated. 6. That God loves the world, and his love is as immutable as it is unlimited; hence, 7. ~~That~~ That "*all men will be saved, and come to the knowledge of the truth*," and "*rise from glory to glory, even by the spirit of the Lord*."

Sir, how many more reasons can you give why you are not a Universalist? If I have not been misinformed, you said you could give fifty!!! We should like to see more of them, if they are any better than those you have given! Suppose you order your reasons inserted in the Advocate! The doctrine of Universalism is rapidly spreading, which, if false, ought to be checked; and should your reasons tend to enlighten the publick in these important matters, you might immortalize your name; and, perhaps, hereafter be canonized!

But, sir, I entertain no doubt, that there can be many *substantial reasons* given, why you are not an Universalist! and which might be distinguished by "*the sound principles of reasoning*," and by "*the word of God*." But these would have as little weight in proving Universalism false, as your arguments had! I regret that the subject has necessarily called

forth these reflections; but it may teach you in future, that "those who live in glass houses should be careful how they cast stones."

Your *third reason* will next come under examination, which I shall give all the attention it deserves.

Yours &c.

W. I. REESE.

West Mendon, July, 1827.

FOR THE GOSPEL ADVOCATE.

MR. EDITOR,

Sir—I wish to be indulged in a few remarks, through the medium of the Press, on the charge of dishonesty so often laid at the door of Universalists. It is frequently said of them, they do not believe the sentiments they attempt to vindicate. I have frequently been charged with dishonesty, in this respect, by those who are as destitute of true politeness, as they are pregnant with bigotry and prejudice. I am frequently accosted thus: You don't believe the doctrine you profess; you do not believe in Universal Salvation; you know you don't; it's so inconsistent, so absurd, so unreasonable, you can't believe it. Another addresses me with more apparent politeness, with a smiling countenance, accompanied with a flattering compliment, and says: Now you don't really believe all men will be saved; it's so inconsistent; you are too good a man to believe such an absurdity, that all wicked men are going to be saved and go to heaven; you can't believe it, &c. &c.—Now, Mr. Editor, I wish to continue this sort of irony by adding a few more ironical remarks. It is said the doctrine of Universal Salvation is too absurd, too unreasonable, too inconsistent, to be believed.

How inconsistent it is to believe that God will deliver all his erring offspring from moral pollution! that he will cleanse them from every foul stain of moral turpitude, from every sinful desire, from every evil propensity, and cause them all to love and worship him in spirit and in truth, is truly incredible! Notwithstanding, it is the desire of every benevolent heart; the devout prayer of every Christian; the real desire of every philanthropick soul. How inconsistent, how incredible, that God, who is "Love," should grant this desire, when the command of God's law is universally, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." How inconsistent to believe this command will fully be obeyed, when God promised to Abram, Gen. xii. 3, that in his seed, which is Christ, Gal. iii. 16, and 8. "All the families of the earth shall be blessed." How absurd to believe that this promise will be fulfilled. When the Psalmist David says, Psalms lxxxvi. 9. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." How inconsistent it is to believe it, when the Lord declares with an oath,

\* Kneeland's translation.

Isaiah xlv. 23, 24, "That unto him every knee shall bow; every tongue shall swear, surely shall say in the Lord have I righteousness and strength." How unreasonable to suppose this will be done! how absurd to believe that a Being of infinite wisdom, who comprehends at one view, all intellectual nature, who declares the end from the beginning, and from ancient times the things that are not yet done saying, "My counsel shall stand, and I will do all my pleasure," Isaiah xlv. 10, should, according to his good pleasure, purpose in himself to gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. Ephe. i. 9, 10. When the living God is declared to be the Saviour of *all* men, and Timothy is exhorted to command and teach these things, 1 Tim. iv. 10, 11. how absurd to believe he will save all men! When it was said by the angel Luke, ii. 10, "Behold I bring you good tidings of great joy, which shall be to all people," how inconsistent to believe all people will be benefitted by it. When Christ was declared to be the "Saviour of the world," John iv. 42, how unreasonable to suppose the world will be saved. When Christ, by the grace of God, hath "tasted death for every man," Heb. i. 9. how inconsistent to believe that "He shall see of the travail of his soul and shall be satisfied," Isaiah liii. 11. When "it pleased the Father that in him (Christ) should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself," Col. i. 19, 20 how absurd to believe all will be reconciled. When Christ is declared to be "the head of the church," "the head over all things," "the head of every man," Col. i. 18. Eph. i. 22. 1 Cor. xi. 3. how inconsistent to believe that every man is or will be a member of that head! When God hath appointed his Son Jesus "HEIR TO ALL THINGS," Heb. i. 2. how incredible that he will possess his inheritance. When he "gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 6 how absurd to believe that the "ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads," Isaiah xxxv. 10. When the Apostle Peter declares "the restitution of all things," is a doctrine "which God hath spoken by the mouth of all his holy prophets since the world began," Acts iii. 21. how inconsistent it is to believe the "restitution of all things!" When the Apostle John beheld and heard "every creature which is in heaven and on the earth and under the earth, and such as are in the sea, even all that are in them, saying, "Blessing and honour, and glory and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever," Rev. v. 13. how inconsistent to believe the "Amen." How absurd and unreasonable to believe that so it will be.

Having presented the reader with a few inconsistencies and absurdities, we will now offer something that appears more consistent and reasonable. It appears reasonable and consistent that a Being of infinite wisdom, who created all worlds and creatures, who foresaw every event that would take place long before man existed on the earth, who is infinite in wisdom, power, holiness, justice, goodness, and truth, would bring into existence millions of intelligent creatures, make them capable of enjoying happiness and of suffering misery, "Govern all his creatures and all their actions," (Westminster Chatechism.) make one part of his creatures infinitely happy in a world without end; consign the rest to a place of torment of indistinguishable anguish, continue that torment and anguish through the endless ages of a literal eternity—this is consistent, this is credible, there is *no doubt* of the truth of it! Yes, when millions and millions of ages shall have rolled away, their misery shall then be but just commencing, compared with eternity. When as many millions of ages shall have rolled away, as there are grains of sand in the earth, and leaves on the trees, and drops of water in the ocean; will their agony then cease? will they then be liberated? No, it is reasonable and consistent to believe, that they will never, never, never be released!! Their shrieks, their groans and piercing cries are to echo and re-echo through the black regions of hell to all eternity!! It is reasonable to believe, that that Being, who first gave them existence, who says "as I live I have no pleasure in the death or him that dieth," will perpetuate and continue their hopeless, deathless existence through the endless ages of eternity. This is reason! This is consistency! When, for this purpose, the Son of God, was "manifest, to destroy the works of the devil," 1st John, iii. 8, to "destroy death and him that had the power of death, that is the devil," how reasonable to suppose that death, yea, infinite death, will eternally reign!! But I must stop the blasphemy. Notwithstanding the above is written ironically, yet it sounds wicked in the extreme. O thou God of justice, whose wisdom is without partiality and without hypocrisy, let me never ascribe to thee such a character, a character that would disgrace a Nero! a character, which, if ascribed to the foulest fiend in thy vast creation, he would spurn it with contemptuous indignity. Is it not a contradiction in terms, to affirm, that a being, possessing all the attributes of infinite wisdom, will eternally sport with the miseries of his own offspring, the workmanship of his own hands? Let this matter be pressed home upon every candid, discerning mind. Let those who limit the Grace of the Holy One of Israel, who may chance to read this communication, and who may be about to join some society, and subscribe to the doctrine of end-



less misery, pause for a moment. Stop,—consider; beware what character you ascribe to that Being, whom you call infinitely good.—Beware of ascribing a character to him, so abhorrent to the best feelings he has given you; so derogatory to his every attribute: so repugnant to the prayer of every Christian. The doctrine being so inconsistent, let the enquiry be made—ought there not to be something in scripture, very explicit, to warrant such a belief? But what is there so explicit on this point? There is this explicit language to the contrary, “God is love.” He is “no respecter of persons.” He is “without partiality.”—He “*will not* contend forever.” He “*will not* cast off forever,” “for the spirit should fail before him, and the soul which he has made” “Though he cause grief, yet will he have compassion according to the multitude of his mercies.” “His tender mercies are over all his works;” 1st John. iv, 8, 16; Rom. ii, 11; Col. iii, 25; Acts, x, 34; Job, xxxviii, 24; 1st Pet. i, 17; James, iii, 17; Isaiah, lvii, 16; Lam. iii, 31, 32.

But what is the explicit language of scripture that proves the doctrine of endless punishment? Now we believe in the punishment of the wicked for sin; but then we believe in the punishment of *all* the wicked for sin, because God is no respecter of persons; “but he that doeth wrong, *shall* receive for the wrong which he hath done, and there is no respect of persons.” What is there so explicit to prove the punishment endless in duration? A doctrine so heart-withering, so God-dishonoring. A simple adjective—a mere term—a term which, Parkhurst says, “denotes duration or continuance of time, but with great variety.” What a wonderful discovery! what a prop for endless misery! The Greek *aion* and its adjective, from which all our English terms, rendered—eternal, everlasting, never, forever, forever and ever, is variously employed. It is used in the plural number, Ephesians, ii, 7; Heb. i, 2; Matt. xii, 32. How many eternities are there? The scriptures also speak of the end of the *aion*; Matt. xiii, 39, 49, and xxiv, 3, and xxviii, 20; of a period before the *aions* began, 1st Cor. ii, 7; the beginning and end of the *aions*, Eph. iii, 9. Heb. xi, 26. But does eternity begin or end? Is the doctrine of endless misery built on a mere term; which is thus variously employed? What a mighty foundation to build an eternity of misery upon; when the solemn sanction of the Great Jehovah is, “I have *no pleasure* in the death of him that dieth;” notwithstanding he declares that for his *pleasure*, all things are and were created. Querie.—If the Almighty has no pleasure in the death of him that dieth, will death eternally reign? Will he suffer that to reign forever, that will be to him an eternal displeasure? Will he not redeem them from death? We have his word

for it; “I will redeem them from *death*.”—Redeem whom from death? Ephraim, that same Ephraim, of whom it was said, “he is joined to his idols, let him alone.” “O *death*, I will be thy plague. O Hell, (Hades) I will be thy destruction; repentance shall be hid from my eyes,” Hos. xiii, 14. He will swallow up death in victory, and the Lord God shall wipe away tears from off all faces. “The last enemy death shall be destroyed.” “And when all things shall be subdued *unto him*, then shall the Son also be subject unto Him that put all things under him, that God may be **ALL IN ALL**,” Isaiah, xxv, 8; 1st Cor. xv, 28.

A. C.

From the Western Recorder of 31st July, 1827.

Died in Russia, Herkimer county, last week, an aged Mr Filloe, by excessive drinking.—He was an *Universalist*.

FOR THE GOSPEL ADVOCATE.

\*Absconded from Port Byron, about a year since, the Rev. Mr — He was a *father* without the title of *husband* and had for some time been a student in the Theological Seminary Auburn.

\*Auburn, July 20, 1827.—Sent to the county poor-house. S. N. an aged and confirmed drunkard. He was for many years a member of the Presbyterian Church in this place, and is now a firm believer in the Calvinistic faith.

The above is a specimen of the castigating course we might pursue if we could descend to use the weapons of our orthodox opponents. And what is proved by such a course? Simply the *truism*, that there are bad members in all societies.

Such discussions are odious; yet, if provoked, we can mark more, infinitely more *black sheep* in the orthodox ranks, than can be found amongst professing Universalists; and that without respect to the numerical force of the two sects.

If the Editors of the Western Recorder, have no better arguments against “the Abrahamic faith” than the fag end of an obituary notice “I beg they will call to mind the homely adage—“he that lives in a glass house, should not throw stones.” S.

\* Facts susceptible of proof.

MARRIAGE CEREMONY.—To see two rational beings in the glow of youth and hope, which invest life with the halo of happiness, appear together, and openly acknowledging their preference for each other, voluntarily enter into a league of perpetual friendship, and call heaven and earth to witness the sincerity of their solemn vows, to think of the endearing connexion, the important consequences, the final separation, the smile that kindles to ecstasy at their union must at

length be quenched in the tears of mourning ! but while life continues, they are to participate in the same joys, to endure the like sorrows, to rejoice and weep in unison. This is the most interesting spectacle that social life exhibits.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### EARLY IMPRESSIONS.

There are many who seem not to appreciate the importance of keeping the minds of children free from erroneous impressions; and many who know, by painful experience, how to estimate the evil effects of such impressions, are at a loss how to proceed in removing them. The following facts are stated that the reader may know how important it is to prevent those evils.

It was the misfortune of the writer of this article to be born and reared among those, who, innocently no doubt, gave countenance to those foolish tales, and absurd sayings, which, having no foundation in truth or reason, should never be repeated in the presence of a child. The earliest associations of my mind, were concerning "Old Bloody Bones," "Blue Beard," the tragical death of Faust, hob-goblins, &c. &c. How often, while listening to these tales of the nursery, have my teeth chattered with fear ! The dread produced in my mind, by the expectation of seeing a spectre, or the "Old Nick," can only be imagined by those who have felt similar emotions. My infant mind was also faithfully impressed with "a realizing sense" of the Devil in all his various forms and shapes; and I do really believe, that had he appeared in any other garb than that of an "angel of light," I should have known him, from the description I had heard of his most potent majesty, as well as if he had been one of my playmates. With all his names and titles, I was perfectly familiar. No child ever knew his alphabet more perfectly than I understood the signification of all the names applied to him; and each different title conveyed a particular idea of some characteristic of this notable personage. Never shall I forget the words, "Old Nick," "Old Harry," "Old Cloven Foot," "Old Evil One," &c. Nor can I even describe the horrors produced in my mind when threatened with being carried off alive by "the very Old Scratcher himself !"

Other impressions, though less alarming, are but little less detrimental to the peace and prosperity of the rising generation. Who has not been told, that to see the Moon over the left shoulder, on its first appearance, is indicative of "bad luck ?" Or who is so happy as to have escaped a thousand other fooleries of a similar kind ? The evil consequences of beginning any important work, or starting a journey on Friday, are often spoken of by the ignorant and credulous; "You must not cut your nails on the Sabbath, lest you should be guilty of some crime during the week;" "if you start to go to any place and return, you will meet with some accident;" "if you sing before breakfast, you will cry before you sleep;" &c. &c. &c. are among the sayings of the wise ones of the world ! Such im-

pressions as are likely to be made by the repetition of such idle things, are hard to be eradicated; and no good can possibly result from continuing their use. Although reason and philanthropy will convince the judgment of the falsity of all such foolish sayings; there are many, no doubt, who have cause to lament that they were ever mentioned in their hearing.

It is curious to reflect upon the ideas which have been impressed upon our minds in our younger years. For example: the devil, is at once conceived of, whenever his name is mentioned, as a great black creature, with eyes as large as a full moon, a tail of monstrous length, a large pair of horns upon his frightful head, a cloven foot, and a long pitch-fork in his hand ! Now, however strictly these ideas may conform to popular opinion, I do not believe any person ever saw such a devil; neither can I think there is any such being in creation. Yet, we associate with the word devil or satan all these absurd and irrational ideas, until the light of reason and truth dispels the darkness in which our minds are oftentimes enveloped by an erroneous education.

If clergymen, instead of striving to perpetuate these foolish things, would use every laudable means to do them away, it would, I think, be doing service to mankind. The same remarks may be applied to the popular notions of hell. Children are taught, even in this enlightened age and generation, that hell is a "lake of fire and brimstone," and that if they are not good children, they will go there ! Now, it is known, that every reasonable person rejects this absurdity; and when the terms fire and brimstone are used, to convey the idea of punishment, it is generally done under the conviction that these terms are highly figurative. But the child is incapable of distinguishing between literal and figurative expressions; and hence ought never to be frightened with the dreadful tale. Let ministers, therefore, do their duty, and the evils above hinted at, will soon be removed.

### MISCELLANY.

#### TEMPER.

*From Hints for the Improvement of Early Education.*

On no part of the character has education more influence, than on the temper; the due regulation of which is an object of so great importance to the enjoyment of the present life, and to a preparation for a better.

An authority such as has been described, firm, but affectionate; decided, yet mild; imposing no unnecessary restraints; but encouraging every innocent freedom and gratification, exercised according to the dictates of judgment and supported by rewards and punishments judiciously dispensed; is the best means of securing good temper in our children and evinces that self-subjection on our part which is essential to its successful cultivation on theirs. This, at once, will put an end to those impulses of temper in ourselves which



are the most fruitful sources of irritation to others; for, it is surprising, how quickly our own irritability will be reflected in the little ones around us. Speak to a child in a fretful manner, and we shall generally find that his answer partakes of the same character. We may reprove; we may punish; we may enforce obedience; but all will be done with double the effect if our own temper remain perfectly unruffled; for what benefit can reasonably be expected when we recommend that by our injunctions which we renounce by our example?

The variations and inconsistency to which characters of impulse are also liable, are particularly trying to children. There are few tempers that can resist the effect of being sharply reprov'd at one time, for what, at another is passed over without notice; of being treated one day with excessive indulgence, and the next with fretfulness or severity.

We all have our weak and irritable moments; we may experience many changes of temper and feeling; but let us beware of betraying such variations in our outward conduct, if we value the good temper and respect of our children; for these we have no right to expect on their part, without consistency on ours.

If a fault be glaring, it must be seriously taken up; but in the management of the temper, especially in early childhood much may be effected by a system of prevention. A judicious attendant may avert many an impending, naughty fit, by change of object, gentle amusement and redoubled care to put no temptation in the way, if she observe any of her little ones weary, uncomfortable or irritable. This, for instance, will generally be the case with children when they first awake. They should therefore, then be treated with more than common tenderness; never roused from sleep suddenly or violently; nor exposed to any little trials till they have had time thoroughly to recover themselves. It is scarcely necessary to add how peculiarly this tender consideration is required, not only in illness, but under the various lesser indispositions so frequent in infancy.

Children ought not to be, unnecessarily thwarted in their objects; which, at a very early age, they pursue with eagerness. Let them, if possible, complete their projects without interruption. A child, for example, before he can speak, is trotting after a ball; the nurse snatches him up at the moment, to be washed and dressed and the poor child throws himself into a violent passion. Whereas, had she first entered into his views, kindly assisted him in gaining his object, and then gently taken him up, this trial would have been spared and his temper uninjured.

We should avoid keeping children in suspense, which is often done from a kind motive,

though with very ill effect. If a child ask his nurse for a cake and she can give it him let her tell him so at once and assure him that he shall have it; but should she be unable to grant his request, or know it would be improper for him, do not let her hesitate; do not let her say, "I will think of it we shall see," but kindly and decidedly refuse him.

If he sees his mother going out and petition to accompany her, it will be better she should say 'No,' or 'Yes,' at once, for he will receive with ease an immediate, but kind refusal; when, probably, he would cry bitterly at a denial, after his expectations had been raised by suspense.

When a child is to go to bed, we ought not to fret him for the last half hour, by saying every few minutes, "I shall soon send you to bed—Now, my dear, it is time to go—Now, I hope you will go"—but let him be told that, at such a time, he is to go to bed and when that time arrives, no common excuse should prevent it.

We ought also to be guarded against attaching too much importance to trifles; from this mistake, many an useless combat arises in most nurseries. How often have I observed a nurse more disturbed, and a child more alarmed and fretted, at a torn or dirty frock, than at a breach of truth, or a want of generosity!—Here the lesser good is preferred to the greater, and the primary object of education forgotten.\*

By such measures as have been recommended, accompanied by a quick sympathy with the peculiar characters, and peculiar infirmities of children, much may be done towards forming among them a habit of good temper. But, such is the irritability both of mental and bodily constitution in childhood that with our best efforts, we must not expect unvarying success.

From some hidden cause, generally to be traced to their bodily state, many children, perhaps all occasionally, are prone to a certain fretfulness, or irritability, which will baffle every attempt to overcome it, and which, therefore, is rather to be borne with than opposed—never to be humoured, but to be received with unmoved serenity and patience. In such cases, there appears to be no other method of proceeding. This, indeed, calls for great patience; but, without great patience, who can perform the duties required towards children?

\* It is much to be regretted that dress is thus often made the subject of dispute and irritation. Personal cleanliness is indeed indispensable; and children, whether it tease them or not, must be thoroughly washed. But their clothes should be so contrived as not to interfere with their freedom and enjoyment, or to require any great degree of attention. It is desirable to keep them as neat as the case admits of, but, to this, a nurse must take care that neither her own temper, nor their's is sacrificed.

## NEWS OF THE WEEK.

**ACCIDENT AT TRENTON FALLS.**—A melancholy occurrence took place at Trenton Falls on Friday last. A Mr. Snyder and family (from New York) consisting of a number of individuals, and among them an interesting daughter of about 17 years of age, were on a visit to the falls and the young lady, being with Mr. Lang in advance of the rest of the party, in passing a point of a rock fell into the stream and suddenly disappeared. Mr. Lang turned immediately to look for her, but all that could be discovered was her bonnet rapidly sinking in the whirlpool of waters. She did not rise to the top of the water, and any attempts to rescue her must not only have proved unsuccessful, but have exposed any one to certain destruction. Her afflicted friends, were therefore, compelled to look upon the distressing scene in mute despair, and to indulge in unavailing sorrow, without the power to put forth an effort to snatch her from an untimely grave, or without even being permitted to witness the last struggles of expiring nature—to see the "spirit wing its sudden flight to him who gave it." Death is an ordinary occurrence, but at such a time, in such a manner, his summons is truly appalling.—We look with composure upon the death bed of age; and even youth and manhood depart, in the ordinary course of providence, without shocking our sensibilities; but when one so young, so gay, so interesting, is taken from us in the ardour of her expectations, in the bloom and freshness of health, at a moment too when her eye is sparkling with pleasure, and her heart buoyant with cheerful images, and not a thought is fixed on death, it is inexpressibly painful—the hearts of friends are riven with grief, and sadness and melancholy are stamped on every brow. On Sunday morning, the body was found and brought to be interred. Her funeral was attended by the Rev. Mr. Anthon and a large number of our Citizens, who participate in the grief, with which this family has been so suddenly overwhelmed.

[Oneida Observer.]

Jesse Strang, charged with the murder of John Whipple, has had his trial at Albany, and brought in guilty. Mrs. Whipple, charged as an accessory, has been tried and acquitted.

**Fire.**—On the 25th ult. the store of Mr. W. Walsworth, of Ovid, was entirely destroyed, with all its contents. The goods were insured to the amount of \$2,900

The U. S. ship *N. Carolina*, Com. Rogers, has arrived at Norfolk, after an absence of two and a half years. Officers and crew all well.

**A MISTAKE.**—The "Epitaph on Calvinism," which appeared in the 26th No. was through mistake reprinted in No. 30. This unintentional repetition may, however, be turned to advantage; for we read of certain things which were "twice dead, plucked up by the roots." Perhaps this will be the case with Calvinism—which may God grant. **ED.**

**CORRECTION.**—In Mr. BADGER's letter to Mr. REESE page 234, for "you have no *standing* place," read, "you have no *starting* place." And in two instances on the same page for, "right, and first," read, "right *and* first."

Mr. Reese's 4th letter, in answer to Mr. Badger's letter in our 30th No. is received, and will appear in our next.



## Poetical Department.

Oh! would mankind but make fair *Truth* their guide,  
And force the helm from Prejudice and Pride,  
Were once these maxims fix'd, that God's our friend,  
Virtue our good, and happiness our end,  
How soon must Reason o'er the world prevail,  
And *Error*, *Fraud* and *Superstition* fail!  
None would hereafter, then, with groundless fear,  
Describe th' Almighty cruel and severe;  
Predestinating some, without pretence,  
To heaven; and some to hell, for no offence;  
Inflicting endless pains for transient crimes,  
And favouring sects or nations, men or times.  
To please him, none would foolishly forbear,  
Or food, or rest, or itch in shirts of hair;  
Or deem it merit to believe, or teach,  
What reason contradicts, or cannot reach;  
None would fierce Zeal for Piety mistake,  
Or Malice, for whatever tenet's sake;  
Or think salvation to one sect confin'd,  
And heaven too narrow to contain mankind.  
No more would brutal rage disturb our peace,  
But envy, hatred, war, and discord cease;  
Our own and others' good each hour employ,  
And all things smile with universal joy;  
Fair virtue then, with pure religion join'd,  
Would regulate and bless the human mind,  
And man be what his Maker first design'd.

ZIMMERMAN.

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 33.]

AUBURN, SATURDAY, AUGUST 18, 1827.

[VOL. V.]

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### LETTER NO. 4.

To Elder JOSEPH BADGER, of Mendon, Monroë, co. N. Y.

SIR: Your letter in review of mine, appeared a few days since, but absence prevented my noticing it sooner. You probably thought it would answer a good purpose abroad, but I imagine you could not have been so destitute of discernment as to have believed it would be of any service to you at home, where the matters you have attempted to show are understood in their true light. Your statements are not only at war with themselves, but I am constrained to say they are generally untrue! What could have induced you to take the unguarded course you have, I cannot even imagine; yet I am persuaded, that, if fairness could have characterized your vindication, you would have adopted it.

I have no personal enmity to you, sir—but your ministerial career, in this country, for sometime past, calls for a development. And before I get through with you, the publick shall be in possession of means by which to appreciate your worth. The task is by no means a pleasant one, but society and Christianity demand it. The remark of the worthy editor of the *Advocate*, to avoid personalities, is just, and to it I wish to conform. But I must take the path where I think duty guides.

1. You say, "my appointment was made by the particular request of the gentleman with whom you board, and he pledged himself that he and you would attend,—and to allay your fever and his teasing, I consented to give an appointment the 27th of May last," &c. From this statement it would appear, that the gentleman with whom I board, knew my mind in regard to the object of "his teasing;" and my "fever," which it was thought your appointment would "allay," seems to have produced a conviction in your mind, that *I was anxious to meet you*. It appears, too, from what you say, that Dr. K's "teasing" and my "fever" for the controversy lasted till "the 27th of May" was set apart for that purpose. But, sir, how does the above look when compared with what follows: you say "my appointment was made known in APRIL." A

gentleman of respectability immediately called on you, (as he informed me,) and invited you to attend, to which you replied, with your usual egotism, "He will not give any reasons which are reasons." And the apology for the retrograde motion you had made," say you, "was, I concluded, you reflected upon your unfortunate campaign to West-Bloomfield," &c. From this statement, it is plain, that, so early as April I was convalescent, though I never heard of the time of your appointment till after April was past!! The whole, however, happens to be a mistake; for I am authorized by the gentleman with whom I board, to say that he has often invited you to call at his house to engage in friendly conversation on the subject of doctrine, but, that he never challenged you to meet me in publick debate! He farther says, that some time after the Bloomfield controversy, you informed him you intended to lecture on Universalism; to which he replied he hoped you would not be behind the curtain about it, but make your appointment at such a time as would admit the attendance of those he wished to be present. And farther, that he did not "pledge himself" that he and I would attend your appointment. I am inclined to believe these statements are correct. For, though Dr. K. knew that I would not refuse to meet you in amicable debate, yet it was not for him to dispose of my time (as I am engaged every Sabbath) without giving me previous notice, and entering into timely arrangements, which was never done. Dr. K.'s certificate of the correctness of the above statements can be had if required.

2. You say your appointment was made known in April, and communicated to me,—that "the retrograde motion" I made, was, you concluded, I reflected upon my unfortunate campaign to West-Bloomfield, a few weeks before, against the pious Mr. Millard, "which ended my career in that pleasant village."

In reply to this I observe, 1. I knew nothing of your appointment in April, nor do I think there was any particular day appointed till some time in May, especially in a publick manner. But about this I may be mistaken. 2. Though I never challenged any man to meet me in publick debate, I never refused to meet any, when invited in a becoming manner. 3. The result of the "campaign to West-Bloomfield," on my part, is published to the world, in the iv. vol. of the Gospel Advocate; of its

merits I will say nothing. But during the whole course of that protracted controversy, I can appeal to God and the congregation then present, for the rectitude of my conduct. But let all the abuse be accumulated which I ever received besides, it would not amount to what I received from my opponent that day. I am sorry you mentioned this subject, sir, for I am willing to forgive and forget injuries. 4. Instead of the Bloomfield controversy being "a few weeks before" last April, when you say your "appointment was made known," it was more than *five months*. 5. You could not have been persuaded, that you spoke truth when you added "*which ended your career in that pleasant village.*" For I gave an appointment on the day of the debate from the desk in presence of Mr. Millard, to be attended the next Wednesday evening, at the academy "*in that pleasant village.*" and lectured from St. John v. 28, 29. On the 15th of October, 1726, at the same place, from Matt xii. 31, 32; and on the 25th, at the same place, from Ps. cxlv. 9, and before the controversy, I had preached there but once!! For the information of the publick, I would state, that I never preached in West-Bloomfield, except occasional lectures, our stated meetings being held four or five miles from that place.

3. You say, "But alas! *if birds tell the truth*, Mr. B., Mr. H., Mr. W. and Mr. R. visited you, and the result of the counsel was, it would not do to meet me." This is absolutely *untrue* in every part of it. But it is no more than might have been expected, seeing your authours were *birds*! No one individual ever visited me on the subject which you mention. But as you had taken a motto from Solomon, the wisdom in whose choice we shall see hereafter, perhaps, you thought you had a legitimate claim to what he says, Eccl. x. 20, "For a *bird of the air* shall carry the voice, and that which *hath wings* shall tell the matter." It is not a little singular, sir, that you should complain of me, for taking up with what you call "mistaken rumours of the neighbourhood," and "take up," yourself, "with the mistaken rumours of the" birds!

4. You observe, "as you have published my reasons, there is not one of them correct." Your reasons, sir, as I stated them, were obtained from a gentleman of intelligence, who took notes at the time you delivered your discourse; and I have too much confidence in him to believe he would misrepresent you. He is not an Universalist, which, perhaps with you, will render his judgment less exceptionable. Two others, Universalists, gave me your reasons, in substance, as he did; viz.—"1. Unreasonable; 2. Unscriptural; and 3. Productive of no good." The former gentleman made use of the terms "*contrary*" and "*repugnant*" to express the same thing. You say "the word *sound reason*" is not found in

your reasons. This, however, is a wise play upon words. For I presume you would be unwilling to allow that your "*reasons*" were not "*sound.*" Your *third* reason, "*productive of no good,*" or, as I have inserted it, "*productive of no religious revivals,*" &c. came to me by two different individuals, but I can see no difference in their meaning. For a system professedly religious, which produces no respect for, and *practice of religion*, is not worthy of patronage, and is unreasonable, and unscriptural. I hope you will insert your reasons in your next letter, should you write again, *as you gave them*, with arguments to substantiate them. that the publick may be undeceived, if Universalism be not true.

5. You say I may give myself no more trouble to inquire of your neighbours whether you will answer my letters, &c. You might have saved yourself the unpleasantness of being told, sir, that I never took any pains to inquire of your neighbours whether you would answer my letters. It is true, I was willing to hear what you might have to say on the subject, and in conversation with a gentleman *in this village, not in your neighbourhood*, I think I asked him whether he thought you would reply to which, if I mistake not, he answered he thought you would to which I rejoined I hoped you would. Besides this instance, I know not of another.

You offer to meet me in *any manner* I please before the publick in defence of your reasons. I have thought proper to accept, and meet you in the manner I have commenced in the Advocate, should it meet the approbation of the editor. I consent to it on no other condition than, *that the subject be conducted in a proper manner, worthy the cause of the Redeemer.*—And in the commencement, I hope you will not only state your *reasons* and *arguments* against Universalism, but also, *your sentiments*. When you *give* your reasons, I will try to find the difference between them and those I have inserted on the authority of those who heard you.

Yours, &c.

W. I. REESE.

West Mendon, August 3. 1827.

P. S. The letter of Mr. Abbot, accompanying this communication, will show the publick the fitness of your "*motto*," and your unfairness in denying your premises. W. R.

FOR THE GOSPEL ADVOCATE.

MR. EDITOR,

Sir, As the controversy between Messrs. Reese and Badger, has brought my name in question, in a manner not quite congenial to my feelings—and as Mr. Reese is charged with having mis-stated Mr. Badger's reasons why he was not an Universalist, I think it a debt of justice due the publick, Mr. Reese and myself, just to state facts in this matter, and



clear myself at least of the charge of misrepresentation.

The day Mr. Badger gave his three reasons why he was not an Universalist, I was his hearer for the first time; and having previously heard much of his genius and talents, I was an attentive observer of his reasoning. The reasons he gave, I thought, and still think, were valid, and such as no one can combat with any good prospect of success. I hope, therefore, that I shall not be charged with having misstated Mr. Badger, for the purpose of giving Mr. Reese the advantage. And as Mr. Reese well knew that I was not a believer in the doctrine of Universal Salvation, he asked me to give him an explanation of Mr. Badger's reasons, which I did, as I took them down in short hand at the time they were delivered from the desk. I cannot now be positive as to the exact words, or their arrangement, by which Mr. Badger expressed himself, as I have lost my notes; I think, however, Mr. Reese has them correct; but of the ideas embraced in his three reasons I am certain, and are as follows:

1. The doctrine of Universal Salvation is unreasonable.

2. It is unscriptural.

3. It is productive of no revivals of religion, or good moral effects.

As these were Mr. Badger's reasons, and, as I think, good ones too, I hope the gentleman will no more cavil about the premises, but come to the subject.

Respectfully yours,

F. ABBOT.

West Mendon, Aug. 3, 1827.

#### FOR THE GOSPEL ADVOCATE.

The following Citation of Julina Stone, will sufficiently explain the ground work of a controversy now existing in the First Congregational Society in Royalton, Niagara county, New York, with the person above named. I purpose at this time to state no farther than that the above person had sufficient reason to absent herself as is there stated. In succeeding numbers, I shall esteem it a privilege to drop some friendly hints, addressed to George Colton, (the principal actor in the following proceedings.) I as have pledged myself to him and to said society, that I would attend to them in future for their unhallowed encroachments upon my peaceful little family. My motto has ever been, "render unto all their dues." I humbly desire that the friends of Religious freedom, and of the free tribute of the mind to God, would consider this case, and give their minds free exercise upon this subject.

NATHAN H. STONE.

Royalton, July 23, 1827.

#### CITATION OF JULINA STONE.

At a church meeting held at the meeting-house of the First Congregational Society in Royalton, April 9th, 1827,—voted unanimously, that Sister Julina Stone be cited to appear before this church, at a church meeting to be holden on Thursday the 19th of the present month, at the place aforesaid, there to answer for sundry crimes alledged against her. And hereby, you, Julina Stone, are cited to attend said church meeting, at said time and place, to answer the following charges which have been alledged against you, and for which, after a long and painful Gospel labour, you have not yet given satisfaction; viz.

1st Charge or crime. For neglecting almost entirely to meet with our congregation, on Sabbath days, during the term of about three years, though meanwhile you frequently meet with other congregations.

2d. For neglecting to attend our Religious Conferences, Common Lectures, and Prayer Meetings, while you attend similar meetings of other denominations.

3d. For an habitual and almost entire neglect of attendance on our regular periodical church meetings, and preparatory or sacramental Lectures.

4th. For entirely neglecting to commune with your own brethren and sisters in Church Covenant and fellowship at the Lord's Table, and that for about three years, thereby violating, in a publick and flagrant manner, your own promises to this Church, and your own most solemn covenant vows and obligations to the same, and thus violating your Christian profession and openly dishonouring the cause of Christ.

5th. By generally absenting yourself from our assemblies, in the way and manner aforesaid, and also by sometimes refusing to appear before us, at the call of the Church, for treating the Church with neglect and contempt; and likewise, by extolling, frequently assembling and being intimate with, a certain denomination among us, some of whose doctrines are deemed by our Church as heretical and dangerous; for denying and hating, virtually or implicitly, our Confession of Faith and Covenant, which in our opinion embrace doctrines and duties that are agreeable to holy scripture.

GEORGE COLTON,

*Pastor and Moderator.*

Mrs. JULINA STONE.

Royalton, April 12, 1827.

The above Citation was received at a very late hour, to which Mrs. Stone devoted as much time as was consistent with the concerns of her family, in penning the following answer which was forwarded to the assembly by my own hand; and by Mrs. Stone's request, and by leave of the Moderator, was read by myself. It may not be improper here to remark, that

this George Colton, at the commencement of the meeting, used every art of which he was master to prevent my remaining in the house; but the members being aware what would be the result of such a proceeding, did not give him one assenting voice. Our members then were but about twenty-four, counting the Moderator six, (for he did the principal part of the business,) however, before the close of the meeting, I was twice by him requested to speak, which invitation I accepted. Doubtless, if the separating vote had passed, their assembly would have been much lessened by the withdrawal of others beside the person who was the cause of their assembling.

After the charges were read, and the CRIMES alleged, Mr. Moderator produced his "Confession of Faith and Covenant" for *proof*, (to which Mrs. Stone objected, preferring to be judged by the scriptures of truth, which were not produced,) contending at the same time that this covenant must be the rule.

NATHAN H. STONE.

*Royalton, April 19, 1827*

GEORGE COLTON:

Sir—Having received a line under your signature, dated Royalton, April 12, 1827, citing me to appear before the First Congregational Society in said town, at their meeting house, on the 19th day of the present month, then and there to answer for sundry crimes alleged against me by said society, and by you said to be proved: This, therefore, is to inform you and said society, that for the term of about two years and eight months, (being the time at which I requested a dismission from your church record, in consequence of some grievances on my part, of which the church would not take the least cognizance,) I have considered myself as exempt from said society, as being in any shape under the watch, care or controul of the same, in a church capacity; and I hereby declare myself to you and said society, exempt as above. This declaration would have appeared at an earlier date, had not the long silence on your part led me to conclude the unhappy affair had ended.

The above declaration, under the circumstances of my particular case, I feel in duty bound to make; in confirmation of which, among many scriptures to the point, I would refer you to Romans, 14th chap. 12th verse to the end of the chapter; Acts, 4th chap. 19th and 20th verses.

For some years past I have been led "to search the scriptures," particularly upon the point of Religious Liberty, and the free tribute of the mind to God. While obedient to man in civil commands, religion yields submission alone to the King of kings. And, as expressed in the language of Peter and John, she summons every rational creature under heaven, to make this reasonable appeal in a

cause, which stands alone betwixt the creature and the creator; whether they should obey God rather than man, judge ye.

As it relates to your charges or "CRIMES," which you allege against me, and state as "*proved*," to the three first, I answer that I live under a free government where it is the unalienable right of every person to enjoy freedom of conscience in matters of religion. And it is a new idea, that I cannot, as well as others, use this privilege without being chargeable with committing publick and flagrant CRIMES!

Your 4th charge relative to my absenting from your church communion, you must be well apprized why these things are so, from certain grievances which I have heretofore related to the church.

As it respects those covenant vows which you mention, that were made with my brethren and sisters in a church capacity; I solemnly declare, that I never did, neither do I at the present time, consider them binding any farther than to shew forth my determination to live the life, and die the death of a christian; to walk with my brethren while we could proceed in christian union, striving together to increase with the light, and grow in grace and the knowledge of the truth as it is in Christ Jesus. My covenant with God, I trust, is sure; and humbly I pray, that not one link in that chain may ever be broken.

Your 5th charge, as it respects my treating the church with neglect, in not being obedient to its call when cited by you, in person; you cannot but recollect, that I declined at the time, in consequence of your rejecting Mr. Stone from attending.

As to extolling, assembling, and being intimate with, a "certain denomination among us, some of whose doctrines are deemed by your church as heretical," I answer, that I wish to speak in praise of all those in whom I can discover the image of Christ, of whatever denomination of Christians.

ANNA J. STONE.

*George Colton.*

#### REMARKS.

It is not a little strange that the pious and very humble preachers of orthodoxy, should assume the prerogative of dealing out their popish censures and anathemas upon those who happen to be obnoxious to their displeasure! But it is far more strange that an enlightened community should suffer them to commit their abominations, by refraining from an exposure of their conduct to its merited contempt. What! are not our laws (doubtless the best under heaven) sufficient, without the aid of a bigotted priesthood? Are not our courts of judicature qualified to determine the guilt or innocence of our citizens? Or has it come to that, that a petty ecclesiastical tribunal,—a little body of weak, superstitious, and ignorant professing christians,—with



a little parson at their head, must drag before them a respectable female and accuse her of a "crime?"

We happen to be somewhat acquainted with the respectable individual who has been censured by the *Reverend* Mr. Colton, and it is well for him that he has selected, as a subject of abuse, a family eminent for christian forbearance and charity. But what is the crime of which Mrs. Stone stands accused? Hear it. She did not attend their conferences, nor their sacramental lectures, nor their citations, nor their communions!! And perhaps, too, the canting whine of a hypocrite did not feed her soul, and she did not like to hear the Parson! And so, she must be arraigned, and accused, and tried, and condemned—for what? For exercising the freedom guaranteed by our country and given us by the Almighty! *More anon.* Ed

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### ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTENT FOR THE FAITH."

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#### A PREDICTION FULFILLED.

A year ago last winter, the village of Buffalo was visited by one of those calamitous excitements known by the appellation of a "revival." Men, women and children paraded the streets at all hours of the day and night—yes, and in all kinds of weather, to attend prayer meetings, anxious meetings, and whispering meetings. It was proclaimed time after time from the desk, and in the convocations of the faithful, that God was in Buffalo, directing the "special influences of the spirit" in the work of regeneration; and that many poor, immortal souls, were saved from an endless hell, by means of the "revival." The writer of this article was then a calm observer of the excitement, and raised his feeble arm against it. The consequence, as was expected, was at the time prejudicial. He was denounced as an heretick of the worst kind—a very emissary of the "Evil One." Then we predicted that time would develop the facts stated in the Advocate, and that one year would convince the publick, that the "revival" was neither more nor less than an "animal excitement," got up for the benefit of a particular sect, at the expense of pure and undefiled religion. We have waited until this time to be satisfied of the truth of our prediction; and now we see its fulfilment.

During the excitement, every kind of publick amusement was denounced as at variance with religion; and a smile upon the countenance of one of the subjects of the revival, would have been regarded as a phenomenon. Society in this place was clothed with sackcloth, and the friends of sociability were considered the enemies of God and men. Religion—*religion* was the order of the day; and from appearances, many concluded that the millenium was at hand! The assembly room was abandoned—the Theatre was discarded, and the social party was shunned as the gate of death! "Have you got religion?"—was the great and leading inquiry; and an answer in the affirmative was considered as a token of "election to eternal glory!" Ah! kind reader,—if you ever witnessed such a time, your mind can conceive of what we would ex-

press, but words fail to convey an adequate idea.—*How is it now?*

For a few days past a Circus has attracted the attention of many of our good citizens; and a crowd of "all kinds"—of "all descriptions," (as the notable Crier would say,) has witnessed their performances! Now, the reader may desire to be informed whether we mean to insinuate that any of the "revival people" have visited those performances:—no; we do not intend to *insinuate* any such thing; but we mean to *assert*, plainly, and *unequivocally*, that many of those who were most active in "getting up" and "keeping up" the aforesaid "animal excitement," have attended the Circus with their families!! O, Jesus of Nazareth, where are thy consistent followers! Are such thy humble disciples? Is thy religion so easily conformed to the lawless desires of mankind? And O, God of Love; by what token are we to distinguish thine Elect and Chosen ones from the reprobated part of thine intellectual creation, within the walls of a Circus?

It may be proper to state, in this place, that the Monday previous to the time when so many of the pious people visited the Circus, was the "Monthly Concert of Prayer" in all the Presbyterian Churches throughout the Union; and that our exemplary brethren of that faith were punctual in observing that season. The inconsistency of their professions and their practice, is too glaring to need comment. Our object in noticing the circumstances above detailed, is, not to injure those persons, but, to hold up before them a mirror, that they may behold their true condition, and to caution our readers against being hereafter duped by their pretensions. True, we gain a victory over them,—but our triumph is accompanied with unspeakable regret that any of our fellow beings should thus dishonour the Christian profession! Our young friends in Buffalo, will notice the facts above stated; and may they learn therefrom the truth which we have repeatedly sounded in their ears. The mighty—yea the mighty Babylon, is fallen—is fallen! The glory of the "revival" hath departed!

Now, how strange it is, that intelligent beings can be so blind to the best interests of society, as to encourage such fanatical proceedings as have taken place, and call them the work of God. Mankind will yet be convinced that religion is one thing, and revivals quite another. The Circus, in itself considered, is a place of resort where nothing good can be learned; but the evil of which we speak is of another character. It consists in the hypocritical cant, and the absurd pretensions of a portion of mankind, who at one time wear the appearance of being over much religious, and at another will run to behold a miserable pantomime.

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Our patrons and correspondents are hereby informed, that the Editor has arrived in this place, and is now in a situation to attend more particularly to the concerns of the Advocate. We owe an apology to our subscribers for using an inferior quality of paper during the last six weeks: Paper of a better kind could

not be procured, but the evil is now removed. Those editors with whom we exchange will please send their papers to Auburn, N. Y.; and all communications for the Advocate must be addressed to the editor at this place.

☞ Divine Service will hereafter be held at the Court House in this village statedly at the usual hours.

## MISCELLANY.

The following from the Black Rock Gazette of 11th inst. contains a very correct description of the celebrated individual to whom it refers. Although Mr. Dow is truly an eccentric person, yet, with all his oddities, we find much in his character and talents to admire; and were other celebrated "divines," to copy his humility and self-denial, it would, we think, be for the benefit of the world. ED.

*Lorenzo Dow, commonly called "Crazy Dow,"* is again passing along the borders of these parts, and is, in dispensing the Word, rarely found "out of season or sorts." Time was, when Mr. Dow, in the vigour of manhood, preached upon the stumps in the fields or under the spreading foliage of the wood—when he lifted up his voice before thousands—when his bursts of native eloquence, "echoed from hill to hill and made the welkin ring again." His sudden transitions in his discourses from the mildest persuasion to threatening denunciations—from simple relation of facts to the loftiest flights of fancy—were oftentimes ludicrous if not ridiculous. His personalities, in pointing out sects, and even individuals, and lashing them as the wind lashes the placid bosom of the lake, was strikingly unjust and inappropriate. Drawing heavily upon his funds of incident and of anecdote, when his logic came lazily in, he never was at all at a loss for matter. Dispensing with written discourses or notes; disdaining subtle distinctions in ethicks, or arbitrary divisions and subdivisions of sermons—still his discourses were long. His fancy could create with both facility and felicity. He had the power, notwithstanding his eccentricities, of completely engrossing the attention of immense auditories; and no doubt he forcibly impressed, by his odd manner, many a genius queer as himself, with a respect for the things of religion. Always punctual in his appointments he never lacked hearers—devoid of hypocrisy, his opinions were generally respected—destitute of selfish motives, he never solicited, and rarely accepted contributions in money; but, if he did accept the cash, he often put it into the hand of the first sufferer he met. Such was Lorenzo Dow, some 20 years ago.

At this time, Mr. Dow appears to be rising 60 years of age, of pallid features, long hair and beard; there is a melancholy expression of countenance; a dimness in his eye; his discourse, however, kindled it up, to a fine lustre.

There is a studied negligence in his dress: his three principal garments being composed of different stuffs and colours. He preached on Tuesday last, at the Methodist Chapel. His discourse, with a few exceptions, was sound and logical. He used in his oratorical gestures the *clenched fist* a little too profusely, and applied the palms of his hands to each other, with too much earnestness, to appear entirely graceful. He asked (and answered his own) questions, where inquiries of a less direct form would have been more pleasing. But upon the whole his discourse was a good one.\* He reprobated the crying sin of visiting the *circus* and the *theatre*, for the purpose of "killing time." He gave the *gamblers* a gentle touch; but he said he did not suppose that they "played for much." He nicely distinguished the difference between "*evil thoughts*," and "*thoughts of evil*!" He stated that in *experimental religion*, the United States were far before other countries. The religion of other countries being in the principal part, *traditional*. He gave a hint about "*yankee tricks*," considering those operations tantamount to *cheating*; and the manner of balancing the iniquity of it, by the merit gained by giving a threadbare coat to a beggarman, he pointedly condemned.

He further stated that he had preached in an itinerating manner for above 30 years.

\* An old mechanick of the joiner's trade, remarked, when Mr. Dow had concluded, that "amongst all that lumber, there was a good deal of *good stuff*!"

FROM THE OLIVE BRANCH.

## HELL!

One fact has recently come to our knowledge, which has in some measure given rise to our present remarks, and is only one of a thousand of a similar kind, perhaps more appalling in their nature, and more fatal in their effects. A young gentleman from the country, was one day last week enticed into a gambling house, or as our European friends have very properly denominated similar places of resort, a **HELL**,—and there in a short period eased of \$300, perhaps not absolutely his own.—This occurrence was attended with distressing circumstances..... which probably may be detailed in a future number. The house of depredation is situated in Ann-st. The freebooters had the cruelty to deny the victim a sum sufficient to defray his expenses home.—Had the young man committed a robbery—or in a fit of despair put a sudden end to his existence—whose heads would have been visited with just and terrible retribution? of the gambling house we will conclude in the language of holy writ, "Go not near it, pass not by it, turn from it and pass away."—N. Y. *Spu.*



*Extract from a Sermon on Psalm ix. 17.*

"Give the answer, Is the bell here spoken of in this world or the world to come? It may be said, perhaps, 'It is in the world to come, and the conduct here alluded to is the way to it.' Then look on a little further, and you will find you are mistaken. Prov ix, 13—18. 'A foolish woman is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city to call passengers who go right on their ways: Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not the DEAD are there; and that her guests are IN THE DEPTHS OF HELL!!!' Here we have a striking picture of hell in all its most awful and horrid deformity. We not only have the description of a house which leads to hell; but those who become guests are in the very DEPTHS of hell already. Let it no longer be said, then that Universalists preach that there is no hell. You have only to look around you, and you will find it nigh home; if not at your very doors, at least within the limits of your beloved city. And what is more, this is no visionary, no imaginary hell; but is what may be known by any one to be an awful reality."

*Messrs. Editors*—The foregoing circumstances applied so strongly to the above extract from the Rev. A. Kneeland's sermon, lately published, that I could not refrain from offering it to the Olive Branch for re-publication.  
B.

*From the Christian Intelligencer.*

### INFLUENCE OF RELIGION.

If we do not greatly misunderstand both the letter and the spirit of the christian religion, its design is to make men better; and wherever it does exert its own salutary influence on the hearts and lives of its professors, we shall find them to be more honest, more faithful, more benevolent and more charitable members of society. We do want to see these fruits follow every profession of religion—if they do not, we cannot, in our souls, believe that those who are destitute of them—we care not to what church they belong or how loud they are in their pretensions—are entitled to the appellation, *religious*. There is, if we mistake not, something that passes in the world under the venerable name of religion, which, though it induces its possessors to put on the external appearance of sanctity—to attend religious meetings, perhaps every day or night in the week—to contend earnestly for the creed of the church to which they may happen to belong, and to be zealous in support of the sectarian cause in which they may be engaged—instead of making them better, in

the true and genuine sense of the word, renders them intolerant, morose, unkind, if not abusive to such as, in conscience, cannot subscribe to every iota of their faith. "We speak that which we do know, and testify of that which we have seen;" that which we know from personal experience, and see daily before our eyes. Bigotted and persecuting dispositions too generally, we fear—if we may "know men by their fruits"—fill a large space in the hearts and actions of those who make the loudest professions of knowing most of the doctrines of the gospel, and of enjoying the greatest measure of the spirit of Christ. Now we hold, that those who profess to be the *best christians*, we have a right to expect will consequently be the *best men*; and the best men will always readily be discovered by society—without the trouble of their undertaking to tell others that they are so—as the most useful citizens the most accommodating and amiable neighbours, and as the best and most active friends to the poor and unfortunate. If you wish to discover the evidence of a person's religion, look to *his life*; see what *that* testifies concerning him, and make up your opinion accordingly.

### BENEVOLENCE.

Happy is the man who is free from envy, who wishes and rejoices in the prosperity of his neighbour, being contented with his own condition, and delighted at the good fortune of those around him, his sympathetic heart beats in unison with the sufferer, and from his little store bestows a generous mite to the children of poverty. Enjoyment attends him through the various walks of life, and misfortune rests lightly on his head; the morsel which he eats is sweet and nourishing; the water he drinks is cool and refreshing, and the straw which supports his weary limbs soothes him into soft forgetfulness. When he visits his neighbour in trouble, such benignity appears in his countenance, that the eye of sorrow wears a smile, and the distressed breast ceases to heave a sigh. Like a minister of peace he is received among them, and his very words prove the oil of consolation. Surely he, above the rest of his fellow mortals, partakes of heaven here below, and a bliss which none but the good and virtuous, can ever claim.

[*Rel. Ing.*]

A young clergyman, whose garb did not designate who he was, and still very anxious to be known, requested the company to guess at his occupation. They happened to be all on the wrong side. Vexed at their stupidity, he exclaimed, *I am the voice of one crying in the wilderness*. I thought Sir, says a wag, that you resembled an Owl.

## NEWS OF THE WEEK.

**LATEST FROM BATAVIA.**—Capt. Swift of ship Jasper, arrived at Boston from Batavia, 25th April, informs that the war still continued at Java. There were about 3000 European troops on the island, and about as many native troops in the Dutch service. More troops were daily expected from Holland. The Dutch man of war Atalanta, passed Anjier, for Batavia 23d April. A battle had been fought in the interior on April 15; and the Dutch troops under Baren Vexela, had destroyed fifty villages. Coffee at Batavia, scarce, 22c.

**HARRISBURG CONVENTION.**—A few days will probably put us in possession of the official report of the proceedings of the Harrisburg Convention. The U. S. Gazette contains the memorial to congress, as adopted by the convention, and signed by the delegates respectively. It is a brief, terse document, soliciting, in respectful and proper terms, the early and effectual interposition of congress. The rates of duties, which it suggests to the consideration of congress, are such, we should think, as the interests of the country, and a reasonable protection of our domestic industry, require. We are particularly pleased that the wool-growing interest has been well looked to in the suggested duty upon that article.

We learn from several of the delegates with whom we have held conversations since their return, that the politics of the day were excluded, in every shape, from the deliberations of this body. Those who intended, at an earlier period, to make the convention subservient to presidential views, and were particularly clamorous upon the subject (after a life-time of hostility to it) because they believed that such views would be promoted by it, have doubtless been disappointed. The result has shown, that such men were generally excluded from the delegations, and that the respectable gentlemen who assembled on this occasion, pursued, with singleness, the legitimate objects of such a convocation. It is obvious enough, that the manufacturers and agriculturalists have discovered that sudden professions in their behalf, after years of unvarying opposition, cannot be relied upon longer than the particular design which prompts them is operative. They have chosen, therefore to take their own affairs into their own hands; or to prevent them from being endangered by political or extraneous associations; and the result is auspicious to their interests.—*Albany Argus.*

**Theological Seminary at Andover.**—Mr. Phillips has lately bequeathed to the Theological Seminary at Andover, and to Phillips' Academy connected with it, 25,000 dollars.—We learn from the Christian Intelligencer, that the interest on the capital owned by this Theological Seminary previous to the above donation, amounted to nearly 20,000 dollars per annum.

The New-England churches and the Presbyterians having lately united together in the business of preparing young men for the ministry; they will soon be able to furnish a good supply of Lyman Beecher's "competently educated teachers," to the inhabitants of this country. Whether they will be able to supplant or supersede all other religious teachers, and produce one "homogeneous influence," throughout our land, time must determine.

The King of Sardinia has issued an ordinance, by virtue of which his Catholick Piedmontese subjects who die without having received the sacrament, shall not be buried except in the night, and in unconsecrated ground. By the same ordinance, the burial of every Piedmontese Protestant shall take place without any publick ceremony, and no more than twelve individuals of the same religion shall attend it. *U. S. Gazette.*



## Poetick Department.

FOR THE GOSPEL ADVOCATE.

### SUMMER.

Arise! with early dawn arise,  
And welcome Summer to your door,  
The cheerful Earth, the smiling skies,  
Promise abundance to your store.

Look at the fruitful fields, that wave  
Their various products in the breeze,  
And bless the parent hand that gave,  
All these to our necessities.

Or climb the hill, or walk the vale,  
Or seek the forests' thickest shade,  
And every vigorous sense regale,  
Before the Summer beauties fade.

The sultry hours shall soon be past,  
And sober Autumn flit away,  
And dreary Winter's bitter blast,  
Strips Nature of her green array.

Yet Man must labour to procure  
His daily bread, and humbly wait  
For providence, all wise, t' ensure  
A blessing on his low estate.

A heart with grateful feelings blest,  
And humble hope, and calm content,  
To these with thankfulness possess  
Heaven has peculiar blessings sent.

But hope to higher bliss aspires,  
And higher bliss shall sure attain;  
And live, and join th' immortal choirs,  
Where everlasting summers reign.

OHIO.

W. A.

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 34.]

AUBURN, SATURDAY, AUGUST 25, 1827.

[Vol. V.]

## ORIGINAL COMMUNICATION.

FOR THE GOSPEL ADVOCATE.

MR. EDITOR,

You and your readers will agree with me, I apprehend, that there is nothing more commendable in the Christian profession, than to *"be ready always, to give an answer to every one, who asks for the reason of the hope we have, with meekness and reverence,"* and to state clearly and explicitly our Christian belief. But it is a truth, much to be deplored, that professors of almost every denomination are deficient in this very important qualification, which may be attributed to different causes. 1. With many, overheated zeal, or reprehensible enthusiasm being considered the summit of Christian perfection, they attach themselves to a party without knowing or ever inquiring to know, *the sentiments of their sect.*—2. Many unite with popular churches, apparently to satisfy the demands of selfishness, *"having men's persons in admiration because of advantage,"* who neither know nor care to know the faith of their party. And I may add, 3, what is equally certain, that many creeds are involved in such intricacy, and others not fairly stated in any form, that it is next to impossible for those who desire a knowledge of what they profess, to obtain it.

Until quite lately, it would have been deemed the rankest of herodoxy in the Calvinistick churches, to have allowed that Jesus, *"by the grace of God tasted death for every man."*—Yet this sentiment is now pretty generally taught by those whose creeds are strictly otherwise. If their tenets be changed from what they were, it would be an expression of Christian candour to alter their creed accordingly. For it must be perceived by all, that, members uniting with those churches, either give their assent to the creed as it stands, are deceived by hearing only the less offensive parts, or an unauthorised accommodation is made to their particular views. The latter is sometimes practised—I have known an instance. Those whose faith harmonizes with the decree of *"eternal reprobation,"* must naturally be confounded to hear their clergy preach, that *"Salvation is freely offered to all."* But this, perhaps, in a majority of instances, is done. Others, more mild in their sentiments, though members of the same church, feel an equal

astonishment, mingled with grief, to hear the horrid doctrine named. And a mutual wish to maintain a kind of infallibility, and save a cause doomed to perpetual fluctuations and final ruin, renders them unable *"to give an answer"* to any one *"who asks a REASON"* for their hope or belief.

Among the Armenian churches we find the same disagreement. At one time we hear them say that salvation is purely of *grace*, and at another, that it is *partly* (if not wholly) of works! Once it was their belief *"that God, from all eternity, DETERMINED to bestow salvation on those whom he FORESAW would persevere unto the end,"* &c.—See Buck's Theo. Dict. art. Arminians. But as this differs nothing from Calvinism, we hear but little of it preached in the present day. At one time we are told that we are *free agents*, and, that God has left us at *perfect liberty, to do, or not to do*; and at another, we hear of the most imperative commands and restrictions being laid upon us, accompanied with the most awful threatnings to the disobedient!!

Dr. A. Clarke, on Acts, iii. 21, after describing the nature of the *"restitution"* there spoken of, says, *"and when such a work becomes universal, as the scriptures seem to intimate that it will, then will all things be restored in the FULLEST SENSE of the term."* But he contradicts this in more than fifty places. Indeed he contradicts it in his remarks upon the next verse!! After a careful examination of the several theories of the day, I am convinced that contradiction and obscurity are oftener to be met with than consistency. *Can this arise from a defect in the gospel system?* We should all be unwilling to say so. It is to be hoped, that Christians will give the subject a serious consideration whether they are not, perhaps unintentionally, strengthening the arm of infidelity and unnerving the cause of Jesus!

But the object I chiefly had in view in writing this article, I have not yet noticed. I desire not to appear captious, but I am willing to be thought solicitous to know the reason and fitness of things; and these are what we should all be willing to give and receive. We have now amongst us an order of professors denominating themselves *Christians*, whose sentiments I have carefully inquired to know, by all the means I could command; and, although

from time to time I have thought myself in possession of them, ignis-fatuus-like, they elude detection and mock investigation.

Not many weeks since, in conversation with a preacher of the above order, I learned, if I understood him correctly, that every principle in man is *mortal before regeneration*, but when *converted*, the principle of *immortality* enters into him, which is to survive the dissolution of the body, and *distinguish*, or rather *constitute*, his *identity*, in the world of spirits! From which they doubtless infer, from their views of the resurrection, that all who are not in this life, regenerated, will lie in total unconsciousness till some unknown period to come, when the wicked will be raised in their "*own likeness*," (therefore, *never possess immortality*, because they are *never to be regenerated*, for if they were they would be happy,) and the righteous, "*in the likeness of him who created them*." This same man told me in the same conversation, that, though some of their preachers *had* believed in the annihilation of the wicked, now, there was quite a uniformity of sentiment among them—that they believed in endless misery, and the chief, if not the only difference, between them and the Methodists, was, in regard to the trinity!! But will the Methodists bear with this compliment? There is too much good sense among some of them to contend for endless punishment where there is no principle adequate to its duration. Let it be kept in mind, that the wicked are never to experience regeneration, without which, they must forever remain *mortal*,—hence, that which is defined *subjection to death, is to exist to eternity!!* But as *suffering*, in any case whatever, *implies*, and is inevitably attended with *waste, decay or diminution*, it is impossible, that *any thing* should suffer eternally, but *must come to an end!*

A short time after the above conversation, I heard one of the same order preach at the funeral of a child, from 2d Sam. xii. 22, 23. He said many good things I confess; and what I would here notice, is not at all repugnant to my belief, but with that which is said to be his own. He encouraged the parents to believe, that the spirit of their little son was in blissful consciousness employed in the praise of its Maker. This was all well. But can it be said, with any semblance of propriety, that little children are *regenerated*, or have any *faith* in the gospel of our salvation? If not, according to the above theory, they can have no conscious existence hereafter, (because destitute of a surviving principle,) till the resurrection of their bodies!! This sentiment must be heart-rending to parents; but the worst is not told. Is there any more proof, that little children, at some future day, will be possessed of immortality, than that the wicked will? There certainly is not! On this hypo-

thesis, then, there is no evidence for parents to believe that their children, dying in infancy, will ever experience a resurrection, except it be to a state of wretchedness!!! But here is a balm, ☞ "Their angels do always behold the face of their Father who is in heaven!"—Matt. xviii. 10.

Though it may, in truth, be said, that the sentiments of no denomination professing the Christian name, are perfect in every particular, yet I think we should be entirely willing to let them be known, in order, that every mistake, if possible, may be corrected with becoming meekness and forbearance. It is desired, therefore, that all Christians who may read these remarks, would be so candid as to let their sentiments be fairly made known, that the publick may be undeceived, and Christianity be unburthened of a load under which, with few exceptions, it has groaned for centuries. R.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

The following discourse was hastily prepared, and delivered by the Editor to the Society at Buffalo, on the first Sabbath of Aug. inst. on his taking leave of his brethren at that place. It is published by the request of many who heard it, and not because its merits entitle it to the approbation with which it was received, or the generous partiality which induced the request. Should its appearance in the Advocate serve in any measure to keep alive those friendly emotions which have heretofore existed, it will amply repay the author for the sacrifice he makes in submitting it to the publick.

### A SERMON.

2. Cor. xiii. 11. "*Finally, brethren, farewell.*"

The time has at length arrived when in the course of providence I am called upon to bid adieu to you, my brethren and friends, and for a season, at least, to relinquish the enjoyments of your society. The task, I confess, is painful indeed; and what renders it peculiarly so, is the consideration, that the tribute of your regret at the separation but augments my unhappiness.

Of what avail are all our resolutions to be indifferent to the endearments of society? Where is the propriety of endeavouring to stifle the emotions of friendship? Without these ennobling principles of our nature, creation would be a blank, and existence a burthen. Yet, when providence decrees, we must submit; and he, who yields with composure, obtains almost a victory over himself.

About four years and six months have elapsed, since I first came to this place. At that time, there appeared but little in the moral condition of the people, to afford encouragement to an inexperienced and unpractised preacher of a reasonable, but (in the estimation of many) an heretical doctrine. At the first sound of salvation from the walls of Zion, Bigotry frowned,



Intolerance groaned, and Superstition was afraid.—The hue and cry was raised, and our peace-giving doctrine was denounced, as an erroneous, an absurd, a licentious, a damnable delusion. The edict went forth, and hundreds, in consequence of their fears, have never, from that day to this, entered within our walls or dared to investigate our sentiments. Alas! they have often desired to know something about it—they have sometimes expressed such desires; but they could not, with safety to their eternal interests, examine the matter, and so they have conscientiously abstained from their inquiries and let us alone.

But, the dread produced by those denunciations, was not, of itself, sufficient to prevent *all* from investigating the subject. Other means were, therefore, resorted to, by our opponents, with similar success. *The horrors of another world* were put in requisition, and it was surprising to witness the effect. Many concluded that our doctrine *might*, but it *might not* be true, and therefore it would be best, all things considered, to be on the safe side of the question by believing in eternal torments, so that peradventure, God would like them the better for it.

But all this did not answer the purpose of our clerical opponents. The cry of *unpopularity* was raised against us, and like Amasa of old, our cause was smitten that it died!

I leave it for the curious to determine what proportion of our opponents have taken pains to become acquainted with the grounds on which we predicate our arguments in support of the sentiment we profess; nevertheless, I venture to say, could the truth be known, not one in ten amongst the most violent of our enemies, can explain the distinguishing tenets of our order. So true it is, that mankind are sometimes induced to believe what they cannot comprehend, and oppose that which they will not investigate.

But, amidst the persecutions of our opponents, we have steadily increased in strength. From the commencement, there have been a few faithful and devoted friends to the doctrine of impartial grace; and numbers have been added from time to time, until now, considering the infancy of our little Zion, we are numerically, and mentally, entitled to "a name to live."

The effect which the promulgation of our sentiments has had upon this community, is not by any means confined to our professors. Society at large has felt the influence of our labours. By comparing what was, with what is, we are enabled to form an opinion of the astonishing change which has taken place. Four years ago, our sentiments and characters were reviled from the desks of our opponents, in an open and fearless manner; but now, the opposition is carried on in a cautious, silent, and prudent way; which, while it defies detection, and escapes exposure, promises better things than have ever resulted from open hostility.

Among those who have been prevented from partaking of the benefits of our doctrine, are many who conscientiously reject it from the full conviction that it is incorrect. I doubt not there are many—very many—who suppose it anti-scriptural and unreasonable.—

Such are, with few exceptions, ornaments to the Christian profession, and are therefore entitled to our respect. They would embrace our opinions, and cherish an affectionate regard for our persons, if they could consistently with the light received and the view they have taken of the important subject; *but as it is, they cannot.*

There are others in the ranks of our opponents, who probably oppose and discountenance our cause, not because they have found in the doctrine any thing obnoxious to their displeasure, but because they have *been told* that it embraces those principles which are honestly opposed by others. Such condemn us because others do, and reject our sentiments because others have done the same. Those persons are more to be pitied for their imbecility than dispised for any malignity of heart. If others, to whom they look for examples, were disposed to be our friends, such would soon become attached to our cause.

Others who have kept aloof from us have been influenced by various motives. Some through fear of becoming unpopular; some through a disposition to regard religion of any kind with indifference; and others from motives of open hostility to the equalizing principles of the gospel. Charity, however, inclines us to believe, that most of our enemies have acted up to the dictates of their consciences, and have opposed the doctrine of unlimited benevolence from motives of kindness; and out of a Christian regard for the best interests of their fellow beings.

With such views of the subject, I cannot refrain from expressing on this occasion the friendship I feel for those with whom I have become acquainted in this place.

There is nothing, either in the religion we profess, nor in the heart of your speaker, to prevent me, on this occasion, from tendering forgiveness to the bitterest of our enemies. If we have been reviled, we will not revile again; if we have been persecuted, we will leave a parting blessing for our persecutors; if we have been despitely used, we will pray for our enemies.

In closing my ministerial duties among you, I do most solemnly assure you, that I cherish no hostile feelings towards any person on earth. However much I may deplore the moral condition of society—however sincerely I may regret the inattention manifested by some, to the momentous concerns of religion—however seriously I may have suffered in my feelings, in consequence of the persecutions I have experienced; yet God witness when I say it, enmity towards a fellow creature dwells not in my heart.

I hope to be exonerated from the charge of egotism in adverting to some circumstances which more particularly relate to myself. A sense of duty requires it at my hands.

Few men are capable of judging of the motives which have actuated your speaker through life: Not because those motives have been inscrutable or past finding out, but because I have failed in making them known. I reckon it among the prominent faults of my nature, that I am too regardless of what the world may

think of my conduct, and too independent in my feelings, to stoop for victory. But, standing as I now do, upon the brink of perhaps an eternal separation, I ask it as the last testimony of your respect, to have you abstain from judging of my motives, until you shall behold the evils averted against which I have repeatedly cautioned you, and witness, either the emancipation of human intellect from the thralldom of superstition, or behold your fellow creatures in abject mental bondage. Then, when the green sods of the valley shall repose over my ashes; when oblivion shall have obliterated a recollection of the foibles and imperfections of our nature; then, if perchance an honest deed, arising from the dictates of an honest heart, can be remembered by a friend, let it be rudely delineated upon the stone that marks the spot—*I ask no more.*

Having thus briefly hinted at the circumstances which have attended us during the time we have known each other, I shall beg leave now to notice some things which are thought to concern your future welfare here on earth, and your peace at the trying hour of death.

The evils to which you are exposed, are neither few nor small. I feel it to be a duty, therefore, with much "plainness of speech" to point them out, and with becoming deference to the feelings of those concerned, to hint at the means of avoiding the consequences. In doing this, I shall be led to recommend some things for your serious consideration which pertain to your prosperity.

Permit me, then, to observe, that one evil which may result from your condition, and which is to be carefully guarded against, is that *indifference* which too extensively prevails in religious societies in this place. No tongue can describe the apprehensions felt, I trust, by many of your friends, on this account. It was the complaint of the angel of one of the ancient churches, that they were neither "cold nor hot." And a state of lukewarmness in any body of professing Christians, is more to be dreaded than almost any other evil. It leaves a society exposed to all the seductions of vice, and brings into disrepute the cause they espouse.

I have sometimes thought, that our success has been greatly impeded by a want of engagedness among our brethren; and although I have attributed such indifference to the want of ability on the part of your speaker, it has nevertheless occurred to my mind, that a more punctual attendance on the publick and private duties devolving upon us as believers in a glorious doctrine, might have produced a happy effect upon the mind of your servant. But, all things considered, we have much to thank God for, and it would be quite improper for us to criminate one another, while it remains so extremely doubtful who is most in the fault. The most I can desire is, that any apparent or real inattention on our part, may serve to warn us of future danger, and admonish us all of the propriety—yea the necessity, of a constant attention to every duty.

Again:—You will be liable to err from the path of duty, in consequence of listening to the persuasions of

unprincipled religionists.—It has become the policy of the religious world to descend to almost any thing to gain proselytes to their discordant systems. Knowing that reason and truth are at variance with their creeds, they will attempt to allure you from the path of integrity and uprightness, by setting up *their* systems as worthy of all respect, and pretending that an outward acknowledgment of *their* authority will be the first step to popular favour. But in addition to what I have heretofore said on this subject, I would now, at a time when I cannot be justly suspected of acting from interested motives—I *would now*, declare it to be the full conviction of my mind, that even those who *in such a manner* would add strength to their cause, would not hesitate to dethrone integrity from the heart of man, and violate the most sacred obligations of Heaven!—And I hesitate not to aver, that rather than know that one of you, my brethren and friends, were induced to deny your faith in word or deed, from interested motives, I would prefer the painful task of attending your funeral obsequies! No; may Almighty God protect you from the deceptive allurements of such as "lie in wait to deceive;" and may heaven forbid that the unwelcome intelligence should ever reach my ears, that any of you have fallen in love with a "popular religion."

My reasons for feeling thus solicitous, and for being thus particular in avowing my apprehensions, are briefly expressed in what follows:

In all my experience in the world, I have never known an instance, where purity of heart and an inordinate love of popular applause were to be found in any one person at the same time. Hence, to know that a believer in the Christian religion is induced to deny his faith, with a view to gain some particular object, is, with me, an assurance that he has become an enemy to God—an enemy to man—an enemy to himself.

I would appeal to the experience of those to whom I speak, in confirmation of what I have said. I would ask;—where is an instance within the recollection of my hearers, in which it is known that a person, convinced in his own mind of the universal benevolence of God, has departed from the faith out of interested motives, without a previous or subsequent corruption of heart?

By this I do not mean, that it is impossible for a person to alter his mind and change his opinion upon matters of doctrine without necessarily becoming worse; but I mean that such is the nature of things, that he who will outwardly approbate that which he inwardly condemns is unworthy of our confidence or respect.

How shall these evils be avoided? I answer; by making sincerity of heart your standard virtue. Ask yourselves frequently, whether your words and actions are capable of standing the test of an all-knowing God. Follow the convictions of your understandings; and although you may suffer for a season, you will ultimately obtain a crown of rejoicing. And let it ever be remembered, that those who would allure you



from the path of uprightness, would be the first to despise your want of sincerity and faithfulness; and that even those who would make you hypocrites, would become, in process of time, your task-masters.

Having hinted at the evils to which you are more or less exposed by your peculiar situation, I cannot refrain from giving you such advice as I think will be serviceable to you all. Silver and gold I have not, but such as I have I freely give you.

It is presumed, that the success and prosperity of your Society, will depend much on your future choice of a faithful, and independent Pastor.

Such is the present state of society here, and such the circumstances of our ministering brethren, that it may be somewhat difficult for you to obtain such ministerial aid as will be suited to your condition. But, I beg of you all to remember, that God hath chosen the weak things of this world to confound the mighty;—and should the scarcity of preachers prevent you from obtaining, at first, the man of your choice, it is hoped that others who are at least faithful in the cause will be found to aid you with their labours, and their prayers.

When you have obtained your ministering servant; let me entreat you to encourage his heart by a prompt attention to every duty imposed by our divine Lord and Master. Few can form an adequate conception of the anxieties, and troubles, and perplexities, which fall to the lot of the faithful minister of the New Covenant. Oftentimes, while his brethren and the people of his charge are happy in the plenteous blessings of indulgent Heaven, he consumes his substance, and his life, over the midnight lamp, seeking for the bread of salvation with which to feed the children of God.

The minister of the gospel has a right to expect the countenance and support of his people. But when he meets with cool indifference. instead of zeal,—with neglect, instead of affection, his heart, if it be endowed with an ordinary share of sensibility, fails within him, and his soul is discouraged. Be entreated then, to sustain your future minister, if God shall send you one, with your prayers, with your kindness, and, if necessary, with such portion of your substance as he may absolutely need, and you can consistently spare. Remember, that he will have to endure the frowns of a misgiving world, and suffer all manner of contumely and reproach; and that the co-operation of his friends, will be a needful and indispensable encouragement.—Be not too ready to believe the malignant aspersions of the world when they revile him; but let this truth be impressed upon your minds, that he will be hated, by the devotees of error, in exact proportion to his usefulness.

[To be Continued.]

## MISCELLANY.

From the Christian Intelligencer.

Bennington, Vt. May 1, 1827.

DEAR SIR:

I fear that one of Dr. Beecher's *Great Fires* has just passed over our town, and that

it will leave behind it a scene of "moral desolation." I have never subscribed to the doctrine of universal salvation, but the religion of Jesus Christ, pure and undefiled, under whatever name it may be presented to us, is a religion from which we have every thing to hope and nothing to fear. It is however liable to be abused; and when I say that all the sentiments contained in the following Creed, have been either directly or indirectly advocated in conferences and published from our pulpit, and that repeatedly, I think you will agree with me, that any thing rather than the religion of Jesus is preached among us.

With a view to contribute my mite towards staying the march of bigotry and intolerance, and to throw a little shield around *morality*, I send you the following CREED for publication in your paper. Being written expressly for this place, it perhaps contains some peculiarities of expression, which may not be exactly understood by the generality of readers, though I think it will not be wholly uninteresting to any. K.

MR. EDITOR,—Having made some important improvements upon the New Testament doctrine of Jesus Christ, I wish you, for the benefit of mankind, to publish

### MY CREED.

1. I believe that one, and one, and one added together, make one; and that nothing subtracted from three leaves one.

2. I believe that the heart of man is *totally depraved*, so much so, that it is impossible for him to do a good action, and that his best motive is *disinterested malice* towards God and man.

3. I believe that the greater part of mankind are elected and appointed by the decrees of God to eternal damnation, and consequently that salvation is freely offered to, and may be obtained by, all.

4. I believe that our religious and moral duties consist principally in the observance of the Sabbath, and in attending our meetings, in refraining from profane swearing, and from all amusements, and that it is well for a man to avoid lying, cheating and slandering his neighbours—but that these last are *non-essentials*.

5. I believe that the conversion of every sinner is a *special miracle* wrought by God upon the heart, and that this accounts for the fact, that those who are very wicked before conversion, generally remain so afterwards.

6. I believe that the purer the morality of one who has not been the subject of miraculous regeneration, the greater is the aggregate of his guilt; and the more virtuous his conduct is, the more certain is the evidence that he is sealed to eternal damnation.

7. I believe that charity towards those who differ from us in belief, is no part of christian

duty—but that it is the duty of the world to be charitable towards us.

8. I believe that the people of God ought not to encourage in business, or be instrumental in appointing to office, any person who does not belong to our church, however just and upright his conduct may be. This would have the happy effect to bring *morality* into disrepute, and moreover manifest *our love to our enemies*, as we should thereby make them all *good christians*, or at least *hypocrites*!

9. I believe in the infallibility of our faith, and that every one who doubts it “has never read his Bible, is fighting against God, is a liar, and an infidel.”

10. I believe that hereafter we shall take ample vengeance upon unbelievers; and for this purpose, I believe the all-wise and merciful Creator has so constructed the immortal world, that the hallelujahs of the righteous will be heard in the lowest regions of hell, and mingling with the groans of the damned, will reverberate upon the ears of the saints, giving sweetness and intensity to their bliss; while at the same time it will increase beyond measure the justly deserved horror and despair of the wretched tenants of the dark abyss.

*Lastly*, I believe that our doctrine is a doctrine of charity, of love, of reason, of common sense, and that it proclaims “*peace on earth and good will towards men.*”

#### THE INFALLIBLE ELIXIR.

Esculapius, being one day as (curiosity led him a rambling) in danger of being benighted, made the best of his way to a house he saw at some distance, where he was hospitably received by the master of it. Cremes, for that was the master's name, though but a young man, was infirm and sickly. Of several dishes served up to supper, Cremes observed that his guest ate of but one, and that the most simple, nor could all his entreaties prevail on him to do otherwise. He was notwithstanding, highly delighted with Esculapius' conversation, in which he observed a cheerfulness and knowledge superior to any thing he had hitherto met with. The next morning Esculapius took his leave, but not until he had engaged his good-natured host to pay him a visit at a small villa, a few miles from thence, where he informed him of his dwelling. Cremes came accordingly, and was most kindly received; but how great was his amazement, when supper was served up, to see naught but milk, honey, and a few roots dressed in the plainest but neatest manner to which hunger, cheerfulness, and good sense, were the only sauces. Esculapius seemed to eat with pleasure, while Cremes scarce tasted of them; on which a repast was ordered more suitable to our guest's taste. Immediately there succeeded a banquet, composed of the most artful dishes that luxury could invent,

with great plenty and variety of the richest and most intoxicating wines. Those too were accompanied by damsels of bewitching beauty. It was now Cremes gave loose to his appetite, and every thing he tasted raised ecstasies beyond what he had ever known.—During the repast, the damsels sung and danced to entertain them; their charms enchanted the enraptured guest, already flushed with what he had drank; his senses were lost in extatic confusion. Every thing around him seemed Elysium, and he was on the point of indulging the most boundless freedom, when, on a sudden, their beauty, which was but a vizard, fell off, and discovered forms the most hideous and forbidding imaginable. Lust, revenge, folly, murder, misery, poverty and despair, now appeared in the most odious shapes, and the place instantly became a most dire scene of wretchedness and confusion.—How often did Cremes wish himself far distant from such diabolical company! and he now dreaded the fatal consequence which threatened him. His blood ran chill at his heart; his knees smote each other with fear; and joy and rapture were converted to amazement and horror! When Esculapius perceived it had made sufficient impression on his guest, he thus addressed him; “Know Cremes, it is Esculapius who has thus entertained you, and what you have here beheld is a true image of the deceitfulness and misery inseparable from luxury and intemperance. Would you be happy, be temperate. Temperance is the parent of health, virtue, wisdom, and plenty, and every thing that can make you happy in this or the world to come. It is indeed the true luxury of life; for without it, life cannot be enjoyed.” This said, he disappeared, and left Cremes (instead of an elegant apartment) in an open plain, full of ideas quite different from those he had brought with him. On his return home from the most luxurious, he became one of the most temperate men, by which wise method he soon regained his health. Frugality produced riches, and from an infirm and crazy constitution and almost ruined estate by virtue of this infallible elixir, he became one of the happiest men breathing, and lived to a healthy old age revered as an oracle of wisdom throughout all Greece.

#### LONG LIFE.

He who knows not what it is to labour, knows not what it is to enjoy. The felicity of human life depends on the regular prosecution of some laudable purpose or object, which keeps awake and enlivens all our powers. Our happiness consists in the pursuit, much more than the attainment, of any temporal good. Rest is agreeable; but it is only from preceding labours that rest acquires its true relish. When the mind is suffered to remain in continued



inaction all its powers decay. It soon languishes and sickens; and the pleasures which it proposed to obtain from rest, become tedious and insipid. To this, let that miserable set of men bear witness, who after spending a great part of their life in active industry, have retired to what they fancied was to be a pleasing enjoyment of themselves, in wealthy inactivity and profound repose, where they expected to find an Elysium, they have found nothing but a dreary and comfortless waste. Their days have dragged on with uniform languor; with the melancholy remembrance, often returning of the cheerful hours they passed, when they were engaged in the honest business and labours of the world.

To enjoy life, and see many days, is the universal wish; and as the wish is prompted by nature, it cannot be in itself unlawful. At the same time, several circumstances concur to temper the eagerness of this wish; and to show us that it should always be formed under due submission to the wise judgment of Heaven. Who among us can tell whether, in wishing for the continuance of many years on earth we may only be wishing for a prolongation of distress and misery? You might live, my friends, till you had undergone lingering rounds of severe pain, from which death would have proved a seasonable deliverance. You might live till your breasts were pierced with many a wound from public calamities or private sorrow. You might live till you beheld the death of all whom you had loved; till you survived all those who love you; till you were left as desolate strangers on earth, in the midst of a new race, who neither knew you nor cared for you, but who wished you off the stage. Of a nature so ambiguous are all the prospects which life sets before us, that in every wish we form relating to them much reason we have to be satisfied that our times are in the hands of God rather than our own.

#### WOMAN.

Woman is a very nice and a very complicated machine. Her springs are infinitely delicate; and differ from those of a man pretty nearly as the work of a repeating watch does from that of a town-clock. Look at her body; how delicately formed! Examine her senses: how exquisite and nice!—Observe her understanding how subtle and acute!—But look into her heart; there is the watch-word, composed of parts so minute in themselves, and so wonderfully combined, that they must be seen by a microscopic eye to be clearly comprehended.

The perception of a woman is as quick as lightning. Her penetration is intuition; I had almost said instinct. By a glance of her eye she shall draw a deep and just conclusion. Ask her how she formed it; she cannot answer the question.

As the perception of a woman is surprisingly quick; so their souls and imaginations are uncommonly susceptible. Few of them have culture enough to write; but when they do, how lively are their pictures! how animated their descriptions! But if few women write, they all talk; and every man may judge of them in this point, from every circle he goes into. Spirit in conversation depends entirely upon fancy; and women all over the world talk better than men. Have they a character to portray, or a figure to describe? they give but three traits of one or the other, and the character is known, or the figure placed before our eyes. Why? From the susceptibility of their imaginations their fancies receive lively impressions from those principal traits, and they paint those impressions with the same vivacity with which they received them.

Get a woman of fancy warm in conversation, she shall produce a hundred charming images, among which there shall not be one indelicate or coarse. Warm a man on the same subject; he shall possibly find stronger allusions, but they shall neither be so brilliant nor so chaste. *[Sherlock.]*

WHO'S AFRAID.—A sailor coming across Blockheath one evening, was stopped by a footpad who demanded his money, when a scuffle ensued, the tar took the robber, and bore away with his prize to a justice of the peace at Woolwich. When the magistrate came to examine into the assault, he told the sailor that he must take his oath that the robber had put him in bodily fear, otherwise he could not commit him. The sailor looking steadfastly at the justice, answered, "He! put me in bodily fear! no, nor any that ever lived; therefore, if that is the case, you may let him go, for I'll not swear to such a lie."

A great lord and a gentleman walking together, there came a boy by leading a calf with both his hands. Says the lord to the gentleman, "you shall see me make this boy let go his calf." With that he came towards him, thinking that the boy would pull off his hat, but the boy took no notice of him. The lord seeing that, "sirrah," says he, "do you not know me?" "Yes," replied the boy; "if your lordship will hold my calf, I will pull off my hat."

Dr. Warton—Dr. Baligny, a preacher of great celebrity, on account of the excellence of his Sermon, after having delivered an exceeding good discourse at Winchester Cathedral, the text of which was "*all wisdom is sorrow*;" received the following extempore, but elegant compliment from Dr. Warton, then at Winchester School.

If what you advance, dear Doctor, be true,  
That *wisdom is sorrow*, how wretched are you.

## NEWS OF THE WEEK.

Gen. Brown arrived at Sackett's Harbour on the 19th ult. in improved health and fine spirits, and was received with military honours and great cordiality by his old friends and acquaintances.

The New-Haven, Conn. papers say that the farmers in that vicinity have to rejoice at one of the most abundant harvests they have known for many years.

We understand, says the Richmond Enquirer, from a source in which we place reliance, that despatches are to go out immediately from New-York, in the Erie, commanding Commodore Porter to leave Key West.

**Shocking.**—A young girl has lately been tried in England, for having, in a fit of religious insanity, hanged her brother, a child 7 years old, in hope of sending him to heaven! So much comes from a belief in an endless hell.

**A Snug Fortune.**—A German journal says, that the late king of Saxony has left the princess Augusta, his only unmarried daughter, a fortune of 13 millions of dollars, (3 millions sterling,) from his own private fortune.

[What a very industrious man the king must have been to have *earned* by honest labour so large a fortune for *one* of his daughters!! But hundreds of thousands of times have the honest and deserving went supperless to bed, that this fortune might be accumulated; and yet the late king of Saxony was among the best of the big leeches which *Providence* permits to fatten upon the sweat and blood of mankind.]—*Niles*.

The Hon. Wm. B. Rochester, secretary to the Panama Mission, arrived at Rochester, on the 26th ult. by way of the Mississippi, Ohio and Lake Erie.

**Salt.**—The Syracuse Gazette states that the number of barrels of salt inspected at the works in that vicinity during the month of July, varies but little from 129,000 bushels.—The price has been from 6s. 6d. to 6s. 9d. The daily quantity of salt now made in the town of Salina, is about 7,000 bushels—1,800 bushels of which is coarse and the remainder fine.

The Canadian Spectator mentions that one seventh part of the soil of Upper Canada belongs to the Episcopal clergy, who, however, at present minister to only one twentieth part of the population.

Mr. Crawford has, it appears, contrary to a former statement, accepted the office of Judge of the Superior Court of Georgia, and is now officiating Judge on the Northern Circuit.

In the State of Massachusetts, there are 196 incorporated manufacturing companies, principally woolen and cotton, employing a capital of near \$30,000,000.

## NOTICES.

The *Chenango Association* of Universalists, will meet at Brooklyn, Pa., on the last Wednesday of the present month.

The *Hudson River Association* will meet in New York, on the second Wednesday and Thursday (18th and 14th) of September next.

The *General Convention* of the New England States and others, will meet at Saratoga Springs, N. Y., on the 3d Wednesday and Thursday (19th and 20th) of September next.



## Doctick Department.

FOR THE GOSPEL ADVOCATE.

### "HONOUR THY FATHER AND MOTHER."

Behold that helpless infant there,  
Dependent on a parent's care,  
For health, for comfort, and for food;  
Unconscious yet of ill, or good.

How many wants are manifest  
Before those wants can be express'd:  
How many anxious fears they give,  
Before a parent's hopes can live.

Long must their watchful cares extend,  
And days and years in love attend,  
In sickness and in health provide,  
And every infant action guide.

Who can such tenderness repay?  
Or who their fondest hopes betray?  
Can thankless children dare to call  
On God, the Parent of us all?

Oh, when their human strength decays,  
Honour your parents' latter days;  
So shall your happiness increase,  
They to the grave descend in peace.

Ohio.

W. A.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published every Saturday, by L. S. EVERETT and G. TUTTLE, at \$1 50, if paid in advance; \$2 00, if paid within six months, and \$2 50, if not paid within the year.

L. S. EVERETT, EDITOR.

Donbley & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 35.]

AUBURN, SATURDAY, SEPTEMBER 1, 1827.

[Vol. V.

### ORIGINAL COMMUNICATION.

FOR THE GOSPEL ADVOCATE.

#### LETTER NO. 5.

To Elder JOSEPH BADGER, of Mendon, Monroe, co. N. Y.

SIR:—Your *third reason* why you are not an Universalist, I shall now take into consideration, hoping that we shall be able to come to the right of it, notwithstanding you have denied your premises. You may think I treated you with neglect by not calling on you for a copy of your reasons, as you mention in your letter. But I am sensible, that every candid person acquainted with you, and who attended your lecture on the 27th May, will exonerate me from the charge; and however much to your own confusion it be said, the publick may be assured, that I stated your reasons, at least, correct in substance, in my first letter. This I was satisfied of then, and no less so after you denied them. Should you be induced finally to own your offspring, seeing you have once denied them, how do you expect you will appear before the publick in their defence!! You cannot, with honour, retrace your steps in this case, which you must do, and defend your reasons, or let us know where the mistake lies.

Your third objection stands thus: "Universalism is productive of no revivals of religion, or good moral effects;" or in other words, "it is productive of no good," or "has no tendency to make men better." It is here to be observed, that, in the present day, religion is esteemed valuable, in proportion as it can be made the means of operating upon the animal passions, and produce what are popularly termed "*revivals*;" and all partialists can boast their share of this kind of religion. And because Universalists do not descend to the base tricks resorted to by Limitarians, of angry gods, burning hells, and devouring devils, to frighten people into the profession of something that passes for religion, it is said the sentiment "has no tendency to make men better." I have ever been persuaded, that, in every denomination of professing Christians, there are respectable and intelligent members to be found. But you never see them countenance the contemptible measures used by designing men, to get up those animal excitements. Look on the deplorable state of the

first Presbyterian Church in Troy, N. Y. The "*Finney and Beeman revival*" in that place has torn asunder the church, and the more intelligent and worthy part of the members have published the disgraceful transactions to the world.

I shall say but little in this number about "*revivals*," but shall assume the last clause as containing the sum of your objection, viz. that Universalism is productive of "no good moral effects," or "has no tendency to make men better." In my remarks, I shall make use of the terms which are most convenient but shall endeavour to preserve the sense of your objection. I will observe in passing, however, that the remarks in your discourse involving the Gospel Advocate, by which you necessarily included the editor, were too uncandid to be passed in silence. In abominating that work, you said the paper spoke against "*reformations*"—making use of this word instead of the word "*revivals*." This can be proved by respectable witnesses. Whereas, the editor of the Advocate nor any of his correspondents ever said any thing against reformation or a true revival of religion. But on the contrary, have endeavoured to promote it. You knew, sir, if you had seen the Advocate and perused it attentively, that it is your popular "*revivals*" which have no concern with the religion of Jesus, which are spoken against, and those only.—But to have told the truth would not have answered your purpose! This is a specimen of your whole performance!

In noticing your objection, we do not hold ourselves accountable for the conduct of nominal Universalists, and we believe there are many such—but shall only inquire into the natural tendency of the doctrine properly understood. In our expression of belief, given in my first letter, it will be perceived, that we hold to rewards and punishments; and, that they are alike designed to effect the good of man. We believe that God is "the same just, kind, merciful and propitious Being, from eternity to eternity, without the least "variableness or shadow of turning." That he created only to bless, and to make happy in the enjoyment of himself in a greater or less degree, according to the capacity of his creatures.—That he never stood in need of any to suffer, in order to appease his wrath, or to open a way whereby it could be consistent for him to be gracious; as he never was ungracious, neither was it ever inconsistent for him to be merciful.

'That the gift of his son Jesus Christ, embracing his life, miracles, ministry, death, resurrection and ascension into glory, was a commendation of divine love, (Rom. v. 8.) We believe, that God loves sinners, even while they are such, and because "his mercies fail not," he will save them from their sins. That Christ was the "express image of his person," and he prayed for his bitterest enemies in the agonies of death! And as it is the best interest of man, and enjoined in the holy scriptures, it is our duty, to conform to the divine image—to "love our enemies, bless those who curse us, do good to those who hate us, and pray for those who spitefully use and persecute us; that we may (characteristically) be the children of our Father who is in heaven; for he makes the sun rise on the *evil* and on the *good*, and sends rain on the *just* and on the *unjust*," Matt. v. 44, 45.

I would not insinuate but that other denominations possess these virtues, and that their doctrines teach them in some degree; but Universal love embraces the whole of all that is morally and spiritually excellent, while other systems, from their very nature, are limited in the possession and exercise of the divine principles of charity. You will bear in mind, that the question is, *what is the natural tendency of Universalism properly understood?*—Universalism is the universal love or good will, of God, of Christ, of angels and men. But perhaps, the better way to come at the comparative merits of the several prominent systems of the day, according to their *natural tendency*, will be briefly to notice what they are.

1. The doctrine of "election and reprobation" teaches that God loves a small portion of the human family, and has rendered their salvation forever secure and hates, and ever will hate, all the rest; and as an expression of his hatred, before they had an existence, (as he made choice of the elect "*before the foundation of the world*,") ordained them to wrath. &c "to the praise of his vindictive justice." It is easy to perceive how far this doctrine is calculated to beget love, if we were confined to its narrow limits. It requires no evidence to prove the evil tendency it would have on society, were this theory reduced to practice! How many worthy and pious individuals have been persecuted and murdered—how many have committed suicide—and how many, otherwise peaceful families, have been distressed, and rent asunder, by the influence of this doctrine. What calamity it has produced in all parts of the world, where it has had the rule! This is the very nature of the doctrine now, and all these evils would follow its desolating hand if its advocates had the power!—For we have no belief that the Ethiopian can change his skin, or the leopard his spots.—

This doctrine only regards a few of mankind as brethren, and spurns all the rest from the tender mercies of God both here and hereafter! It opens a door for the most lawless outrage, and the vilest licentiousness. It holds out favours to the *Church*, and indignation and wrath for the *world* for whom Christ died! and while they even doubt their own election, which they hold to be a mark of Christian meekness, and others, though professing the same doctrine, seem filled with cold indifference; the residue, where this system has its *natural tendency*, viewing themselves forever reprobated, and hated by the Almighty, become hardened in sin, and hate God in their turn! It is impossible that it should be otherwise. For if "we love Him *because He first loved us*," which is according to scripture, and the reason and fitness of things, for the *same reason* mankind will hate God when they have heard and believe, that He *first* hated them! And not only so, but they will necessarily hate all the professedly exclusive favourites of heaven, who must hate again in *their* turn *because* their God hates, and they, to be consistent, must be like him!

2. Arminianism, or the doctrine of *doubtful* salvation, which places the *ability* in the creature, to choose or refuse his eternal interest, to a superficial observer, may present a fairer aspect than the other, but its preferable nature vanishes before the pen of investigation like the mists of the morning. Proper views of God, the only proper object of religious worship and adoration, constitute the groundwork of true religion. For their natural tendency is, to inspire us with proper views of man, and of our relative duties to each other. But here, we have a God either ignorant or indifferent, or both. If he be ignorant, we cannot confide in him, and if indifferent, we ought not. But if this should be denied, seeing, that "his understanding is *infinite*," what does it differ from Calvinism? In the one case God decreed to save a part and damn the rest, and in the other, he *infallibly knew before he made them*, that all would not be saved! I have long despaired of seeing any *real difference* pointed out between these two theories, and if you can solve this problem let it be done.

This doctrine ever has been, and still is, a fruitful source of *popular revivals*, and the subjects of them, I regret to say, oftener exercise spiritual pride and censure, than meekness and forbearance. They are induced to look upon themselves as a superior order of beings, and turn the eye of contempt, and point the finger of scorn, at members of other denominations, and fulminate wrath and fury upon the impenitent or the unawakened. A future judgment to take place at some unknown period in eternity, in all the sublimity of horror, is described, the natural tendency of which



is to beget selfishness and cruelty in the one class, and slavish fear and trembling distrust in the other. The righteous, if they would suffer themselves to think, must suppose they will be prepared to look, with relentless and unyielding firmness, on their suffering husbands, wives, fathers, mothers, sisters, brothers, children, and other companions in life! weltering in a world of unutterable woe! But they must remain "unmoved at the sight," or they would be miserable even in heaven! The thought must be truly painful to every believer of this doctrine, and while I write, my pity rises in behalf of those who mourn under this load, and whose faces must gather the blackness of gloom at the prospect of their heaven! But what view of God is the *natural tendency* of this doctrine calculated to give? This scarcely requires an answer, for then it will be his eternal pleasure to have suffering run parallel with his own existence, inflicted upon his offspring whom he once loved and for whom Jesus died! Evils both local and general have originated in this doctrine. Families have been disturbed—hard heartedness has reigned—communities have been agitated, and many lives have been lost by suicide, while others are driven to madness and despair, and are lingering out a miserable existence! a torment to themselves, a burden to their friends, a disgrace to religion, objects of pity! And here I appeal to a sensible publick whether these statements are exaggerated. These evils have followed, and been consequent upon, the belief of this doctrine. But am happy to say, it has not always had its *natural tendency* on society, for *human nature*, bad as it is supposed to be, rises superior to the *natural tendency* of the two preceding doctrines. Proof of the evil tendency of the doctrine may be seen in every instance where mankind are *truly actuated* by its *principles*.

3. The doctrine of Universal Grace and good will embraces every thing that is good and glorious; and whenever mankind are engaged in the laudable work of promoting either the publick welfare or private happiness it is in unison with this doctrine. For where pure and unmixed benevolence prevails, it is an offspring of its own kind, and therefore inconsistent with the doctrines of terror and wrath. These are forgotten and laid aside, in the exercise of that Charity which "*never fails*." Embracing, then, every set of Christians, so far as they are actuated in their worship by "*the goodness of God which leads to repentance*," and not the dread of his wrath—by "*the love of Christ*," and not the fear of hell; this is the *natural tendency* of the doctrine of Universal and unchanging grace. Every rational, worthy and exalted view of Deity, belongs to Universalism, and not to the modern systems of cruelty. Every theory of partial

salvation argues a partial God, a partial Christ, a partial gospel! and every attempt to remove this just imputation is a mere botch, and has made the matter worse. Universalism properly understood, carries with it its own evidence of the impartiality of God, of Christ and his gospel; and besides inspiring us with true love, unshaken confidence, and humble reverence towards the Deity, and just and exalted notions of Jesus the Captain of our salvation, and enabling us to harmonize the sacred scriptures, embracing all the threatenings and promises, the judgments and mercies, the *natural tendency of Universalism, is—*

1. It makes better *husbands* and wives.
2. It makes better or more benovolent parents.
3. It makes better or more obedient children.
4. It makes better neighbours.
5. It makes better citizens, rulers and magistrates; and,
6. It, of course, makes better Christians.

Here, sir, I would have you carefully and candidly, observe, that we do not arrogate to ourselves the exclusive exercise of these virtues, but willingly and cheerfully admit, that they are possessed by others in a commendable degree. Yet, as I before observed, they are not the *natural fruits* of their doctrines, but of *Universalism under another name*. And bear in mind farther, that it is the *natural tendency of Universalism properly understood*, that I am to show, aside from what may appear most conspicuous in the lives of some who merely make a *profession*, and mistake the name for the thing signified,

1. The *natural tendency* of Universalism is to make better *husbands* and wives. They look upon themselves as mutual helps—objects of the same grace and paternal love; and as God equally regards them both, and provides for their peace and salvation, they never *lift the unhallowed hand* nor *raise the boisterous tongue of abuse*, to blast the comforts which their Maker bountifully gives; and as the will of God is *their happiness*, they will not wickedly attempt to step between, and render bitter the very sweets of life, but conform to the divine will in promoting each others welfare. They will bear with the mistakes and foibles of each, knowing, that, to err is human—to forgive divine; and though there be a difference of sentiment respecting the affairs of life, it does not mar their peace. But, squaring their minds by the equal will of their Father, they do not suffer trifles to swell into a destroyer of their mutual forbearance; and I have long observed, with painful sensations, that, where the husband or wife was zealously attached to some partial system of faith, the subject of religion, which is calculated to give the most comfort, would rouse the angry pas-

sion, if the opposite party happened to be an Universalist. I have known instances of both, and could name them if it were proper. But this unhappy difference is never caused by Universalism, but always originates in the opposite tenet, which is its *natural tendency*, while the other party forbears, and is frequently entirely silent for the sake of peace. I have known too, where parties thus opposed have been reconciled, in the sentiment of unbounded benevolence, and peace and harmony have been restored, in family and neighbourhood. But had they been reconciled on the score of some partial creed, some of their neighbours would have become marks for their religious vengeance. I have known likewise, where husband and wife have lived together for years, both believing the doctrine of Universalism, *though not known to each other*, the one having never heard it preached, and the other, not in many years; and when in their *mature* years they heard the doctrine for the first time, their eyes were wet with tears of gratitude, and their hearts leaped for joy!

2. To make better, or more benevolent parents. It extends from parent to child, and regards the whole family circle with equal affection. Children and servants are treated with kindness. They are praised and rewarded for their good conduct, and chastised for their disobedience, with a view to their good. They never correct with anger, for this is likely to beget the same passion in the child, but with judgement, explaining both their reason and object. They look upon God as the impartial Father of all, and adjust their government and discipline accordingly. But to regard the Almighty as treating a part of his children unkindly, either here or hereafter, and, at the same time, treat their own impartially, they would act without a model, and aside from the *natural tendency* of their doctrine.

3. To make better, or more obedient children. This is a *natural consequence of the foregoing*, and no unprejudiced mind will pretend to doubt it. Children, seeing their parents kind to each other, and impartially tender to them, by this means, receive in their tender minds the first principles of kindness. Brothers and sisters will treat each other alike, because they have received the example from their parents, whom they love. And this affection will "grow with their growth and strengthen with their strength." They have confidence in their parents, that they will do them no harm, and a *filial* fear joined with ardent respect, secures their obedience, to their superiours, and good will among themselves. Hence,

4. To make better neighbours. Let a generation of the above description, trained to benevolence of soul, and peace of mind, people

the earth, and those unhappy contentions, which have produced neighbourhood broils and intestine wars, deprived the widow of her living, and sent the orphan begging at the door of the inhospitable, would be only known in history as a warning to avoid them. The descendents of such a race, guided by the *natural tendency* of universal good will, would be the protectors, and not the destroyers of each other; and the unhallowed encroachments, upon the lives, liberties and reputation of our fellow-beings would have an end. All these evils have been caused by a misnamed religion! but where love to God and good will to men, had no concern.

5. To make better citizens, rulers and magistrates. Better citizens, because in striving to promote the *general good*, they would aim to maintain inviolate, the *general distribution*, and spread of civil and religious liberty. They would have no cause to favour *but the cause of benevolence*. Better rulers, because they would consider themselves as ruling for the good of the whole, and not for that of a particular party. The rulers and the ruled would put mutual confidence in each other. An opposite state of things would produce mutual jealousies. And a selfish partialist is as likely to supplant his brother as any one else, because he is not taught to look upon all mankind as brethren, and his brother may be considered a cast-away, or a reprobate. Better magistrates, because they would dispense equal justice to all. But tied to a *party*, it is the *nature* of the case to be *partial*. This is the *natural tendency* of every system of religious partiality. But I do not say they are all actuated by their principles.

6. To make better Christians. But here it is proper to ask, what constitutes a Christian? Not a mere name to be sure. But your party have assumed to be called "*Christian*" whether they possess the virtues which the name implies or not. I freely grant, that, some of them, with whom I am acquainted, I believe to be worthy of the name, and the worthy should only have it. *But they all have the name*. Hence you have your good Christians, and your *bad Christians*, which is a paradox, a contradiction, and the title is an unwarrantable assumption. To be a Christian is to be *like Christ*; "who, when he was reviled, reviled not again;" but "went about doing good" impartially. *Christians* never quarrel, for then, *they cease to be Christians*. I would not arraign your party as exclusively addicted to quarrelling, sir, for perhaps all denominations in some degree partake of the same odium. But notwithstanding this *you are still Christians!!!!* I notice this subject, sir, without any ill will to any being on earth, but feel, that it is a demand of justice.

A belief in the doctrine of universal benev-



olence has a *natural tendency* to make the believer universally benevolent, and to look upon the whole intelligent race as one family, the children of one kind Father. It forbids to mar the peace, or destroy the happiness, of one individual, as it cannot be done without wounding a *brother or sister!* And this disposition is inspired by a love of duty, of God, and of human kind, which is the only kind of service which can meet a peaceful reward. For where a *fear of torment* is the prompter, the offering is not free, and it is plain, the subject would *choose to do otherwise*, if he were not restrained by *dread of punishment!* But this is far from being true service to that God who is Love. It is no better than the worship paid to Moloch. But it is the *natural tendency* of the doctrine of endless hell-torments!

I challenge the whole world to produce an instance, where the belief of, and a conformity to, the doctrine of universal benevolence, ever produced persecution, murder, suicide, fraud, slander, insanity, profanity, or any other evil!! But the opposite doctrine stands engraved in letters of blood!!

I appeal to the history of Christ and his followers, and the doctrine they taught, as the most prominent instance in this case. Their doctrine is that of universal benevolence. To their testimony I have appealed, in my former letters. And to their lives and conduct I appeal for the tendency of the doctrine, in addition to the arguments given above. And you must *prove*, sir, not merely *assert*, that they did teach a *different doctrine*, and harmonize that sentiment with *reason and benevolence*, before your "*three reasons*" will be of any service to you, or your cause. Yours, &c.

W. I. REESE.

West-Mendon, August, 1827.

P. S. In my next, I shall propound several questions for your consideration, which will come near home. W. I. R.

#### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

#### A SERMON.

2. Cor. xiii. 11. "*Finally, brethren, farewell.*"  
(Concluded.)

Among the social and relative duties which may be affectionately recommended, as all important to your prosperity, permit me to mention the following:

1. It is highly necessary that you should not neglect the assembling of yourselves together on proper occasions for social and religious worship. A neglect of this duty will be likely to discourage your ministering servants, and bring into disrepute the cause you delight to honour. Trifling hindrances and excuses should be overcome and abolished. A little resolution will remove every obstacle, and habit will render the duty easy and delightful.

I would not only recommend the duty of attending

punctually upon the publick worship of God, as the best means of promoting virtue and happiness; but I would take the liberty of advising to an attendance upon the labours of such preachers as advocate the impartial benevolence of Deity. This advice of course will only be received by those who profess a belief in such doctrine; and I intend it only for such. Mere curiosity should never induce a professor to leave his place of worship for another. The person whose sense of duty sets so lightly upon him that he can find enjoyment in forsaking his friends for the society of others, is not to be trusted as a faithful brother; for we may be assured, that if the obligations of Religion are not binding upon him, no other obligations will have a salutary bearing upon his conscience.

There are persons now present, who, during the time I have been with you, have never been unnecessarily absent from our meetings—their value is above all price. I have heard them reproached for their steadfastness, and reviled for their integrity; but they have been faithful unto the end, and are *now* respected—yea their names are respectfully pronounced, even by the enemies of our doctrine, on account of their consistency. Let this be a lesson to others, and an encouragement to the wavering.

2. I would entreat you, brethren, to keep the unity of the spirit in the bonds of peace.

The discords and contentions which are discoverable in other denominations, may serve as a solemn admonition to you, to avoid the like evils. Where the popularity of a doctrine becomes the test of its divinity, we may not expect much good to result from embracing it. Hence those evils which I have mentioned, are but the natural consequences which may be expected to arise from an inconsiderate attachment to those systems which are only perpetuated by their popularity.

The doctrine of a free salvation from sin, is at present protected, by the unpopularity of the sentiment, from the evils just mentioned; and I hope, and verily believe, that its equalizing tendency, and the humility inculcated by it, will ever constitute an effectual barrier against them. But, the least departure from the simplicity of truth will be likely to engender pride, and produce discord among you.

I have witnessed, with unspeakable satisfaction an uncommon degree of friendship and union of sentiment, and harmony of feeling, among the believers in our doctrine throughout this section of God's heritage; nor is the condition of this congregation an exception to the general rule; yet whenever a love of this world obtains an ascendancy over our affections, whenever we begin to experience a thirst for the honours and favours of the popular sects,—or whenever it becomes our object to please the opponents of our sentiment, by a partial acquiescence to their views, for the sake of peace, then we shall feel the stings of disunion, and experience the evils of discord and contention. Better would it be, therefore, for you, my brethren, to be despised by all the world, and hated of all men, on account of your views, than to follow the footsteps, or imitate the ex-

amples of those who have departed from the simplicity of the gospel.

4. Another duty which will devolve upon you is that of studying to know the truth.

I have endeavoured, during my stay with you, to exhibit the great realities of the gospel according to the best of my abilities; but you need not be told of my inexperience, and want of talent to unfold the mysteries of the kingdom of heaven. I have only boasted of the sincerity of my attachment, and the faithfulness of my heart; my powers of body and mind have not enabled me to do all that I could desire. There remains, therefore, an important work for you to perform.—Taking reason and revelation for your guide, you will find it a delightful employment to investigate the momentous subject of religion, and seek for truth as for hidden treasure. I entreat you, never to take the opinions of men for proof;—examine, and judge for yourselves; and be careful never to let your imaginations run away with your powers of discrimination.

The scriptures of the Old and New Testaments contain the only proper mode of faith; they will be the man of your counsel, and, I hope, the guide of your conduct. In this blessed book, you will find enough to satisfy every rational inquiry—enough to comfort you under all your trials—and enough and to spare of the Grace of God that bringeth salvation to all men.

5. It is still more important that you should set good examples before your fellow beings. A correct “walk and conversation” will do more for the promotion of your happiness and the advancement of your cause than all the professions in the world.

Your neighbours will look upon you with a jealous eye; and what would be excused in another, will be magnified, if you are justly chargeable with it, and attributed to the demoralizing tendency of your faith.

Your children, will also look up to you who are parents, for instruction, and examples in righteousness. They will often hear you speak of the truth and efficacy of the doctrine you profess; and unless your conduct corresponds with your faith, they will distrust, either the sincerity of your professions, or the purity of your religion.

Your sentiments are founded upon the immutable benevolence of the eternal God; therefore you are bound to be benevolent:—You profess to believe in eternal Mercy;—be ye therefore merciful:—You have faith in the unchanging Justice of Heaven; be ye therefore just:—You profess to believe that God is love; let your souls be filled with that divine and peace-giving principle. In a word; live up to the requirements of the doctrine you profess, and the world may affect to despise, but it cannot hate you.

Another duty which devolves upon you, is, to give good advice to the rising generation. Much depends upon the performance of this duty. It will be necessary for you to caution the young against the seductions of vice, and guard them, by your affectionate entreaties against being led astray by their warm and lively imaginations. And amongst other things, permit me to say, they should be protected from those fears which are unfounded and unnecessary. Little, if any good

can be expected to result from suffering the youthful mind to be filled with those dreadful apprehensions which are thought by many to be essential to salvation. Act up, then, to the dictates of your parental feelings, and all will be well; do your duty and you will be happy.

In the language of our context, I would, in view of the important duties at which I have hinted, exhort you all to “be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

But how can I express my thankfulness for your kindness to me? Ah—has it come to this! Am I called upon to part—perhaps forever—with those whose worth I prize, and to whom I have so long been attached by a reciprocity of kindly feeling, by common joys, and common sufferings! Yes—providence hath decreed, and mortals must submit!

Accept, then, brethren and sisters, and friends, the only tribute of a heart devoted to your dearest interests, in my power to make—*accept my gratitude.*

It will not be said that I flatter you, when I say, that I came to you in weakness, and was kindly received, that you have been my friends both in prosperity, and adversity; that you have sustained me by your charity; that you have comforted me with your kind attentions; that you have made me happy by a willing reception of the truth I have endeavoured to proclaim for your edification.

By your kind indulgence, I have been sustained, at times when a forbidding frown appeared upon the face of all creation: My foibles and imperfections, have been generously attributed to a want of experience, rather than to evil intentions: And, by your charity, a multitude of faults have been covered, as with the mantle of Elijah.

When unrelenting enemies have assailed my motives, or my conduct, you have stood forth in my defence; and thus averted the threatened ruin of my prospects—shielded my devoted head from destruction, and thereby prevented the enemies of truth from gaining even a temporary triumph. In times of trial I have realized the sincerity of your friendship, and when heart and flesh were about to fail I have enjoyed your protection.

Believe me, then, when I tell you, that so long as my heart is capable of feeling a generous emotion, so long I shall remember you, and your kindness, your charity, and your friendship.

As one among the favours, which in addition to those already received at your hands, I take the liberty to request, that when you retrospectively survey the scenes we have witnessed, the trials we have endured in one common cause, and the joys we have experienced, you will not be too hasty in condemning the motives by which I have been actuated.

If I have, by my plainness of speech, injured the feelings of any person, whether friend or foe, I sincerely, and solemnly before God, desire forgiveness. If anything like acrimony has appeared in my publick communications, I trust it will be imputed, by a generous



people, more to the aggravating circumstances which may have operated upon my mind, than to the want of charity towards all my fellow creatures.

In looking back upon our past lives, we often find much to regret and deplore, but it will be more a mark of wisdom in us to endeavour to mend our faults, than to spend our strength in reproaching ourselves or others. While, therefore, I behold in retrospect my own errors, and am willing to confess them, I look to God for assistance to avoid their recurrence.

Brethren: you are many of you, believers in the best, the most salutary, and the most consistent doctrine, which has ever been proclaimed on earth. In confirmation of its truth, you have the oath, the purposes, the promises of a God who cannot lie:—In addition to this, all the holy prophets have testified it—men have believed it—Christ preached it—and angels chanted it on the birth-morn of Immanuel. It breathes peace, and kindness, and charity, and benevolence, and love! It furnishes a delightful theme for contemplation, and gives a zest to every rational pleasure: It carries its consolations to the bed of sickness: Its comforts are imparted to the inhabitants of the hovel: Its genial influences are felt by the poor and the needy: It is a stay and a staff to the aged: It is the guide of youth: it adds vigour to health, and imparts strength to the weak: And last, though not least, its unspeakable joys are experienced by the *dying*! Yea, it is my full conviction, that in *heaven*, it will constitute the eternal theme of all beatified intelligences! When death, sin, and hell shall be annihilated by the all-subduing fiat of Omnipotence, then, too, Universal Love, Mercy and Goodness will be celebrated in deathless songs of joy and gratitude.

This doctrine, I have laboured to sustain, and some of you are doubtless satisfied of its truth. The evidences of its authenticity which have been adduced from time to time, have appalled its enemies! All creation has afforded us incontrovertible authority in its support; and now, where are “the servants of the living God” who are disposed openly to call it in question?

What remains, is for *you to do*. It is for you to honour your professions, with conduct suited to the excellence of the doctrine in which you believe. It is for you to exemplify the efficacy of your faith, in works of kindness, mercy and love. An important task, therefore, devolves upon you—a task which nothing but the grace of God can enable you to perform. From the obligations of the gospel no consideration can exonerate you, and nothing can extenuate or avert the chastisement your derilections may merit.

I would entreat you, then, by the sure mercies of God—by the life and examples of a spotless Redeemer—by the blood which was shed on Calvary’s Mount for sinners like ourselves—by the sacred names of the martyred Apostles of Jesus—by the testimony they have borne to a dying world of the mercy and love of Jehovah; to be circumspect in all your actions, faithful in all your professions, steadfast and immovable

in all holy conversation, always abounding in righteousness, godliness, meekness and faith.

O, may your joy be full—may your graces abound,—may your examples be such that a gainsaying world may be constrained to acknowledge that even my feeble labours among you, have not been in vain in the Lord.

I leave you, brethren and sisters, with a most ardent prayer that the richest blessings of indulgent Heaven may rest upon you. So long as my cold heart can dictate a petition to the throne of Mercy, your case will be remembered. You, and your children, and your children’s children, will ever be near to me; and if your brother is ever allowed to occupy a place in your memories, let him be considered—*your friend*. Amen.

Finally, Fathers and Mothers, Husbands and Wives, Brothers and Sisters, and you, my youthful friends and little children—finally FAREWELL.

FROM THE UNIVERSALIST MAGAZINE.

### FALSE TEACHERS.

☞ The design of the following communication is to point out to the reader the distinctive traits in the character of false teachers.

In the apostolic age, Christians were warned against the appearance of such teachers. Peter said to his brethren, “But there were false prophets also among the people, even as there shall be false teachers among you,” 2 Peter ii. 1. Jude writes as follows: “For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

It should be particularly observed that the false teachers here spoken of were men who lived in the age of the apostles. Peter spoke of them as having then already crept in unawares. Paul and Timothy says, “Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils,” 1. Tim. iv. 1. It has been inferred from this passage, that the false teachers foretold by the apostles, were not to make their appearance until near the end of the world; and hence it is supposed by those who think that these same false teachers are now on the earth, that the end of the world is at hand. Such, when they are informed of the spread of what they call erroneous sentiments, will console themselves by saying, Ah! well, the reign of these teachers is short; the end of the world we know *must* be near, and God will soon avenge himself for his elect. However, with all the regard we have for these pious ones, we cannot but think they are in error, concerning both the teachers and the end of the world.—The *latter times* of which Paul spake in the passage last quoted, were the latter days of the ancient dispensation, in which Christ and his

apostles lived. Paul commences his epistle to the Hebrews thus: "God, who at sundry times and in diverse manners, spake in time past unto the fathers by the prophets, hath in *these last days*, spoken unto us by his Son." The expression '*these last days*' shows that the apostle was speaking of then present time, and that he called that time the *last days*. In 1 John ii. 18, we read, "Little children, *it is the last time*: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time." In the latter times some were to depart from the faith, giving heed to seducing spirits and doctrines of devils; and circumstances had already begun to verify the predictions on this subject. John, as we have seen, speaks of antichrists who had then already come, by which he knew that the last time had arrived. These antichrists were teachers who were *against* Christ; and this was what made them *antichrists*. The reader by comparing Jude 16 and 17 with 18 and 19, will perceive that in Jude's day there were false teachers in the church, and that he pointed them out as the mockers who were to appear in the last time.

It appears, then, to be settled, that the false teachers of whom the apostles particularly spoke were men who existed in the primitive age of the church, and not any class now on earth. There is no doubt however, but that there are false teachers now in the church, although they were not the particular subjects of prophecy; and the way we are to ascertain who are now *false* teachers, is to see whose characters most nearly resemble those of the false teachers in the apostolick age. I say, the way in which we are to ascertain who are now false teachers, is to see whose characters most nearly resemble those of the false teachers in the apostolick age. I will then proceed to delineate the characters of false teachers in the apostolick age. And here I remark, that it is the *distinctive traits* of their characters which I shall notice; and not a failing which they manifested now and then. I shall notice such habits as formed prominent features of their conduct, as such as were particularly noticed and described by the apostles, those eminent guardians of the church. 1. Those false teachers did their work *privily*. Peter says, they "*privily* shall bring in damnable heresies." Jude describes the *private* manner in which they accomplished their purposes when he says, "For there are certain men *crept in unawares*." Paul says of such teachers, "For of this sort are they which *creep* into houses," 2 Tim. iii. 6. He who spake as never man spake, describes this artful, disguised manner of operation by saying, that these false prophets came to the people in sheep's clothing, while inwardly they were ravening *wolves*. Mat.

viii. 15. One prominent trait, then, in the character of the false teachers of old was, they were *sly, private, artful*, not open and sincere. Now which class of teachers in the present day bears the nearest resemblance to those of old in this particular? Which disguise themselves in the character of the *peculiar* ministers of Christ? Which profess to have no other object in preaching than to save souls from the eternal wrath of God? This is all disguise; it is *creeping* in unawares. Such are not the peculiar ministers of Christ. They can show no credentials, they never have shown any, to prove that Jesus called them to the work of the ministry in a peculiar manner. All the evidence we have had or ever shall have is their *own* testimony. Which class of teachers instil their sentiments *privately*? Which circulate tracts and chatechisms in a *private* manner? dropping them upon the steps, or placing them in the latch of the door? Are there not many like ways in which a certain class of teachers are continually infusing their sentiments into the minds of the community? The *true* teachers of the apostolick age, "renounced the hidden things of dishonesty, not walking in *craftiness*, nor handling the word of God *deceitfully*; but by manifestation of the truth commending themselves to every man's conscience in the sight of God," 2 Cor. iv. 2.

[To be Continued.]

The English Judges have laid down two important rules in cases of Breach of Promise and Seduction. One is, that the parents of daughters shall not recover damages if they have neglected to inform the parents of young men of their proposals or intentions, while they were encouraging their addresses. The second is, that parents cannot substantiate a claim to compensation, if they have been so careless as to leave their daughters sitting up with their suitors for hours after themselves and the rest of the family have retired.

## Poetick Department.

FROM THE RURAL REPOSITORY.

TO ———.

Farewell thou gay and lovely  
Thou innocent and fair—  
Hope spreads her sky above thee,  
Thy path is free from care.

Thine eyes but smile in gladness,  
In joy, which gilds the way;  
How can'st thou know of sadness  
So early in life's day?

Farewell!—but may I meet thee  
Again, as thou art now;  
And may no sorrows greet thee,  
To stain thy jowly brow.

HENRY.

L. S. EVERETT, EDITOR.

Douleday & Allen, Printers.



# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US...MALACHI.

No. 36.]

AUBURN, SATURDAY, SEPTEMBER 8, 1827.

[VOL. V.]

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

MR. EDITOR,

SIR,—As there has been a Bible-class recently formed in this village, for the purpose of illustrating and explaining the Scriptures; why would it not be well, as there are not far from three thousand Nos. issued from the press weekly, and probably four or five thousand readers, to give publicity to some of the explanations in the *Advocate*?

The conductors of these meetings, I think, can have no objections to this course, as it will be the means of giving instruction to so great a multitude. We shall endeavour to give the import or substance of some of their explanations, according to our best recollection.

It will be understood that the principal conductor of these meetings, or this "Bible class" (so called) is a clergyman of the Presbyterian order. The meeting is opened and closed by prayer; a chapter is introduced for explanation, commencing at the beginning: each person present, who feels disposed, recites or reads a verse, and gives his or her own explanation. The minister insists that the greatest freedom be observed—that each one give their own explanation according to their own judgment and interpretation of the passage. 'Tis true there are many who attend these meetings, who seem to have no judgment or opinion of their own. They can say Yes, and No, as they have heard others; and when the minister contradicts or differs, they can blush, and appear amazingly mortified; and that is about all.

But we will notice the exposition of the minister, after the reading, and explanation of a verse in St. John's Gospel, 8th chap. 51st verse by a lad about ten or twelve years of age. The boy reads "Verily, verily I say unto you, if a man keep my saying, he shall never see death." Very well, says the minister. What are we to understand by this death?—he shall never see death—He shall not be cast into hell, the boy replies. Very well, says the minister, and why is this the meaning of the death? Is it not because the Saviour could mean no other death? He could not mean natural or temporal death, because they all die this death, whether they keep Christ's saying or not.—Again—He could not mean spiritual death,

for all are spiritually dead. The Saviour could not mean that, if any man kept his saying, he should not know what spiritual death was. We all know what spiritual death is,—all mankind die this death; it must, therefore, refer to future punishment." He further continues by reciting the Greek text on the last clause, and giving his own rendering—"He shall not see death forever." He now draws his conclusion from his own rendering, that the death spoken of by the Saviour, unequivocally implied eternal death in a future state. Now here was the why, the wherefore, the argument and the conclusion. This conclusion from this reasoning, undoubtedly appeared to many unavoidable; and a hard text for a Universalist. Some whispering at this time, occasionally turning the eye towards one who was present,—“Ay, that's a hard rub for him; I wonder how he gets along with that?” We are ready to acknowledge and aver, that fair and logical arguments, deduced from just and legitimate premises, is what intelligent Universalists highly approve of; and if such arguments bear against the doctrine they profess, it is to them a matter of great concern. But bare assertions without proof, or even reasons, drawn from false premises, are, in our estimation, harmless things.

We will endeavour to show the fallacy of the minister's reasoning and final decision on the passage under consideration. Suppose then we admit that all mankind are, or have been spiritually dead; does this convey the idea that the transgressor cannot die a spiritual death *again*, before the dissolution of the body? Could not the saying of the Saviour imply the second death, and that, too, previous to the natural death of the body? Are not some represented in scripture as "twice dead" in this state of being? It will be recollected that the Saviour did not say, as the minister represented, that if a man kept his saying, he should not know what spiritual death was. The Saviour makes no statement respecting a *knowledge* of death. He says—"If a man keep my saying, he shall never see death;" i. e. he shall not see death, as long or while he continues to keep my saying. The death spoken of, undoubtedly referred to the same death so frequently spoken of throughout the scriptures, in consequence of transgression and alienation from the living God, the life and Saviour of the world; call this *death* by

what name you please. If a person refuses to keep the saying of Christ, he refuses the sayings of wisdom. Solomon says, "Whoso findeth me, i. e. *Wisdom*, findeth life; but he that sinneth against me, i. e. *Wisdom*, wrongeth his own soul; all they that hate me, i. e. *Wisdom*, love death." "To be carnally minded is death." He who refuses to obey the voice of wisdom, loves *death* rather than life. "The wages of sin is death," saith the apostle, and the "soul that sinneth, it shall die," saith the prophet.

By the death spoken of in these passages, is undoubtedly implied the same that is, in the saying of Christ, "he shall never see death." If eternal death is implied, then the whole human family is involved in eternal death, without the possibility of an escape, or truth must be violated, "for all have sinned," there is no other alternative. To introduce a *condition* after a penalty is incurred for the purpose of preventing the execution of that penalty, is as absurd, as vain, as foolish, as silly, as it now would be to introduce one to Jesse Strang, for the purpose of preventing or avoiding the execution of that penalty which he has incurred.

We will now examine the text according to the minister's own rendering, "he shall not see death *forever*;" and see then if we shall be under the necessity of receiving his decision as a dernier and unavoidable conclusion. The reader will bear in mind, that the Saviour had just said, verse 35th, "And the servant abideth not in the house *forever*, but the son abideth *ever*." Did the Saviour here mean to imply that the servant abideth not in the house to all eternity, but that the son abideth in the house to all eternity? If not, then the conclusion does not follow irresistibly, that the death spoken of by the Saviour immediately after, in the 51st verse implies a death endless in duration. See also Ex. xxi. 6.—Deut. xv. 17; where the same words *for ever* are employed in a limited sense. The Saviour then could say, "If a man keep my saying, he shall not see death *for ever*," without even referring to a future state. Neither would this necessarily exclude the idea of a glorious and endless immortality, when this mortal shall have put on immortality. I forbear to remark further for want of room. In my next communication, I purpose to introduce the explanation and remarks of the minister, brethren and sisters, at their next meeting, on 1st Cor. xv. 22, "As in Adam all die, even so in Christ shall all be made alive."

Elbridge, August 19, 1827.

A. C.

FOR THE GOSPEL ADVOCATE.

MR. EDITOR,

The following is a copy of a letter handed to the Masonick Lodge in the village of El-

bridge, in consequence of the unmasonic conduct of the Managers of the celebration of St. John's, 1827. If you consider it worthy a place in your useful columns you are at liberty to give it publicity accompanied with your remarks.

*Worshipful Master, Wardens, and Brethren:*

Having a very exalted opinion of the principles of Masonry, and being a member of the fraternity, I have ever felt deeply interested in its progress, believing it is calculated to cultivate the social affections, and render man a blessing to his fellow man. But whenever I discover its members pursuing a course, individually or in their official capacity, which is calculated to wound the feelings of a brother without cause, duty compels me to seek redress.

I entered your Lodge on the day of celebration in the village of Elbridge, and when the Marshal read the Order of the day and the clergy were called, I considered all the preachers of the gospel who were present, embraced in the proclamation. I accordingly took my station as on former occasions, thinking all was well. But, as I had not been introduced to the Orator of the day, and from discovering a coldness, as well as shyness, in the Master, brother WHEELER, I concluded I had not understood the word "Clergy," as I ought; or otherwise the worshipful, with the others composing the committee of arrangement, considered my opinion respecting God's universal benevolence so dangerous, that my presence would disgrace the clergy,\* and on inquiry, I received an answer from brother Wheeler, that he had been consulted on the subject, and thought it best for me to take a station somewhere else. But as no place had been allotted me, I felt a delicacy, and durst not thrust a brother out of his rank, or become an humble suppliant, that I might obtain liberty as an out-cast, to disgrace the ranks of my brethren whom I considered on a LEVEL, even with *Clerical dignity*! Thus situated, I concluded my wisest step would be to leave the procession, and not give offence to any. I was soon asked why I did not appear in my station? Mortified at such an interrogation, and too proud to acknowledge that I was not worthy to be associated with the clergy; I therefore waived the subject, and evaded a direct answer until I could address you on the subject; which liberty I now take.

Brethren: To use the language of the Orator of the day, I am not faulting the principles of Masonry in this appeal to your body; neither would I implicate the whole Lodge; for I am too well acquainted with many of its

\* I have since been informed, that the Orator of the day, Rev. Mr. Pomeroy, of Cayuga, had refused to officiate if I was permitted to take my station among the clergy.



members, and they are among my warmest friends. But I do most justly and dispassionately, enter my protest against the management on that day. I reprobate that narrow, contracted spirit, that is opposed to every tender sympathy of human nature; and, while it makes those petty disturbances in our own order, it is calculated at this juncture, when publick feelings are much agitated, to render us, as Masons, despicable in the eyes of the world. And if brethren are determined to swerve from the principles they profess, so far as my character as a preacher, and a Mason, is impeached, and I am insulted, it shall not be done with impunity; and while I thus vindicate my own character, if I have trespassed against a brother, I feel disposed to ask forgiveness. If you consider this subject worthy your notice in the Lodge; and think perfect justice has been done me, then I cannot expect any acknowledgement of wrong from the brethren concerned in the transaction. If you consider the communication unworthy your notice, I shall take the liberty to publish it to the world.

ISAAC WHITNALL, R. A.

P. S. As I have received no communication from the Lodge to which this was addressed, I would inform those concerned, that if they consider I have done any injustice to them, or the principles of Masonry, in my communication, they can have the privilege of communicating their complaint to the world, thro' the same medium in which this appears, by addressing their communication to the Editor of the *Gospel Advocate, and Impartial Investigator*, Auburn. I. W.

#### REMARKS ON THE FOREGOING.

However much we may deprecate the evil conduct of those who had the management of the above affair; and however sincerely we may sympathize with our worthy brother whose feelings have been outraged in so flagrant a manner; it is nevertheless with some reluctance that we give the above article a place in our columns. This reluctance, however, does not arise from any disposition on our part to screen the offenders from the contempt they so justly merit; but from the consideration that there are already charges enough laid at the door of masonry, without adding to the number an evil deed so flagrant in its nature, and so ruinous in its effects upon the institution.

While our country, from Georgia to Maine, resonates with the details of a transaction, unparalleled in the annals of crime—while the charge of blood and deliberate murder is urged against the institution of masonry, as a reason why it should be discountenanced and despised, we should think the fraternity might at least abstain from that partiality, and that cruelty, which they profess to abhor. But, strange as it may and will appear, the spirit of desolation and ruin seems to have taken up its residence within the *sanctum sanctorum* of the order. It is not enough that the laws of

our country have been violated in a strange and mysterious manner—the institution must be branded with a violation of the only principle which can sustain it!

While masonry recognizes no sectarian principles—while it professes the virtue of heavenly equality; the petty dogmas of a sect, *whose founder was a murderer*, entitle “the orator of the day” to the partial favour of the “committee of arrangements,” and subject a faithful brother, to the most unfeeling abuse, because, forsooth, he is an *universalist*! Is this masonry? Is this equality? Have “kings and potentates” set us such examples? And are masons bound to imitate them? If so,—if this be masonry, may a righteous God and an enlightened community consign it to everlasting oblivion.

But the above is not all. It was not enough that the officers of the day, and their orator, should thus abuse an unoffending brother; but they must, when he complains of the outrage, remain silent, and thus add abuse to the insult already committed. In behalf of the respected brother thus wantonly insulted, we ask restitution—we demand it. And if, as we suspect, the whole originated with the bigotted “orator of the day”—we claim his exposure. And while we offer the use of our columns to the parties concerned, we promise them, that justice shall be done to all. The publick shall be the tribunal before whom this case shall be determined, and to the publick we most solemnly appeal.

EDITOR.

#### OUTRAGEOUS IMPOSITION.

The truth of the following statements is attested by a gentleman of the first respectability, whose name is left with the editor of this paper, and will be surrendered if necessary. The fact appears to be this;—the priests and their satellites are bent on their own destruction; and the real friends of christianity have reason to fear that the limitarians will destroy all confidence in religion of any kind. TWELVE HUNDRED families in the county of Wayne, are represented, by these money-loving priests and their simple adherents as being destitute of a Bible!! *What an infamous falsehood!* We should think these Bible-Society-folks would do well to read a certain book, which says somewhere—“Thou shalt not bear false witness against thy neighbour.”

FOR THE GOSPEL ADVOCATE.

“O, beautiful Truth, must thy fair form be sullied by Error’s breath?”

It has been publicly proclaimed by the runners and advocates for the bible societies in this part of the country, that in the county of Wayne, there were no less than 1200 families *destitute of a bible*. Your correspondent, in common with his fellow-citizens of Wayne county, feels somewhat indignant, that a report so destitute of truth, and so degrading to the character of the people of this county, should be put into circulation to slander us; and the writer, since said statement has been made, has taken some pains to ascertain whether there really are 1200 families in this county,

who are in the wretched situation above alluded to. As yet, I have not been able to hear of a single family of white people, who are able to read, that are without a copy of the holy scriptures. Nor do I believe there are 25 families in the county who are without that good book. To those who have related such things of us, I would, (if they are not included in the 1200 destitute families and have no bible,) refer them, when they have any leisure time, to Proverbs, xii. chapter 22d verse, (together with many other passages which speak against slander and falsehood,) "Lying lips are an abomination to the Lord, but they that deal truly are his delight."

The above is enough to convince any rational, unprejudiced mind, that not the least reliance can be placed in the truth of what these "Bible Society, Missionary Society, Tract Society, and rag-bag Society" people are preaching to the world. The truth is, they have great trouble about the welfare of people's souls, but care but little about their bodies. The MONEY is what they are after; and there is nothing too exalted to be trampled on—nothing too sacred to be violated, if they can only built up their own order and thereby enrich a lazy priesthood.

A HATER OF LIES.

Palmyra, Aug. 23d, 1827.

Since receiving the above, we have noticed the following in the Palmyra Sentinel.

### TO THE PUBLICK.

**W**HEREAS, certain individuals are perambulating this community, asking donations in money, for the purpose of purchasing Bibles to be distributed among families that are destitute of a copy, and not able to procure one: And whereas it is stated as an inducement to donations for this purpose, that there are *twelve hundred families* in "this very county," who are destitute of a bible—believing that it is the duty of every man, who is, in sincerity and truth, (according to the gospel meaning of the term,) "a christian" to use his utmost endeavors to *refute calumny*, to *dispel error*, and disseminate the important and salutary *truths of religion*, to the utmost of his ability—I hereby publicly pledge myself to furnish, on application, at my own cost, and free of any subscription or donation funds, every head of a family, in the town of Palmyra, destitute, and not able to procure it, with a copy of the Bible, well printed and substantially bound.

TRUMAN HEMINWAY.

Palmyra, August 9, 1827.

P. S. It is now near a month, since Mr. Heminway thus publicly offered to supply the destitute in Palmyra with bibles at his own expense; and we are credibly informed that he has not yet had a call for one!! O Tempora! O Mores!

The following notes from Mr. Badger, it is supposed, are designed to advertise the reader of his intention to reply to the letters of br. W. I. Reese, which have heretofore appeared in our columns. We are glad to hear of his determination to do so; and hope that much good will result from the controversy. There are some things, however, in the following notices, which seem to indicate a little acrimony; we allude to the "fists" (If as our devil would call them.)—We hope some other weapons will be used by our respected correspondent; for our readers are fond of argument. And, by the by, the antagonist of Mr. Badger has too much "pluck," if we may borrow the word, to be refuted with such displays of manual strength. We hope all parleying will cease, and the parties come to issue as soon as leisure will admit.

FOR THE GOSPEL ADVOCATE.

MR. BADGER'S NOTE TO MR. REESE.

SIR:—I have just reached my residence from Niagara county, where the "New York Western Christian Conference" held its annual session, and am now preparing for the "United States annual Conference," which is to commence next week at West-Bloomfield in which I am deeply interested.

Your letters ☐ SHALL be attended to in JUSTICE and MERCY as soon as leisure will admit.

Respectfully yours,  
J. BADGER.

MR. W. I. REESE.

West-Mendon, Sept. 1, 1827.

MR. BADGER'S NOTE TO MR. ABBOT.

SIR:—I thank you for the respectful manner in which you have spoken of me in your letter to the editor of the Advocate; you have done me much honour. I assure you, sir, I have no disposition to *cavil about the premises*, for no man in the world would be more happy than myself to meet an opponent before the same congregation, on the subject—but this I shall never have the pleasure of; unless I can find a person of greater POWERS and PLUCK than my good neighbour R—possesses: But as the business has, and continues to shape, it is my duty before I lay my foundation, **FIRST TO REMOVE THE ☐ RUBBISH.**

Respectfully yours, J. BADGER.

MR. F. ABBOT.

West-Mendon, Sept. 1, 1827.

FOR THE GOSPEL ADVOCATE.

VIRTUE is a qualification none but the pure in heart can possess. The foundation must be permanent or the fabric will easily be shaken. The mind must be engaged in her service and in love with her amiableness; or the mask will eventually fall from the wearer, unveiling those disagreeable qualities, still more exaggerated, as the artificial bloom of beauty will leave the countenance more wan and ghastly.

Her real votaries are not so often found in the gay circle where vanity reigns and pleasure succeeds pleasure; where the refinements of taste are exercised only in the external accomplishments, the passions unrestrained, and the mind uncultivated; but in the middle stations of life, unexposed to the many temptations of the affluent, the mind does not be-



come satiated with the fruitless anticipation of new pleasures; but left free to contemplate noble objects, and to search into deep subjects.

It is in retirement that virtue, as a celestial plant, desires to grow, 'tis there her budding beauties unfold, and delicious fruit is tasted. Nourished by the skilful hand of nature she becomes a stately plant; not storms or tempest, can move one so deeply rooted. It is there she receives lessons the multitude cannot teach; in understanding the movings of her own mind, she learns "to possess her soul in patience."

When called to appear in the social circle, in the capacity of wife, friend, or mother, she is cheerful, yet unassuming; her countenance expressive of that degree of serenity and pleasure, that queens might envy, arising from a consciousness of having done all things as conscience dictated. She imparts a pleasing sympathy on all around. Her attractive influences cannot be repelled by the licentious; they by her engaging manners are constrained to acknowledge her worth. When conversing with the bigotted or contentious, she will gently waive the point, referring to that period when all will see alike, "when the watchmen shall see eye to eye." Wisdom by her is justified, prudence exercised, discretion matured, and beauty perfected. She "will shrink as the sensitive plant" from the bustle and parade of the vain glorious. Prompted only by motives of sincerity and candour she would contribute to the welfare of mankind, ever willing to give her advice to the unreflecting, or lend the assisting hand to friendship in danger, or humanity in distress. How faithful is she, in admonishing her female charge, ever reminding them of the danger of falling—or forsaking her pleasant paths—falling no more to rise—a "withered, a blighted" object of compassion. Are these thy excellencies O Virtue!—may you ever find faithful followers who prostrate themselves before thee thy real worshippers.

SYLVIA.

*Columbus, O. August 11th, 1827.*

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## ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTEND FOR THE FAITH."

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### CHENANGO ASSOCIATION.

This association of believers in the Abrahamick faith convened at the Universalist meeting house in Brooklyn, Pa. on the 29th ultimo. The meeting was large and highly respectable. Eleven ministers were present on the joyful occasion; and peace, and love, and harmony prevailed. The minutes and circular letter will appear in our columns in due time.

The intelligence received from the societies belonging to the association was calculated to excite the gratitude of the friends of Zion, and give birth to the most gladsome hopes of future prosperity. Soon after the council was organized, a letter from the society at Brooklyn was read, which gave a cheering welcome to

the visiting brethren, and evinced a very friendly desire on the part of the brethren of that place to render the occasion an happy one. After stating the necessary particulars relative to the prosperity of the cause in that place, the letter informed us of a circumstance which cast a gloom over the council, and doubtless elicited a prayer from every heart that Heaven might avert the impending calamity. The fact to which we allude is expressed in the following extract.—"The cup of human felicity is frequently mixed with alloy, and while recounting to you the blessings that have been showered upon us here, we cannot forbear to mention to you, that an all-wise Providence has seen fit to deeply afflict us amidst our prosperity. Our beloved brother, Cha's G. Marsh, who has been labouring with us in the ministry with a zeal and devotedness worthy of his Master's cause, is now almost confined by lingering disease and bodily infirmities. The severe indisposition under which he now labours we fear will prevent his attendance on the Council and at the meetings;—the pleasure of which his ardent soul has long anticipated with the fondest delight." The letter continues—

"The sickness of Br. Marsh is a calamity severely felt by our society, and by the surrounding sections of our country;—and every benevolent heart truly and sincerely petitions the Almighty Disposer of events, to restore him to health and usefulness if consistent with his divine will." It may not be amiss to remark, that Br. M. has been eminently useful in his labours both in preaching and as the editor of the "Candid Examiner" which has been discontinued in consequence of his ill health. Contrary to the expectations of his friends, however, he was able to attend the afternoon services of Wednesday, and took part in the deliberations of the Council. Brs. James Smith and Amos Bailey were the delegates from that society.

The second Universalist society of Oxford, through their delegate, Br. T. Mackam, petitioned for and received the fellowship of the association. This society has flourished under the preaching of Br. Shannon, and we pray God it may continue to be watered with the dew of divine grace.

The society at Mt. Pleasant, Wayne co. Pa. was represented in council by their delegates, Brs. T. Wheeler, and J. Stearns, through whom, they also requested the fellowship of the association, and received the same. This society has been favoured with a few discourses from Br. Crandall, (now no more) occasional discourses by Br. Marsh, and recently have been privileged with the eminently useful labours of Br. Ferris. They desire help from our ministering brethren, and would rejoice to hear the dispensation of the good word of God.

"The first Restitutionist Church and Society of the town of McDonough," received the fellowship of the association. The condition of the cause in that region is said to be flattering. Truly, the wilderness blossoms like the rose. This society was represented by their delegates, Brs. Goddard and G. W. Stockwell. Br. Shannon has also laboured with them in word and doctrine.

The society in Smithville, Pa. was represented by their delegate, Br. Silas Genson. Truth progresses in that region with a firm and steady step, and error recedes before its all conquering march.

We cannot give a better account of the cause in Sesh-equin and that vicinity, than is expressed in the letter of the society at that place. We extract the following: "We all remain steadfast in that hope which is as an anchor to the soul, and although we have had but occasional opportunities of hearing the word, for the year past, yet there has been no diminution of faith or numbers; and we are zealously engaged in erecting a building for public worship, and confidently hope to bring about its completion in the course of another year."—Thus we witness the spread of truth, and cannot be too thankful that our brethren are alive to the interests of Zion. Brs. Ebenezer Shaw, and Jabez Fish were the delegates from that society.

Brs. Solomon Waite and Stephen Ballou (brother to the venerable Hosea Ballou) represented the society at Preston and McDonough. The cause triumphs in that region. The same remark applies to the society at Walton, N. Y. which was represented by Brs. S. Ellis and S. Ellis 3rd; and also to the society at Pitcher, N. Y.

The society at Harford, was represented by Brs. F. Peck, and J. K. Adams. It is small in numbers, but, we trust, growing in grace and spiritual strength.

We have thus given a brief sketch of the condition of our cause within the limits of the association, thinking it would be agreeable to our readers. Circumstances beyond our controul prevented us from staying to partake of the spiritual bounties of the Lord's House on the second day of the meeting. The society at Brooklyn, where the association convened, have erected and completely finished a neat and convenient house for public worship, in which the multitude assembled to listen to the good tidings of great joy. There we beheld the hoary heads of our fathers in Israel—there we saw the middle aged and the young, with cheerful countenances, and hearts apparently filled with love divine;—and there, too, we saw the messengers of peace, with the rich and consoling words of life and salvation dropping from their lips.

We left the happy place on the morning of Wednesday, to "wend our way" over the hills and the vallies. And if the unhappy wife of Lot had as strong temptation to look back, as we had to return to the place of pillar of salt! Like clouds, and like doves to their windows, the intelligent inhabitants of that vicinity were seen repairing with joyful haste to partake of the delightful exercises of the occasion, and the heart must be cold indeed that could witness their zeal without feeling a strong inclination to be with them, both in body and spirit. May propitious heaven ordain that good may grow out of this season of rejoicing, and that every soul concerned may be abundantly blessed in the consequences resulting from such convocations.

FROM THE UNIVERSALIST MAGAZINE.

## FALSE TEACHERS.

(Continued.)

2. Another thing which distinguished false teachers in apostolick days was, they brought into the church damnable heresies, or heresies of destruction, as the original expression is more properly rendered. See 2 Peter ii. 1.—What heresies can be more destructive than the doctrines which are preached by those men who profess to be the peculiar servants of God? They have *destroyed the peace*, the *union*, the *sympathy*, and the *lives* of mankind. The peace of mankind has been destroyed by these heresies. How many have been driven to despair by the expectation of being sent to an eternal hell, or by the fear that some dear connexion has already gone there. The union of mankind has been destroyed by the same means. Families have been broken up, husbands and wives, parents and children have been separated, by means of these heresies. Sympathy has been destroyed, and the sources of human compassion have been dried up. Those who were once united by every tie of nature, have been by these heresies, so far changed to what they call godlike feeling, as to anticipate with composure, if not with joy, the eternal misery of one another. How completely in such hearts is sympathy annihilated! The same doctrines have destroyed the lives of many. We will not go back to inquire how many martyrs have been dragged to the stake by men moved by the influence of such doctrines, we will look at the present effect. We have known mothers to murder their children, and men, women, and children to commit suicide, in consequence of believing these doctrines. Despair, produced by fear of the eternal wrath of God, has been the fruitful cause of such effects. Now doctrines which destroy the peace, union, sympathies and lives of mankind, may justly be called heresies of destruction. They bring on those who believe them, "swift destruction."

3. False teachers of old denied "the Lord that bought them." See 2 Peter ii. 1. Jude, verse 4. Wicked and false as they were, the Lord Jesus had bought them; but they denied him. Not that they actually and openly disowned; for they were not honest enough to do that; but they denied his attributes and glory. There are teachers now who deny "the Lord that bought them." Although we are informed explicitly in the word of God that he gave himself a ransom for all, they deny that he bought all mankind. In denying that he "will have all men to be saved," they deny either his power or goodness. If they say he can save all men, but will not, they deny his goodness; and if they say he would, but cannot, they deny his power. This is, in one sense, "denying the Lord that bought them."



4. The false teachers of old spoke "great swelling words of vanity," 2 Peter ii. 18. Jude, verse 16. Their object undoubtedly was to appear like learned and great men. What they lost on the score of honesty, they were determined to add to that of learning. There are such teachers now. Vain in themselves, they are desirous of exciting the wonder of men at their qualifications. Hence we hear them use language unintelligible to the common people. To preach a *true* discourse is a secondary object compared to preaching a learned and elegant one. Jesus came into the world "to bear witness unto the truth." Paul says, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." "In the church," he says again, "I had rather speak *five* words with my understanding, than by my voice I might teach others, than ten thousand words in an unknown tongue." Here then is an essential difference between *true* and *false* teachers,—the object of the one is to communicate truth, of the other to obtain the praise of men with "great swelling words of vanity."

5. False teachers utter "hard speeches" against the Lord. Jude says, verses 14, 15, "Behold the Lord cometh with ten thousand of his saints, to execute judgement upon all; and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." What class of men now utter hard speeches against the Lord? Ans. *False* teachers. Some men deny that God is "our Father;" they deny that he loves us; they deny that he has taken as much care of our future everlasting welfare, as of our temporal happiness; and they assert that he has ordained that a part of his creatures shall be in indelible misery forever, merely for his own honour and glory. Is not this uttering hard speeches against the Lord? Suppose the clergy should say with respect to our beloved Washington, that he was not the Father of the American people; that he did not love them; that he neglected their greatest and most important interests, and that, merely to gratify his own caprice, he had thrust a part of the people from his favour and regard, would not every honest man say they had defamed? Would not such speeches be considered hard? I can conceive of nothing which, if true, would cast more dishonour upon the character of God, than the creed of Calvin, and its kindred doctrines. Reader, when you hear a minister utter hard speeches against the Lord, recollect, you therein have one mark of a false teacher.

6. False teachers make merchandise of men. See 1 Peter ii. 3. This is the sure mark of a false teacher; and the object of

the trade is his own emolument. The market is now principally removed to heathen lands, where the trade is briskly carried on.—The prices are generally set upon souls by the clergy, who regulate them, not as we do the prices of other articles by their value, but by the wants and exigencies of the trader. I have known immortal souls to sell for a dollar a piece, which is less than we generally buy sheep and calves. The reason that this subject is introduced, kind reader, is to show you that one part of the business of a *false* teacher is to "make merchandise" of men.

7. False teachers of old made use of "feigned words." Peter says, "and through covetousness shall they with feigned words made merchandise of you," 2 Peter ii. 3. They did not make merchandise of men with truth.—The words and stories they made use of for that purpose were false; and they knew they were false, for they themselves invented them. How quickly this brings to mind, not only the legends and pious frauds of the Romish Church, but the *pious frauds* also of the present age. How many such have been published in tracts and circulated among the rising generation. Stories concerning the renunciation of Universalism by a person in the agonies of death, concerning the death of one styled an infidel, and concerning a dying parent's advice, have been published in tracts, when we have had good reason to believe they were forged. These stories, feigned words, appear without names, places, or dates, one very strong circumstance against them. The authors of such accounts have been called upon to give the persons, and the times and places where the events transpired; but, in general, by a determined silence, they have shown that it is safer to invent the accounts alone, than to invent dates, names, &c. to accompany them. In some few instances however, where there was the most apparent detection, the falsehood has been acknowledged. The Baptists in North Carolina, after having made a full experiment of all this deception, have come out and exposed it fully to the publick. A false teacher uses feigned words.

8. Another prominent feature in the character of the false teachers is this—they "speak evil of things they understand not." See 2 Peter ii. 12. Jude, verse 10. We have good reason to suppose this was a habit with them, as both Peter and Jude mention it. If such a habit was a mask of a false teacher in the days of the apostles, it is so now. And who are those who now speak evil of the things they understand not? Do those people who are continually speaking against the doctrine of Universal Grace and Salvation, understand it? Have they heard it preached? Have they read the writings of those who have defended it? Have they conversed on the subject with those who believe it? To all these ques-

tions we must return a negative answer. Or if in one or two instances they have done these things, was it not rather for the sake of finding fault, than for gaining information what the sentiment was? To what cause are the publick faults to be assigned? Not to the natural inclination of the human mind, for that seeks knowledge; but to the exertions of false teachers to keep the people in darkness. We must attribute it to the clergy that people have obtained the habit of speaking evil of things they do not understand; and such of the clergy as have sanctioned and prompted the practice, have given the world, to say the least, one proof that they are false teachers.

[To be Continued.]

*From the Hartford Mirror.*

He who takes my purse—steals—!!!  
But suppose he don't take it?

We regret (but are constrained) to say, that the pitiable story of the robbery of a Mr. Avery of Vermont, is probably a sheer fabrication. That he had about \$3000 when in Hartford, there is no doubt—but instead of surrendering it in Stafford woods, it is pretty evident from all that appears, that when he started for Vermont on Monday succeeding the robbery he took it with him.

He never manifested any anxiety about his money after he declared himself to have been robbed, and it was with much reluctance that he consented to go with his friends in pursuit, and when he did go, it was on condition that he was to come immediately back in order to go home; and after starting for home at 11 o'clock on Monday, he rode to Pittsfield, a distance of 65 miles, before he stopped for the night. The string with which his hands were tied has been examined, and it is ascertained that he could have secured himself to the tree, and afterwards fastened his hands without the least difficulty, and as we before intimated, there is every reason to believe that the man was his own robber.

Such offences are unfortunate for the community, as well as destructive to the man by whom they come. Honest men will by and by refuse to be the bearers of valuable packages, for fear in case of loss or robbery of being suspected.

If Mr Avery be what we suspect him, we hope the Vermont Yankees will know it, and deal with him according to his deserts.

## MARRIED.

At Scipio, on Wednesday last, by the editor of this paper, Mr. SOLOMON C. DUNNING of this village, to Miss ELECTA HIBBARD of the former place.

At Rochester, on Saturday 1st inst. by the Hon. Moses Chapin, ELIHU F. MARSHALL, editor of the Album, to MARK MAX, all of that village.

## TO CORRESPONDENTS.

Several Communications are on file, but a press of matter prevents their insertion as early as could be desired. If our friends will be patient, they will be attended to.

**DIED** in this village, on Monday last, CAROLINE, daughter of Wm. G. Burr, aged about eight years.

In Fleming, on the 3rd instant. Mrs. ZIPPORAH WALTON, aged seventy-four years.



## Poetical Department.

FOR THE GOSPEL ADVOCATE.

### THE VOLCANO.

Behold yon misty mountain high,  
Round which the gathering tempests fly,  
And everlasting snows abide:  
Tho' tempests thunder round its head,  
Around its base the harvests spread,  
And cattle feed, and rivers glide.

All is eclipsed! a sudden night,  
Blots from my eyes the goodly sight;  
Ah, what portends this uproar wild?  
Volumes of suffocating smoke,  
Have from the tumbling summit broke,  
And all the lovely scene defiled.

Aghast all living creatures stand!  
While earth-born thunders shake the land;  
And flames of flashing fire ascend:  
Tremendous bellowings loud and dread,  
Burst from the tottering mountain's head,  
And broken burning rocks descend.

Oh, what new horrors wait the plain,  
Rivers of fire pour down amain;  
The natives fly in wild amaze:  
The crackling forests fire, and fall,  
Utter destruction threatens all,  
Rivers dry up, and cities blaze!

Great God of Nature and of Man,  
What Being can thy wisdom scan,  
Who imitate or comprehend?  
All Matter governed by thy laws  
The first, the wonder-working cause,  
To thee our hopes and prayers ascend.

A mountain now, and now a world  
May from its pristine form be hurled,  
And systems roll and disappear;  
Time and the Universe to thee,  
Are but vain shadows as they flee,  
Thine is the everlasting year.

OHIO.

W. A.

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 37.] AUBURN, SATURDAY, SEPTEMBER 15, 1827

[Vol. V.]

## ORIGINAL COMMUNICATION.

FOR THE GOSPEL ADVOCATE.

Agreeable to promise in my last communication, I now proceed to give the readers of the Advocate, the orthodox explanation, at the Bible Class Meeting, of 1st Cor. xv. 22—"For as in Adam all die, even so in Christ shall all be made alive." After the introduction and reading of the verse by the minister, he asks, "what are we to understand by this passage: 'As in Adam all die, even so in Christ shall all be made alive?' Does the term all, in this verse, signify all men, or a part?" The question is first put to the females, again and again without a reply. It is then introduced to the males: "does the term all signify all, or a part?" The question is repeated without an answer. At last a young man replies, "It means all." "Very well," says the minister. "that's correct; it signifies all men: what are we to understand by all men's dying in Adam, and being made alive in Christ?" "It means that as Christ rose from the dead; so all men must rise." "Very well," says the minister; "then the death signifies natural, temporal death, does it not?" "Yes sir."—"And a literal resurrection of all men from the dead?" "Yes sir." "We learn this from the preceding verses, do we not?" The minister then reads a few verses: "But if there be no resurrection from the dead, then is not Christ risen, &c." The general conclusion then is, that as all men die a natural death, so all men will be literally raised from the dead. The minister then says, "this is all we are to learn from the passage. It does not intimate the salvation of all men." The minister inquires further—"and when are all to be made alive?" "At the resurrection says one;"—"At the Day of Judgment," says a LAWYER.

An Universalist who was present, was asked by the minister, if he would give his explanation of the verse. But he, not wishing to enter into a controversy, declined, observing only that he thought it was connected with the rest of the chapter. The verse was then dismissed. What had now been said, was supposed to be a clear elucidation of the Apostle's reasoning recorded in this chapter. There were, however, a few remarks made by the minister, on the 25th verse, which I had almost forgotten to notice, which is the glory and theme of orthodoxy, i. e. according to

their interpretation of the verse:—"For he must reign till he hath put all enemies under his feet." The minister here remarked (in substance) that the Apostle in this verse alluded to the eastern or ancient mode of placing the feet upon the neck, which denoted the greatest possible shame—the lowest degradation to those upon whose necks the feet of their superiors were put or stamped upon. That Christ at the resurrection or day of judgment, would, in the same manner, put all his enemies, i. e. devils and wicked men, under his feet, which would reduce them to the greatest possible shame, the finally impenitent—those who should be found on the left hand, that should come forth to shame and everlasting contempt. The question was then asked, if by putting things under the feet of Christ denoted the greatest possible shame to men? Then are not all men included, and reduced to the greatest possible shame? For the Apostle makes no exception but that of the Father. The minister replies: "This would not follow. The Apostle says, he (Christ) must reign till he hath put all his enemies under his feet. 'Tis his enemies who are put to the greatest possible shame. Does it necessarily follow that Christians will be put to this shame, because Christ's enemies are? By no means." This was the substance of the minister's reply. Now the reader will notice that the minister has added the word *his* to make his doctrine go smooth. He must reign till he hath put all his enemies under his feet. According to the minister's faith, Christ must have his enemies after all are subdued *unto him*, and made alive *in him*; and these enemies must be *men*, though the next verse says, the last enemy is *death*, and that shall be destroyed. O could the Apostle have been present on this occasion, the authour of this chapter; how would he have reproved the authours of this misinterpretation of his language! Would he not have thus interrogated them?—"Did I not include *all men* as the subjects of the resurrection? and did I not maintain that it would be a glorious one? Did I contemplate any particular set of men? if so, where is the language? Where does the limitation begin? Did I not describe the characters of all men previous to the resurrection, by adverting to Adam the first federal head and representative of the whole human family? and did I make any distinction in the human family in that charac-

ter? Did I not maintain that it was sown in corruption, in dishonour, in weakness, a natural body? that it was of the earth, earthly and corruptible? Did I not also describe the character of all men in, or after the resurrection, by adverting to Christ the second federal head and representative of the whole human family? and did I make any distinction in the human family in that character? Did I not maintain that it was raised in incorruption, in glory, in power, a spiritual body? that it was of heaven, heavenly? that as we had borne the image of the earthly, we should also bear the image of the heavenly? that our first body which was of the earth earthly or flesh and blood, could not inherit the kingdom of God? that corruption doth not inherit incorruption? Did I not contradict your interpretation, that the *death*, in consequence of the lapse of Adam, was temporal merely, by asserting that we should *not all sleep*? and have ye not read of Enoch, and others who were translated, and did not see temporal or natural death? Did I not tell you that the sting of death was sin? that the strength of sin was the law? Did not I refer thee to the prophecy of Isaiah? that the saying there written, "Death is swallowed up, in victory," would now be brought to pass? have ye ever there noticed its adjuncts, "and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. HE WILL SWALLOW UP DEATH IN VICTORY; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it?" And did not I *also* assert that when all things shall be subdued unto him, (Christ), that then the Son would deliver up his kingdom to God, be subject to him, and God be *all in all*? How is it then that ye have so construed my letter as to make an eternal separation in the human family? Ye have not only handled my word deceitfully, but ye have dishonoured God our Father, by ascribing to him an attribute of infinite partiality. Have ye not my epistles to the different churches? Do ye not know that I have uniformly maintained the doctrine of the restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began? Have ye not read my letter to the Church of Rome, 5th chapter, where I have there also adverted to the two representatives of the human family, Adam and Christ, to prove the universality of the condemnation and salvation? and do you not know that in my letter to the Church of Ephesus, I stated that it was the purpose of God to gather together in one (or rehead) all things in Christ? and in my letter to the Church of Colosse, did I not state that for this purpose peace was made through the blood of the cross to reconcile all things unto God? See also

my letter to the Church at Philippi, chapter ii. 10; also 1st Timothy 2d from 1st to 6th chapter, iv. 10; Heb. 2d, ix, 14, 15." But I must close. I purpose however, to notice in another communication a little more orthodox ingenuity in the explanation of scripture.

Elbridge, Sept. 2, 1827.

A. C.

(From the Church Register.)

#### REMARKABLE EXTRACT.

*From the letters of a distinguished living Divine of the Presbyterian Church.*

#### CONSEQUENCES OF REVIVALS.

"To some of the *consequences* of a revival conducted under such auspices as I have described, I beg leave to call your attention.— *It will become more and more exceptionable.* Urged by circumstances, men will do things, which, if in the beginning had been predicted, they would have said, 'Are thy servants dogs, that they should do these things?' By degrees, however, all landmarks will be set at naught; and what would have produced horror will be done fearlessly. There is nothing to which the minds of good men, when once passed the bounds of sound discretion and launched into the ocean of feeling and experiment, may not come to. But the evil which may flow from those who commence these aberrations, is but a drop of the bucket in the ocean of disorder and misrule, to which they may open the door. There is nothing so terrible and unmanageable as the fire and whirlwind of human passion, when once ignited by misguided zeal, and sanctioned by conscience; and the idea of being reviled and persecuted for doing God service. Like the cave of Eolus, or the gate of Pandemonium, a single arm may suffice to let out the storm; but when once the atmosphere is put in motion, no human power can stop it until it has exhausted its fury in works of moral desolation. They who did the deed may repent of it early, and stretch out impotent hands to stay the evil, and weep over the desolation without being able to repair it.

"The peculiarities of the system I have recognized, cannot go through the churches without opposition. Splendid by its early power, many have yielded to it who disapproved, for fear they might quench the Spirit. And many have been silent because they feared they might speak against the work of God.— But when the work shall have given out its distinct character, and put off the features of love and gentleness, &c. and put on those of wrath and strife; when *other reformers* shall hasten on to new discoveries, and surpass their predecessors as much as these surpassed others, and denounce them, as they denounced those who would not go with them; when *stripling imitators* of pious men, having nothing in common with them but their imprudence, without their age and moral power, shall go



out to outrage humanity and caricature revivals of religion; then will these irregularities be met, and the collision will be keen and dreadful. For in every church there is wood, hay and stubble, which will be sure to take fire on the wrong side. All your *periodical Christians*, who sleep from one revival to another, will be sure to *blaze out* now; while judicious ministers, and the more judicious part of the church will be destined to stand like the bush in the midst of the flames. While these *periodical Christians* will make up by present zeal for their past stupidity, and chide as *cold hearted formalists*, those whose even, luminous course shed reproof on their past coldness and stupidity; the converts too will catch the same spirit, and go forth to chatechise aged Christians. And then shall come to pass that which was spoken by Isaiah the prophet as the destruction of human society and the consummation of divine wrath upon man: "When children shall be princes in the church, babes shall rule over her, and the *child shall behave proudly against the ancient*, and the base against the honourable."

"Another evil to be feared is, that it will unavoidably array a large portion of the unrenewed part of the community against revivals and religion, and produce infidels, scoffers, unitarians, and universalists on every side; increasing the resistance seven fold to evangelical doctrine, withdrawing in proportion the voluntary support of the gospel, and consigning the precious cause of Christ, which ought and might govern public opinion, to the hands of a feeble, despised, and dispirited few, who watch the holy fire upon the deserted altar of God. *All forms of error will grow rank* from the aliment of such violence done to the laws of humanity and to the laws of God. The extravagances of the pious in the time of Cromwell, threw back the cause of vital piety in England for two centuries, to a state of imbecility and scorn: and have furnished topicks to grace the pages of infidel historians, poets, and orators, through every succeeding generation."

#### AN OBSERVER IN THE WEST.

#### REMARKS ON THE FOREGOING.

The above "remarkable extract" we find in "the Gospel Messenger" of the first instant; and conclude it accords with the views of the respected editor of that paper. We are quite happy to learn that enlightened "divines"—and living ones too, are beginning to see the folly—not to say worse—of what are called "revivals." In general we agree with the authour of the "remarkable extract," and cheerfully give it an insertion; but there is one sentiment advanced, which appears to be incorrect. We allude to the following sentence:

"Another evil to be feared is, that it will unavoidably array a large portion of the unconverted part of community against revivals and religion, and produce

infidels, scoffers, unitarians, and universalists on every side; increasing the resistance seven fold to evangelical doctrine, withdrawing in proportion the voluntary support of the gospel, and consigning the precious cause of Christ, which ought and might govern public opinion, to the hands of a feeble, despised, and dispirited few," &c.

We desire the reader to notice the following facts: First;—that the writer of the article we are examining, ranks *unitarians* and *universalists*, without discrimination or any exception, with "infidels and scoffers." Secondly;—that both are considered among the unconverted, or "unrenewed part of the community;" and Thirdly;—that the fanatical excitements of the day are calculated to increase the number of such unrenewed persons, and excite seven fold the resistance to "evangelical doctrine."

Now, for one, we care not a fig for what "the church" thinks about unitarians and universalists,—we have long since been led to deny her infallibility and distrust the purity of her ancestry; but we feel somewhat inclined to compare her pretensions with facts. Our neighbours of "the church" have pretended to much liberality and even friendship towards the universalists; and we venture to say that instances of the kind have been known in which *universalists*, unrenewed as they are represented to be, have been solicited to unite with "the church"—and have been received, while they (the church) knew the fact that those received were firm believers in the full and universal salvation of all men: Shall we charge them then, with receiving into their communion "unrenewed" universalists?—Again:—By what authority are we indiscriminately pronounced unrenewed? By turning to another page of the "Gospel Messenger," we find it maintained that the sanctifying ordinance of baptism is the procuring cause of regeneration.—The fact to which we allude is thus expressed: "She [the church] considers regeneration, as that change of spiritual state or condition, which takes place in baptism; but Renovation as a change of heart and life by the inspiration of the Holy Spirit." Now the writer of these remarks, has received the ordinance of Baptism from the hands of "the church," and his good old god mother is yet living to attest the fact. If, therefore, Regeneration takes place in baptism, why may we not claim the privilege of having been regenerated to all intents and purposes?

Secondly;—By what authority are we ranked with infidels and scoffers? Infidels are those who reject the divine testimony and deny the Son of God.—Are our opponents prepared to show that we are guilty of either? Do not universalists believe the Bible, and honour the Son of God in a very peculiar manner, by maintaining that he will save from sin and misery all created intelligences? Why then are we denominated scoffers, or identified with infidels? Or what right have our charitable brethren, the Episcopalians, to consider us all unconverted and unregenerated?

Thirdly;—It is said by the authour of the "remarkable extract," that the "revivals," as they are con-

ducted, are calculated to produce "infidels, scoffers, unitarians, and universalists on every side;" and we desire to know whether "this distinguished living divine of the Presbyterian church," is of the opinion that the number of the "elect" will be increased or diminished by any such means. Say, ye sticklers for the infallibility of orthodoxy, are we to conclude that ye have relinquished your darling tenet of "election and reprobation," and that salvation now rests upon contingencies? Do ye yet maintain the "final perseverance of the Saints?"—and will your "*peripdical Christians*" finally attain to "everlasting glory?" We are afraid of being excited by your inconsistency to resist seven fold stronger than heretofore what you call "evangelical doctrine!" We fear your contradictory declarations will bring to the gates of destruction the religion of Jesus, and cause Christianity to be reviled indeed!

But we beg leave to correct a mistake under which our "*living divine*" seems to labour. It is not the fanatical proceedings of your Finneys, and your Bee-mans, and your Nettletons alone, that makes universalists and unitarians increase;—it is, on the contrary, the blasphemous pretensions of the *managers* of the farce—the more subtle, and cautious measures of your *doctors*, gentlemen, that have produced an opposition which has endangered your craft, and will result in its prostration.

## RELIGIOUS RULERS OF CHURCH AND STATE.

The following extracts are from a Discourse, entitled, "*The duty of Christian Freemen to elect Christian Rulers*;" delivered on the 4th of July, 1827, in the Seventh Presbyterian Church, in Philadelphia: by *Ezra Stiles Ely, D. D.*

"Let it be distinctly stated and fearlessly maintained in the first place, that every member of this christian nation, from the highest to the lowest, ought to serve the Lord with fear, and yield his sincere homage to the Son of God. Every ruler *should be* an avowed, and a sincere friend of Christianity. He should know and believe the doctrines of our holy religion, and act in conformity with its precepts. This *he ought* to do; because as a man he is required to serve the Lord; and as a publick ruler he is called upon by divine authority 'to kiss the Son.'

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private, and in the domestick circle, attend on the publick ministry of the word, be baptized, and celebrate the Lord's Supper. None of our rulers have the consent of their Maker that they should be Pagans, Socinians; Mussulmen, Deists, the opponents

of Christianity; and a religious people should never think of giving them permission, as publick officers, to be and do, what they might not lawfully be and do, as private individuals. If a man may not be a gambler and drink to intoxication in the western wilds, he may not at the seat of government; if he may not with the approbation of his fellow citizens, in a little village of the north, deny 'the true God and eternal life,' he may not countenance, abet, and support those who deny the Deity of our Lord Jesus Christ at Washington. In other words, our Presidents, Secretaries of the Government, Senators, and other Representatives in Congress, Governors of States, Judges, State Legislators, Justices of the Peace, and city Magistrates, are just as much bound as any other persons in the United States, to be *orthodox* in their faith, and virtuous and religious in their whole deportment. They may no more lawfully be bad husbands, wicked parents, men of *heretical opinions*, or men of dissolute lives, than the obscure individual who would be sent to Bridewell for his blasphemy and debauchery.

"God, my hearers, requires a Christian faith, a *Christian profession*, and a Christian practice of all our publick men; and we as Christian citizens ought by the publication of our opinions, to require the same.

"Secondly—Since it is the duty of all our rulers to serve the Lord and kiss the Son of God, it must be most manifestly the duty of all our Christian fellow-citizens to honour the Lord Jesus Christ and promote Christianity by electing and supporting as publick officers the friends of our blessed Saviour. If all the truly religious men of our nation would be punctual and persevering in their endeavours to have good men chosen to fill all our national and state offices of honour, power and trust, their weight would soon be felt by politicians; and those who care little for the religion of the Bible, would for their own interest, consult the reasonable wishes of the great mass of Christians throughout our land.

"I propose, fellow-citizens, a new sort of union, or, if you please, a *Christian party in politics*, which I am exceedingly desirous all good men in our country should join; not by *subscribing a constitution* and the formation of a new society, but by adopting, avowing, and determining to act upon, truly religious principles in all civil matters. I am aware that the true Christians of our country are divided into many different denominations; who have, alas! too many points of jealousy and collision; still a union to a very great extent, and for the most valuable purposes is not impracticable.

"All who profess to be Christians of any denomination ought to agree that they will support no man as a candidate for any office, who is not professedly friendly to Christianity,



and a believer in Divine Revelation. If three or four of the most numerous denominations of Christians in the United States, the Presbyterians, the Baptists, the Methodists and Congregationalists for instance, should act upon this principle, our country would never be dishonoured with an *avowed Infidel* in her national cabinet or capitol. The *Presbyterians* alone could bring *half a million of electors* into the field, in opposition to any known advocate of Deism, Socinianism, or any species of avowed hostility to the truth of Christianity. If to the denominations above named we add the members of the Protestant Episcopal Church in our country, the electors of these five classes of true Christians, united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties. To these might be added, in this State and in Ohio, the numerous German Christians, and in New York and New Jersey, the members of the Reformed Dutch Church, who are all zealous for the fundamental truths of Christianity. What should prevent us from co-operating in such a union as this? Let a man be of good moral character, and let him *profess* to believe in, and advocate the Christian religion, and we can all support him.

"Let us awake, then, fellow Christians to our sacred duty to our Divine Master; and let us have no rulers, with our consent and co-operation, who are not known to be avowedly Christians.

"It will be objected that my plan of a truly Christian party in politics will make hypocrites. We are not answerable for their hypocrisy if it does. There is no natural tendency in the scheme to make men deceivers—and if real enemies of the Christian religion conceal their enmity, that concealment is for the public good. We wish all iniquity, if not exterminated, may, as if ashamed, hide its head. It will be well for our country when all men who expect office are under the necessity of *appearing* honest, sober, pure, benevolent and religious. It is most of all desirable that public officers should be good men, friends of God, followers of Jesus Christ, and lovers of their country—but it is a matter of thankfulness if they are constrained to *seem* such persons; for in this way, vice and the propagation of vice by evil example is prevented. It will be objected, moreover, that my scheme of voting on political elections according to certain fixed religious principles, will create jealousies among the different denominations of Christians. But why should it? Our rulers which we have elected are of some, or of no religious sect. If they are of no religious denomination, they belong to the party of Infidels.

[Singular reasoning.] If they are of any of the denominations of true Christians, it is better, in the judgment of all true Christians; that they should be of that one company than in the fellowship of Infidels. Let a civil ruler, then, be a Christian of *some sort*, we will all say, rather than not a Christian of any denomination. If we fix this as a principle of our political morality, we shall all be gratified in turn, and in part, by having Christian rulers of our own description.

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian; and every candid religionist will make the same declaration concerning his own persuasion; but I would prefer a religious and moral man, of any one of the truly Christian sects, to any man destitute of religious principle and morality.

"Suffer, my Christian fellow-citizens, a word of exhortation. Let us all be Christian politicians; and govern ourselves by supreme love to our blessed Master, whether we unite in prayers or in the election of our civil rulers. Let us be as conscientiously religious at the polls as in the pulpit, or house of worship.—This course of conduct will promote good government and true religion in our country at the same time. Our public rulers then will prove a terror to them who do evil, and a praise to them who do well. Let us never support by our votes any immoral man, or any known contemner of any of the fundamental doctrines of Christ, for any office; and least of all for the Presidency of these United States. Let us elect men who dare to acknowledge the Lord Jesus Christ for their Lord in their public documents. Which of our Presidents has ever done this? It would pick no Infidel's pocket, and break no Jew's neck, if our President should be so singular as to let it be known that he is a *Christian* by his Messages, and an advocate for the Deity of Christ by his personal preference of a Christian temple to a Socinian conventicle. It would be no violation of our national constitution, if our members of Congress should quit reading of newspapers and writing letters on the Lord's day, at least during public worship, in the Hall of Representatives.

"We are a Christian nation; we have a right to demand that all our rulers in their conduct shall conform to Christian morality; and if they do not, it is the duty and privilege of Christian freemen to make a new and a better election."

#### REMARKS BY THE ED. REFORMER.

Such are the sayings of *Ezra Stiles Ely*, a Presbyterian "Doctor of Divinity" of the city of Philadelphia. How long before he and his partizans will be able to bring their "religious rulers" into power in this country it is difficult

to say. When this is the case, we may bid a farewell to our religious liberties and the right to enjoy our own faith, and worship God according to the dictates of our consciences.—Methodists, Baptists, and others, who might, in the first instance, unite in promoting the schemes of Presbyterian doctors of divinity, would soon find themselves placed in the back ground in governmental affairs, (as in the Tract and Sunday School business) and ultimately they would have to surrender their rights or be devoured by their more powerful and influential rival. We have nothing to object against having the best and most truly pious men for rulers; but such as Presbyterian doctors of divinity would esteem the best and most pious, we should fear and dread much more than his "Holiness" the Pope. *Such religious rulers* once had the rule in New-England, and they ruled indeed with a rod of iron, imprisoning, whipping, cropping, and hanging those who dissented from them in religious matters.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

#### PLAN OF GOVERNMENT,

*Respectfully submitted for the consideration of the Universalists of the State of New York.*

Having intimated, a few weeks since, an intention, when time should admit, of submitting, for the consideration of our readers, our views of the subject of the government of our order; and having conferred with several of the brethren, in whose opinions we have great confidence; and moreover, having been solicited to give a free expression of our views on this subject; the following observations are respectfully, and with deference submitted.

As a preparatory step, it may be proper to notice the EVILS which have been so long, and so justly, a subject of complaint amongst us; and which it is the desire of every well wisher to our cause, to remove. They may be classed as follows:

1. The admission of unworthy members into our societies. 2. Suffering them to remain in full fellowship after it is known that their moral characters are bad. 3. The destitution of a correct gospel discipline in societies. 4. The admission of negligent and irregularly organized societies into the associations, and suffering them to remain in fellowship. 5. Granting letters of fellowship to ministers without due regard to their moral and intellectual qualifications. 6. The want of a connecting link, whereby all the different associations in the State can be known to each other and co-operate in promoting the general advancement of truth and piety in the world.

A plan of government, in order to be adapted to our condition, as a numerous and rapidly increasing denomination, must be calculated to remove any of the above evils that now exist amongst us, and prevent the intrusion of others. The following outline, if judiciously filled up, we think would effect that desirable object.

Remark 1. As the societies constitute the source from whence all authority must emanate, it is of the utmost importance that they should be composed of intelligent and worthy brethren; for unless the fountain is pure, the streams issuing from it will be corrupt.—The statute of the state prescribes the mode by which any religious society can be legally organized and so become a body corporate; but it is left to the discretion of those who feel anxious to form religious compacts of this kind, to select their associates. Persons so inclined, have an undoubted right to admit as members, whom they please; but ought not to be recognized by the association as in fellowship, unless they can make it appear that their members are such as would be ornaments to the Christian profession. The admission of unworthy members can only be prevented by caution on the part of those who feel an interest in forming a society; and whenever it shall be understood that no society will be admitted into fellowship, unless duly composed of virtuous members, the first of the above mentioned evils will be removed. Therefore, as the leading principle in a plan of government: *Let all societies be organized according to law, and let no persons be admitted as members unless they are duly qualified.*

Remark 2. It is no less an evil to suffer bad members to remain in a society, than to admit them in the first instance. Hence it should be adopted as an invariable rule, by the associations, not to retain a society in fellowship when it is known that it neglects to withdraw the hand of fellowship from disorderly members. Nor should so important a matter by any means be neglected. Each society should be required to render annually to its association, an account of its moral condition; and in case of a neglect to comply with so reasonable a requisition, it should be suspended for the first offence, and for continued neglect expelled from the fellowship of the order. Such a measure, if adopted and enforced, would soon remove the second evil above mentioned. Let it be therefore understood that the second item in the plan of government proposed, is the following; viz: *That if, on a careful examination, it should appear that any society is neglectful of its duty in the above respect, it should be suspended for the first, and expelled for the second offence, from the association.*

Remark 3. A laxity of discipline in societies, being a manifest evil, we would suggest the propriety of having the Committee of Discipline appointed by the association authorized, not only to watch over the ministering brethren, but also to inquire into the condition of societies in fellowship, and receive complaints from persons aggrieved, which complaints should be presented to the association at its next meeting, accompanied with a report of the opinion of said committee relative to the guilt or innocence of the subjects of such complaints. By adopting some measure of this kind, the third and fourth evils above specified would be effectually prevented.

Remark 4. That granting fellowship to ministers not duly qualified, is an evil of the first magnitude, will not be denied: Hence, some method of avoiding it has



been regarded as a disideratum. It has frequently been observed, by our more experienced brethren, that granting letters of fellowship hastily, and without first ascertaining that candidates are properly qualified, both in a literary and moral sense of the term, is to be seriously deprecated; and we fully concur in that opinion. Hence, some method should be devised, whereby it can be ascertained whether candidates are, or are not, worthy of fellowship; and in order that such facts may be known, those to whom the subject is submitted must be duly qualified to judge of the merits of any question relating to the case of the petitioning candidate. If it should be urged that the ministering brethren are best qualified to decide on all such cases, we do not know that any serious objections could be raised to having all the ministering brethren composing the Council or belonging to it, a Committee, to which such applications should be made, and by which such cases should be determined. But this subject may be safely submitted to the whole Council, as also all cases of impeachment; and it is presumed, that should any emergency require it, the lay delegates belonging to the Council will cheerfully entrust any such case in the hands of their ministering brethren for the time being. Hence, in our opinion, *the Associations should be composed of all ministering brethren within the territorial boundary prescribed by common consent, in good standing, and at least two lay delegates from each society in fellowship.*

*Remark 5.* It will be seen, that the above plan, if adopted, would render each association independent of any other, and a part of the plan would be, to have all power, so far as relates to the government of societies and discipline of ministers, vested in the hands of those composing such associations. This would of course give to them the right to appoint their committees of discipline, their standing clerks, &c. &c.; and an association might delegate the power to try an offending brother, and if necessary, to suspend or expel him, to the committee of discipline; or it might give *discretionary* authority to such committee, to act during the interim between the annual meetings of the association; in all cases, the parties should have the right to appeal from the decision of the committee to the association.

*Remark 6.* There would still be wanting a bond of union between the respective associations. If it has become necessary to have delegates appointed by the respective associations, to meet in general Council, it appears to us, after mature deliberation, that such delegates should be selected by the respective associations, *without restriction.* It would be impolitick, and anti-republican, to limit the associations to the choice of any particular order of men; and it would be as prudent to leave it entirely with them, to select their delegates, with liberty to appoint as their representatives either ministers or laymen.

The foregoing suggestions, are submitted to our readers, not with the expectation of their being adopted without investigation, but with the humble hope that they may lead to such inquiries as will result in the restoration of that perfect harmony which has hitherto

existed amongst us, and the perpetuation of that good order and peace which only can promote our prosperity.

FROM THE UNIVERSALIST MAGAZINE.

## FALSE TEACHERS.

(Continued.)

9. False teachers of old turned the grace of God into lasciviousness. Jude says they were, "ungodly men, turning the grace of God into lasciviousness." Not that they actually altered the nature of God's grace, but that they made it a pretext for lascivious conduct. This is the only way in which they could turn the grace of God into lasciviousness. Is not the grace of God turned into lasciviousness now in the same manner? There are some who say, if they believed God will bestow grace on all men, they would not care what they should do. They would lie, cheat, steal, &c. &c. This is turning the grace of God into lasciviousness. It is reversing the doctrine of the apostle, and saying, Where grace abounds sin shall much more abound. If such people were dead indeed unto sin, they might reason with the apostle. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. vi. 1, 2. The grace of God, which bringeth salvation to all men, hath not a licentious tendency, but teacheth us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Yet bad men may pervert the best of things to the worst of purposes; and I cannot but regard it as a sign that a man is in the way of sin, when he says, that if he believed God will have mercy on all men, he would do evil. Many people doubtless use this expression without thinking of the idea it conveys, and we may therefore, pray, "Father, forgive them, for they know not what they do." The blame of turning the grace of God into lasciviousness, must be laid first and mostly to the charge of the leaders of the people who cause them to err.

10th and lastly. In the apostolick age, false teachers led captive *silly women*. Paul informs Timothy, "For of this sort are they which creep into houses, and lead captive *silly women*," 2 Tim. iii. 6. To the Corinthians the same authour says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ," 2 Cor. xi. 3. The serpent did not beguile Adam, but Eve. Adam was beguiled, not by the serpent, but by his companion. False teachers in the apostolick age, used the same subtilty. They first deceived the female part of the community, and then, with their assistance, overcame men. I do not wish to disparage the character of females by any means; they

have afforded illustrious examples of learning and talent. I believe I shall have their approbation when I shall say, their minds and feelings are more tender, more easily affected than those of men. They are as capable as men of judging of a subject, when they give sufficient attention to it; but it is not generally the case that they endeavour so much as the other sex, to make themselves acquainted with Biblical learning. I speak of what I suppose is generally true; but to this I freely allow there are many exceptions. Place them in the same circumstances, and they will be no more liable to deception than others. The false teacher knows all this, and takes advantage of it. He does not, by creeping in, lead captive ALL women, but "silly women" only, and he leads captive also *silly men*. Adam was as silly as was Eve, in his transgression. Now let the reader judge. Which class of religious teachers in the present age, bears the closest resemblance, in this particular, to the false teachers who lived and deceived the people in the days of the apostles? Which class is using its utmost exertions to proselyte the female part of the community? I speak on matter of fact. Clergymen, and their sycophants, are leaving no means untried, to enlist women, old and young, into their service. It is not because they set a peculiar value to them as members of their sect and churches, nor is it through any respect to them. This they ought to know. It is a matter of necessity with the clergy. Men repulse them, and have a natural abhorrence to their sentiments. Having given themselves full liberty to think, and reason, and read, their minds by no ordinary and proper means, can be brought into submission to the efforts of the clergy, nor are they easily frightened with terrific descriptions of the future state. It is a matter of necessity then, I say, for the clergy to make their attack on the female part of a family, expecting to proselyte them, and hoping by their importunity and influence, to gain the rest. This expectation and hope form a powerful motive. By this the clergy are induced to take measures which they know are directly against the wishes of the head of the family. They will persuade women to attend lectures in the night, and to join their churches when they know the husband, or father is greatly opposed to it. Women are taught that their husbands, and children that their fathers, have no religion, and are enemies to God; and this is done for the unholy purpose of destroying the influence which the father has over his family. I know several instances in which families have been nearly ruined by these means. The wife neglects her domestick concerns.—Almost every evening in the week she hurries away to lectures after her dear minister, and leaves her hard working husband to prepare and eat his supper alone. The children are

left for him to put to rest, or to lie sleeping in different parts of the house until she returns. The female part of the community are by such means learned to gad from house to house; they are learned also to be idle, to tattle; to be disrespectful and scold to their fathers and husbands. All this is to be attributed to the false teachers of this age. They encourage it to promote their purpose of proselytism, if I may use the word. There is a striking similarity between the effects produced by the labours of those false teachers with whom the apostles had to contend. If we pay just attention to what the apostles have said on this subject, the truth of these remarks will very clearly be seen. Paul says of the young women, "and withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking which they ought not," 1 Tim. v. 13. The advice which Paul gives his son Timothy in view of the duties of a true minister of God, shews the evils which arose from the labours of false teachers. "But speak thou the things which become sound doctrine. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Such advice shews the evils against which the apostles had to contend.

And now, kind reader, if by the help of scripture, I have been enabled to trace out the leading features in the character of false teachers, I have done you, I trust, some service.—Be on your guard against them. If you have a family instruct them on this subject, that they may not be deceived. And may God grant you always ability to perceive, and resolution to avoid all wrong. RICHARDS.

#### NOTICES.

☞ The Genesee Association of Universalists will hold its annual session, according to adjournment, on the last Wednesday and Thursday of this month, (September) in the town of Benton, Yates county, N. Y.

☞ The Cayuga Association of Universalists will hold its annual session, according to adjournment, on the first Wednesday and Thursday in October next, at the Baptist meeting house, at Stewart's Corner in the town of Venice, formerly Scipio.

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US...MALACHI.

No. 38.]

AUBURN, SATURDAY, SEPTEMBER 22, 1827

[Vol. V.

### MINUTES AND CIRCULAR LETTER OF THE CHENANGO ASSOCIATION.

#### MINUTES.

The brethren composing the CHENANGO ASSOCIATION OF UNIVERSALISTS, convened in annual session agreeable to adjournment, at Brooklyn, Susquehanna county, Pa. August 29, A. D. 1827, and united, in addressing the Throne of Divine Grace, with br. J. Potter.

The Council was then organized by appointing brother J. Potter MODERATOR, and brs. S. Adams and S. Finch CLERKS; and proceeded to read and hear the letters from the several Societies and Churches in fellowship with the Association, and found them expressive of prosperity and joy throughout its borders.

The following brethren composed the Council:—

#### MINISTERS.

Job Potter, Cooperstown, N. Y.; Salmon Adams, Smithville, N. Y.; L. S. Everett, Auburn, N. Y.; N. Doolittle, Berkshire, N. Y.; E. Ferris, Guilford, N. Y.; Saml. A. Skeel, Greene, N. Y.; J. B. Shannon, McDonough, N. Y.; J. S. Flagler, Scipio, N. Y.; Saml. Finch, Pitcher, N. Y.; B. C. Hickox, Pottsdam, N. Y.; C. R. Marsh, Brooklyn, Pa.

#### LAYMEN.

Solomon Wait, and Stephen Ballen, *Preston*:—Ebenezer Shaw, and Jabez Fish, *Sheshequin*:—Amos Hall, and Abel Chandler, *Pitcher*:—Silas Genson, *Smithville*:—Jas. Smith, and Amos Baily, *Brooklyn*:—Saml. Eells, and S. Fells, 3d, *Walton*:—Freeman Wheeler, and John Stearns, *Mount Pleasant*:—Stephen Godard, and G. W. Stockwell, *McDonough*:—Freeman Peck, and J. K. Adams, *Harford*. The Second Society in Oxford was represented by br. Shannon.

No letters were received from the first Society in Oxford, the church in Lisle, nor the church in Columbus.

Received requests for the fellowship of the Association, from the Society in Mount Pleasant—the Church and Society in McDonough—and the second Society in Oxford. Voted, that their several requests be granted.

Appointed brs. J. Potter, S. Adams, and S. A. Skeel, a Committee to receive and attend to requests for letters of fellowship and ordination. The Council then adjourned to attend divine service at the Meeting House.

#### ORDER OF SERVICE IN THE FORENOON.

Introductory prayer by br. S. Finch:—Sermon by br. J. S. Flagler; *text*, 1. Cor. xiii. 8. Concluding prayer by br. S. A. Skeel.

#### ORDER OF SERVICE IN THE AFTERNOON.

Introductory prayer by br. J. Potter:—Sermon by br. L. S. Everett; *text*, Acts. ii. 39. Concluding prayer by br. S. Adams.

After the publick exercises were concluded, the Council repaired to the Council-room, and proceeded to business.

Received a request from br. E. Ferris, to be again

admitted into the fellowship of the Association.\* Voted, that his request be granted.

Voted, that brs. S. Adams, S. A. Skeel, and C. R. Marsh, remain a Committee of Discipline for the ensuing year.

Appointed the following brethren committees to visit the respective associations:—viz. brs. S. Adams, and E. Ferris, for the Central Association, to meet at Fly Creek, Otsego county, N. Y. on the first Wednesday in June next:—Brs. J. B. Shannon and S. Adams, for the Cayuga Association, to meet at the Baptist meeting house in Venice (formerly Scipio) on the first Wednesday of October next:—Br. J. B. Shannon, for the Chautauque Association:—and br. S. Finch, for the General Convention of the New-England States and others, to meet at Saratoga Springs on the third Wednesday in Sept. next; (now inst.)

The Council then adjourned to the following morning, at 8 o'clock; at which time they convened, and after having opened the council in prayer and thanksgiving by br. Shannon, proceeded to dispose of the business before them.

The Committee for receiving requests for letters of Fellowship and Ordination, reported in favour of granting the request of br. J. B. Shannon for Ordination; which request was adopted.

The Council then adjourned, to attend the publick service of the Sanctuary.

#### ORDER OF SERVICE IN THE FORENOON.

Introductory prayer by br. B. C. Hickox:—1st sermon by br. S. Adams, *text*, Rev. iv. 11.—2nd sermon by br. B. C. Hickox, *text*, Isa. xxxiii. 14. Concluding prayer by br. J. Potter.

During the interim, it was voted, that the Association proceed to appoint two Ministering brethren, and two clergymen, to attend a Conference at Auburn, N. Y. on the third Wednesday and Thursday in October next, to take into consideration the propriety of forming a convention.

#### ORDER OF SERVICE IN THE P. M. AND ORDINATION.

Introductory prayer by br. E. Ferris:—Sermon by br. J. Potter, *text*, Matt. v. 48.—Consecrating prayer by br. B. C. Hickox:—Laying on of hands by brs. S. Adams, B. C. Hickox, and E. Ferris:—Charge and Delivery of the Scriptures by br. E. Ferris:—Right hand of Fellowship by br. S. Adams:—Concluding prayer by br. J. B. Shannon.

The several addresses were then delivered by br. J. Potter.

After the publick exercises of the occasion were concluded the Council convened and proceeded to dispose of the remaining business.

Voted, that the fellowship of this Association be withdrawn from br. J. S. Dexter.

\* Br. Ferris had previously, for certain reasons then explained, obtained leave to withdraw from the Association; and such were his standing and usefulness among us, that it was not thought necessary to subject his request to the usual formalities. Doubtless his request for readmission, caused joy to spring up in every heart, and thankfulness to pervade every soul.

ED. GOS. ADV.

Appointed br. S. Finch to prepare the Minutes of this session of the Association, together with a Circular Letter, for the press; and, voted that the same be published in the Gospel Advocate.

Adjourned, to meet at Greene Village, Chenango county, N. Y. on the last Wednesday and succeeding Thursday of August, 1828. Joined in solemn prayer and thanksgiving with br. S. Finch.

J. POTTER, *Moderator.*

S. ADAMS, } *Clerks.*  
S. FINCH, }

### CIRCULAR LETTER.

*THE CHENANGO ASSOCIATION OF UNIVERSALISTS, to the Churches and Societies in fellowship, and to all, of every name and denomination of men of Adam's race, to whom this epistle may come; wishing Grace unto you, and peace from God our Father, and through Jesus Christ, ETERNAL LIFE:—*

DEAR BRETHREN—Established in that faith which was once delivered to the Saints;—a goodly number of us assembled in our fifth annual session since the establishment of this Association, with hearts filled with gratitude to our heavenly Father, for all the displays of his ceaseless and unchanging goodness. We present you with the minutes of our transactions during the session, from which you may learn, that the holy cause in which we have embarked, continues to rejoice in prosperity; and we have every reason to believe, that our God, who is the "Father of the spirits of all flesh," has, in very deed, lengthened the cords of our Zion, and strengthened her stakes and caused her to grow with the increase of God! At the time this body was established, six societies were all that constituted this Association, and but two ministering brethren resided within its limits. We have at this time thirteen Churches and Societies in fellowship, and seven Pastors, we trust of God's own choosing, who feed the people with knowledge and understanding.

While, then, others rejoice when they behold a small cloud passing slowly along, resting for a short time on this place, or that, and from whence falls only here and there a drop of water to refresh the thirsty ground, or revive the drooping plant; what great cause of rejoicing is presented to us, when we not only behold the increase within the bounds of this Association, but behold the copious showers of Divine Grace extending from Georgia to Maine, and from the shores of the Atlantick moving over the mountains of the west co-extensive with civilization, and cultivation of the soil! We will, then, say to our brethren, **REJOICE IN THE LORD**, and be EXCEEDING GLAD, for great is his goodness, and divinely glorious his power in the Salvation of man:—Great is the Lord, for "He doeth his pleasure in the armies of heaven above, and among the inhabitants of the earth, and there is none can stay his hand." Yes, brethren, **REJOICE**, for the time is come which was spoken of by

the prophet. The mandate hath gone forth; the word is to Zion; "Enlarge the place of thy tent, and let them stretch forth the curtains of their habitations; spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Yes, rejoice in the Lord, for he is good, for his "MERCY ENDURETH FOREVER."

After hearing the glorious news communicated to us through the letters from the several societies; we repaired in procession, to the house of our God, for social and divine worship; there, all degrees, from the aged down to the youth, mingled together; and there, with delight did we listen to the words of Salvation, "which makes glad the city of our God;" while our souls were refreshed by emanating steams from the boundless and unfailling ocean of Jehovah's Love; there we heard the difference between true, and false prophets, clearly illustrated; that all God's "holy prophets have spoken of the times of the restitution of all things since the world began," and their declarations must be fulfilled; for it is impossible for God to lie. Our ears were then saluted with the joyful tidings, that "the promise of our God is to you, and to your children, and to all that are afar off;" yes, equally as secure to those who are afar off, through unbelief, as those who are nigh through faith: in that, says the Apostle, "the call is to every one." In the third discourse, the extent of the promise was beautifully illustrated in the great plan of Creation, "for our God is worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created." The glorious subject was still continued, although "sinners in Zion are afraid, and fearfulness hath surprised the hypocrite," yet Jesus our Saviour "comes as a refiner's fire, and as fuller's soap," to cleanse and purify those sinners, that "in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him."—In the fifth and last discourse, we were earnestly exhorted to practice that "holiness which is profitable unto all things" for there is great peace in keeping the commands of our heavenly Father, and in keeping his law. Our Saviour says, "be ye perfect, even as your Father which is in heaven is perfect." The addresses, especially that to the ministering brethren, were very affecting, and it is hoped have made a lasting impression on the minds of many. The greatest harmony prevailed in the Council; all things were done decently and in order. A very numerous congregation attended, and departed saying, "It is good for us that we have been here, this is none other than the house of God and the gate of heaven."



To those who are engaged in the ministry of reconciliation, much might be said, but a little must suffice. The spirit of inquiry is abroad in the earth, and all eyes are directed to the mountains of Zion, to receive the blessing of those, whose feet are shod with the preparation of the Gospel of peace—who “publish glad tidings of good things.” If you would finish your course with joy, see that you give yourselves wholly to these things; see that you hold sweet communion continually with your God; that you teach by **EXAMPLE** as well as **PRECEPT**,—that you preserve the unity of the spirit in the bonds of peace. Remember, the servants of the Lord must not strive, but be gentle unto all men; keep in view the bright example of our Lord and Master, whose soul was compassion, whose life was meekness, and purity, whose words were truth, and whose governing principle was “**THY WILL, O God, BE DONE.**” and above all things, remember your entire dependence on Him, who formed all worlds, and in whom all things exist.

Finally; brethren, sisters, and friends in Christ Jesus:—The joyful period has at length arrived, when we may exchange our heart-felt congratulations at Zion’s prosperity, “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.” Our cause is the cause of truth; take courage, be strong in the arm of our God, and in the power of his might; stand fast in that liberty wherewith Christ hath made you free, and not be entangled again in the yoke of bondage, be of one heart and one mind, live in peace, and the God of love and peace shall be with you—**AMEN.**

*Per order.*

**SAMUEL FINCH.**

### ORIGINAL COMMUNICATIONS.

TO THE EDITOR OF THE GOSPEL ADVOCATE.

SIR:—An article in your 36th number, headed “False Teachers,” strikes my attention. The writer in his 5th particular says as follows:—“False Teachers make merchandize of men. This is the sure mark of a false teacher; and the object of the trade is his own emolument. The market is now principally removed to heathen lands, where the trade is briskly carried on,” &c.

It appears to me, that the writer is a hireling priest belonging to the Universalists, and rather than criminate himself as bearing this sure mark of a false teacher, he attempts to carry our ideas away to “heathen lands”—while we can scarcely go into a neighbourhood any where in our own country without we find a Market where merchandize is made of the people, by hireling priests of some sort. But not a word does he say about hireling priests making merchandize of the people here. What is the reason? Is it because the Universalists

are as deep in the mud in this particular as other sects are in the mire?—and because the Universalists have not yet adopted the money-making plans of sending *things* to the heathens? Like some other sectarians, he tries to evade the charge of making merchandize of the people; but my opinion is, that the Universalists, as a people, are but a few years behind other sects in all the popular merchant plans of the present day.

The writer also mentions some means used to carry on this merchandize; and quotes the following passage—“And through covetousness shall they with feigned words make merchandize of you;” 2. Pet. ii. 5. “Feigned words” he makes out to be false words and stories, and speaks of fabricated Tracts, and “stories concerning the renunciation of Universalists,” &c. Here the Universalists are cleared again. But we have reason to believe the Apostle had no reference to fabricated tracts or renunciations. And if the writer is not willing to have the Universalists charged with using “feigned words,” it may be that those among them who “serve their own bellies” use smooth words and fair speeches and deceive the hearts of the simple. See Rom. xvi. 18.

Allowing, then, that Universalism is made up of “good words and fair speeches,” they may be used for the same purpose as feigned words; *viz.* to make merchandize of the people. Look out, reader, we are surrounded with this *merchandize business*, on all sides:—it presents itself in all shapes and forms suited to our tastes and notions.

Auburn, Sept. 12.

W. A.

P. S. The writer in another place says—“The true teachers of the apostolick age, renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully,” &c. Is it not a little crafty to say the “market is removed to heathen lands”? Is there not a little deceitful handling of the word “merchandize,” in not noticing *hireling priests*? Does it not require a little craftiness, to get up a salary; and a little deceitful handling of the word of God to keep the people in a mind to pay it? W. A.

FOR THE GOSPEL ADVOCATE.

### LETTER NO. 6.

To Elder JOSEPH BADGER, of Mendon, Monroe, co. N. Y.

SIR:—Being persuaded that it is not the duty of any individual or society, passively to submit to abuse, and calumny, where justice asks a defence, and where facts, sufficiently strong and numerous, exist to obtain redress, I will here notice a feature of your discourse on the 27th May last, which you could not but suppose would be wounding to the feelings of those against whom you turned the tide of your violence, not to say you *designed* it for that

purpose. It was truly wounding to me; but I am now convinced, that you had no warrant to make the assertion, at least, in the light you wished to have it received. Your object on that occasion seems to have been, to persuade the people, that you had never believed nor professed to believe in universal salvation, (though you did not say fully what you did believe,) and with that profession you stated that "a purse of several hundred dollars had been held out to you as an inducement to preach Universalism!!" What! has any one attempted to bribe and turn you aside from your *honest sentiments*? This, sir, is a high charge against some one,—whom I know not. And this "*cash*" we are to suppose, from your own insinuations, was offered you, while you were openly and without disguise, preaching a different doctrine! What splendid talents yours must be to be bought at such a dear rate! Rare indeed must have been considered your gifts, and infatuated must have been the man who offered the bribe, especially if there had been no prospect of success. But it seems you were invulnerable to the shafts of temptation—you did not accept the "*purse!*" But why did you not? Sir, the truth must come, however unpleasant it may be. And here I would observe, that my object is not to injure you. But if an honest and necessary suggestion of facts will have that tendency, it will be unavoidable.

Did you not, sir, about four years since, inform a gentleman in West-Bloomfield, that you believed in the doctrine of Universalism, and designed to preach it, but wanted a short time to prepare yourself, the more fully and satisfactorily to answer objections which might be brought against it? and did you not, afterwards, authorize that gentleman to make appointments for you, saying, that you would meet them? Will you deny this, sir, seeing that, accordingly, the gentleman did not scruple to mention the subject in a neighbouring town, and proposed making an appointment for you? But what must have been his surprise on hearing, that but a little before (during the time, as it appears that you had been professing to him to be an Universalist) you had been heard to preach against the doctrine! This may account for the *purse!* and here the matter seems to have ended. Names can and will be given if necessary.

For the last few years, being perhaps somewhat chagrined it would appear, that, where it would answer your purpose, you have done what you could against us. But if, in accomplishing your object, you had used fair means, there would have been no cause for complaint. The truth, however, seems to be otherwise, and I am very sorry it is so. I could mention circumstances leading to this conclusion, but shall, at present, omit them, by observing, that, if necessary they will be named hereafter.

The above inquiries, without propounding any more at present, or adding any comments, are submitted to you for candid reflection and consideration—hoping, that you will duly weigh the matter whether the crime of offering you a bribe can be justly imputed to any Universalist, or whether your professing the doctrine was not the only cause, if any such offer were made. Yours, &c.

W. I. REESE.

September, 1827.

P. S. The insinuation in your note to Mr. Abbot, of Sept. 1, I regret to see, because it must necessarily call forth my reason for choosing to discuss the subject in the Advocate; and this I would have gladly avoided. I then solemnly declare before God, without desiring to attach any disrespect to you, that the only reason why I am unwilling to meet you in public debate, is your *manner* of treating such subjects. Only let me be assured, that you will conduct on an occasion of that kind in a christian manner, and you shall have no farther cause to deplore my want of disposition to meet you. And I here give notice, that, provided you will submit yourself to the direction and restriction of a candid and judicious committee, mutually chosen, for that purpose, you are at perfect liberty to name your subject, arrangement and positions, in the Advocate, and appoint your time and place for public debate. But let it not take place sooner than four weeks after the first public notice in the Advocate, should you accept, and abide by, this proposition. W. I. REESE.

#### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

#### REPLY TO W. A. ON PAGE 299.

Our friend W. A. having used "great plainness of speech" in his observations, will pardon us for pointing out with equal frankness, what we suppose to be the errors of his communication.

Whoever undertakes to impeach the essays of another, should first make himself acquainted with the exceptionable parts of what he attempts to expose.—Now, it appears to us, that W. A. has not attempted to invalidate what was advanced in the article to which he refers; but finds fault with what the writer *did* not advance. Indeed it is tacitly admitted by W. A. that as far as the author went, he was correct; but he *did* not go far enough to suit our correspondent, and so, therefore, he must be charged with "handling the word of God deceitfully."

It appears to W. A. that the writer is a hireling priest; but how it happens to appear so is to us a secret. If, however, W. A. knows such to be the fact, we confess ourself his inferior in wisdom and sagacity. Nor can we perceive the impropriety which appears so obvious to W. A. in "carrying our ideas away to heathen lands." In a word; our correspondent seems to have raised a "man of straw" and in the style of Don



Quixotte given it a most unmerciful drubbing. But without spending time in noticing particulars, we will seize at the strong points of the article of our adversary and endeavour to remove his difficulties.

He seems to think that universalists condemn that in others which they themselves allow. In other words, that we are disposed to speculate upon the credulity of the people, and so obtain their money. But why does he think so? Has he any facts to sustain such an opinion? We presume not. Universalist preachers are, without an exception, disposed to practice as much self-denial as any other class of men. Indeed, in all the connexion there are none who obtain for their labours more than a bare subsistence; and in nine cases out of ten, the ministers of our order labour with their hands for their support. Nor can W. A. point us to an instance where one of the order ever demanded more than an equal share with his brethren of the comforts of life. We invite the closest scrutiny into the conduct of each and every preacher in our connexion; and while we do so, we feel assured that thus far we are, as a people, free from the evil under consideration.

But another thing is worthy of notice. W. A. thinks we handle the word of God deceitfully by saying that the market is removed to heathen lands. How can we avoid the conclusion that the authour of the article on false teachers is correct, while we witness so many efforts to obtain money for the conversion of the heathen? True, we are surrounded with merchandizing plans, but the principle traffick of this kind is for the foreign market. But, again:—Are Universalists justly chargeable with handling the word of God deceitfully with a view of obtaining money? We fearlessly answer no. And we call on W. A. to point us to an instance that will support his accusation. Those to whom the writer of the article on false teachers alluded as being of that description were and are such as pretend that souls can be saved from hell by *Money*! Such handle the word of God deceitfully, by holding up the idea that God is sorely angry with "poor immortal souls," and that the priests, with cash enough, can save them from his wrath! "Salvation," said a "Doctor of Divinity," not long since—"Salvation will be inscribed on every dollar given for missionary purposes." This we call deception—and deceit of the worst kind. Do we as a people hold to any such system of beggary? Nay, do we deceive the people, by making them think their salvation rests upon any such measures? No. On the contrary, our language ever has been to the reverse of this. Our message is peace—our employment is that of disseminating doctrines which will make an end of all that priestly legerdemain which has operated so much to the prejudice of pure and undefiled religion in our world.

But ministers of our order, ask of their brethren a subsistence, while engaged in proclaiming the truth and exposing the evil practices of those who lie in wait to deceive; and this is the "damning sin" which W. A. would lay to our charge. But, why is this considered so criminal? Is it because he who labours in the gospel field is not worthy of a morsel of bread? Must those who toil incessantly for the public good be fed

upon the food of the dogs? But W. A. may contend that it was not the custom of the apostles to receive any compensation, and that therefore we should not demand or receive any in this age of the world. Now in reply, we have only to say that times and circumstances are widely different now, from what they then were, and that a change of circumstances has rendered necessary the course we pursue. The primitive Christians enjoyed all things in common, without reference to the pursuits of different individuals. Hence there was no need of any money to keep the ministers of the word from starvation. The early Christians were not so bent upon the accumulation of wealth as they are in these times. Then their hearts were open and their doors were ever prepared to receive the ambassadors of truth, without taking their coats for a compensation. Would to God a similar spirit now pervaded the hearts of professing Christians, instead of that niggardly disposition which quiets a man's conscience while soliciting the labours of a preacher with his tongue, and withholding from his servant with his hand the needed pittance of the expected reward.

To conclude:—The writer of these remarks has toiled for several years to disseminate truth; and while he has been engaged in the good work, it is presumed, he has often suffered from the inclemency of the weather—from hunger, and thirst, and weariness, and laborious watchfulness, and incessant application, while W. A. has rested in quiet and enjoyed the bounties of Heaven in peace with his family. It comes therefore with a bad grace from W. A. to find fault with us as a body, while he knows so little of the condition of our order. We ask him not to give us of his substance nor bless us with his prayers until he feels bound so to do. But we do hope he will hereafter refrain from speaking evil of that which he understands not.

Ed.

#### OUT AT LAST.

In our last we gave extracts from a discourse delivered at Philadelphia, by Mr. Ely. It may surprise our readers to find so bold and unequivocal a development of the ambitious schemes of the limitarian clergy; but we have long been prepared for such an event. We need not express our feelings upon this subject, at this time; as our readers have long since been apprized of our utter abhorrence of the cunning and hypocrisy, of the limitarian clergy of our country. Mr. Ely stands at the head of the Presbyterians in this country, and his opinions will doubtless be received by his brethren, as the truth of God, and acted upon, either openly or secretly, by a large majority of that denomination to which he belongs. It remains to be seen, whether the citizens of the United States are to be driven into a compliance with his wishes or not.

We cannot refrain from noticing the bare-faced effrontery with which he alludes to the immortal Jefferson. "It would pick no infidel's pocket, and break no Jew's neck," says this *doctor of divinity*, "if our President should be so singular as to let it be known that he is a *Christian* by his Messages, and an advocate for the Deity of Christ by his personal preference of a

*Christian temple to a Socinian Conventicle."* It was the maxim of Jefferson, that religion and politics should never be blended together, and the above quotation refers to a remark in his Notes on Virginia, in which he declares, that it matters not, politically, whether our neighbour believes in one God or twenty gods, if he does not break our necks or pick our pockets. But the beauty of the whole, consists in the gauntlet thrown at the present chief magistrate of our nation. Mr. Adams is supposed to be an Unitarian; and hence the hint about the "Socinian Conventicle!"

On the whole, we conclude the time is at hand, when the people of this country will have eyes to see the abominations of modern orthodoxy; and we bless God that it is at length known what the object is with those who bind grievous burthens upon the unsuspecting part of the community. We have only to say, let every man stand to his rights—the struggle will be short, and *liberality of sentiment will triumph.*

The "Albany Christian Register" has copied an article from that notable vehicle of slander and falsehood the "Anti-Universalist," entitled "Tardy the Pirate in heaven." The writer of the article seems to wonder how "Tardy, that monster of cruelty and crime," can be saved from his iniquities without an orthodox repentance. Now, we will only remark, for the especial benefit of the above mentioned editors, that if the poor fellow had been favoured with a priest an hour or so before his death, he would have had a passport which would have carried him through to heaven in spite of the very devil himself! His companions in guilt, were said to be truly penitent, and no fears of their damnation are entertained by the self-styled orthodox! O, what blessed creatures the Unitarian clergy are! Were it not for them, and their pious labours, God, for ought they have told us, would damn the whole world. Go then, deluded sinners,—pay the priests, and no matter how wicked you are, they will save your souls from their wrathful god and his co-worker the devil—without any doubt!

N.B. Will the editor of the Register please to explain certain mysteries to which we invited his attention some weeks since?

#### FOR THE GOSPEL ADVOCATE.

MR. EDITOR,

Sir,—Being on a visit, sometime since, in the town of Amenia Dutchess, county, I attended an evening Lecture delivered by a Mr. Harris, who at the close of the discourse said he would entertain his hearers with a pleasing Anecdote. He informed us he had been travelling in the centre of New-York state, where there had been a great Revival, and near there lived an Universalist Infidel, who through the recommendation of his neighbour, attended one of those meetings, and on returning home the neighbour observed to the Infidel that they had a good meeting. Yes, says the Infidel, but I'll not be a fool, (that is he would not be converted.) But the next evening he went

again, and the Lord met him with conviction; he returned home, walked the room, clenched his fist, and told the Lord to do his best.—While in this situation, the Lord smote him down by the bed side, which alarmed his little son, who coming in and finding his father in this situation, alarmed the house, and the neighbours, who also came in, and found the wretched man in all the agony of an infuriated demon. This he said, terminated in the conversion of this Universalist Infidel, who went afterwards to some of his old companions, in the Universal faith, and told them he had come to take back the counterfeit coin he had passed. (Universalism.) The preacher said he knew the man. I took the liberty to approach and informed him that I lived in New-York State, and should wish to know the gentleman's name. He said, No. The name of the town then, Sir. No. The name of the county. No, do not urge me, I shall not inform you. He left the room, much agitated, and in haste.

However, a friend of Mr. Harris, informed Mr. Winchester, afterwards, that he thought it was Oxford, where the circumstance took place. I published the circumstance in the *Hartford Inquirer*, and was threatened with two prosecutions, one at Oxford, for defaming the Rev. Mr. Harri; but on his arrival at that place, he acknowledged the story, smoothed over the falsehood, and thus it ended.

Now, Mr. Editor, if it meets your approbation, I should be happy to have this republished in your paper, that our western brethren may know the refuge to which those fanatics flee to support a sinking cause by lying about their revivals. Your's affectionately, in the cause of truth, eye and ear witness to the above.

ISAAC WHITNALL.

#### NEWS OF THE WEEK.

The several persons indicted for a conspiracy to kidnap William Morgan, had their trial at the late Oyer and Terminer at Canandaigua, and were acquitted. The papers say, many facts were disclosed on the trial which throw light on the dark subject, and will probably lead to some farther proceedings.

The extra session of the Legislature of this state, for the revision of the statute, commenced on Tuesday, 11th inst.

The steam boat North America performed a trip from New York to Albany on the 4th inst. in the short space of eleven hours and two minutes. This is unexampled.

FIRE IN PORTLAND, ME.—A distressing fire in that place consumed, a few days since, about 25 tenements. But a small amount of goods were saved from the devouring element.

A SNAKE STORY.—Mr. J. Birdsall of Sing-Sing, killed a rattlesnake a short time since.



Just before he came up to the snake, he saw several young snakes making down the throat of the mother. On opening the snake, *thirty-three* young ones were found, each ten inches long. If the serpent-devil of orthodoxy, is as kind to its young offspring as this snake is represented to be, we conclude the infant misnamed charitable societies of the day, will be most particularly sustained.

**A FACT.**—A Methodist clergyman called at the house of an elderly lady in the town of L——, Me. and found no body at home excepting her only son, about twenty-one years of age; and after asking the young man several casual questions, inquired of him whether his mother had an interest in Christ—"yes," replied the young man—"she has a cow, four sheep, and a pig." We are at a loss to determine which was the most simple, the clergyman who asked the question, or the young man who gave the above answer. For all have an interest in Christ for whom he gave himself a ransom; and we should as soon conclude that a cow, four sheep and a pig, constituted an interest in the Redemer of the world, as that Methodistical rant would procure salvation.

**MR. MONROE**, late President of the U. S. is said to have conveyed to the Bank of the U. States, 2600 acres of land, as security for a debt of 25,000 dollars, conditioned that if the land sells for more he shall have the surplus. It is understood he is still depressed with other debts.

A store was broken open in New York not long since, and robbed of \$2 and two barrels of rotten eggs! What a prize!

A man named Brown, was arrested in Poughkeepsie two weeks since, having about him several counterfeit bills and plates for making more of the same currency.

The "Reverend" Mr. Weems, who was lately apprehended in Boston for larceny, and who, it appeared had expended his ill-gotten gain in contributing to the comfort of certain "ladies"—has had his trial on two indictments and was sentenced to the penitentiary at Charlestown. We should like to know whether this man (who is said to be a believer in endless torment) has experienced the "salutary restraints" of that "soul-converting doctrine."

The Hon. David E. Evans, we understand, has resigned his seat in congress in consequence of receiving the appointment of Agent for the Holland Land Company.

A man near Rome, attempted, not long since, to cut his throat while in a state of partial intoxication. He however acted very prudently; for he pulled the skin of his neck as far out as he could, thrust his knife through it with the back towards his throat, and cut

out instead of in. This is thought to be a very prudent way of committing suicide!

Two shocks of an earthquake have recently been experienced at New Albany, Ind. So considerable was the jar in one instance that an old building occupied as a black-smith's shop, tumbled to pieces.

Capt. Bliss, of Springport, N. Y. was thrown from his carriage, near Auburn, on the 30th ult. and fractured his skull so badly that he died in a few hours.

A son of Abraham Keeler, of Auburn, was shot through the body with a ramrod. The accident was owing to the carelessness of a rifleman, who, after training, discharged his rifle, leaving the ramrod in it: the boy died soon afterwards.

A man named Chauncey Lewis, a powder peddler, from Suffolk, Conn. stopped at Berlin, to get his waggon repaired, when an apprentice, named Rufus M'intire, happened to drive a spark on the powder, which exploded, and burnt him so severely that he died a short time afterwards; Lewis was likewise so much injured that little hope is entertained of his recovery.

Mr. John Wood, of New York, was drowned from on board the steam boat Constellation, while on her passage from Albany to N. York.

**New mode of begging.**—The following singular circular issued in the name, and by the grace of God, is copied from the Kentucky Reporter. We publish it on account of its novelty, but we think that the preachers of the gospel throughout the United States, will, at least, inquire of Mr. Gabriel Crane before they send him the money what he intends to do with it.—*Alabama paper.*

**Money! Money!**—We received the following a few days since by mail. We hope the pious author, if he succeeds in his scheme of collecting money, will be honest enough to reimburse the postage of his letter.

Waynesville, O. July 15, 1827.

### A DIVINE PROCLAMATION!

I AM THAT I AM—MY NAME IS JEHOVAH.

IN the name and by the grace of God the Lord, Creator of heaven and earth. Be it known to all whom [as will appear] these presents are especially directed. That He is now upon the earth in an especial manner, for the better execution of His purposes hereunto relating, and hath appointed me to be the organ of His will for the occasion.

And farther Be it known, that to accomplish those His sovereign purposes of grace and good will to man at this time money is considered necessary, and to obtain it, I am directed to call upon his favoured servants, the Preachers of His Gospel throughout the U. States, in the manner following:

In His name and through His grace, they are therefore all and severally called upon and required, to transmit to me, through the post office, without unnecessary delay, such sums as in all due faithfulness of mind, may to each seem mete on the occasion, according to their respective circumstances; any suggestions of spirits, natural or super natural, to the contrary notwithstanding—for non-compliance there will be allowed no excuse, no exoneration, no justification.

And now, in further compliance with the will and direction of the Lord, the Creator and Sovereign Ruler of heaven and earth, after all manner of a witness, as foretold in scripture, I testify, considering myself in His immediate presence, that herein I have told the truth.

N. B. All printers are required to give this an immediate and conspicuous insertion in their respective papers, with large type.—The Lord Jehovah requests none, but requires of all; and cursed is he that doth deny me, saith the Lord God Omnipotent. G. C.

**THE DEATH OF MR. CANNING PREDICTED BY NIXON, THE ASTROLOGER.** In an old book, entitled, *Prophecies of Robert Nixon*, printed in the year 1701, is the following prophetick declaration, which appears to refer to the late melancholy event which has deprived the English nation of one of her brightest ornaments:—"In the year 1827, a man will raise himself by his wisdom, to one of the most exalted offices in the state. His King will invest in him great power as a reward for his zeal. England will be rejoiced. A strong party will enter into a league against him, but their envy and hatred will not prevail. The power of God, which reigneth over all, will cut him off in his prime, and the nation will bitterly bemoan her loss. Oh, England! beware of thy enemies. A great friend thou wilt lose in this man."

#### NOTICE.

Persons desirous of being accommodated with the current volume of this paper, can be supplied with the back numbers from the commencement of the year.—The terms, as heretofore, are one dollar and fifty cents a year (which includes the volume) if paid at the time of subscribing. Persons who can more conveniently transmit two dollars, can have their papers sent postage paid. All letters must come postage paid in order to receive attention. Any person who will obtain five subscribers and forward the pay in advance, shall have the sixth copy gratis.

The Ministers and Delegates who attended the Chenango Association, are respectfully requested to act as our agents in obtaining subscribers.

To Correspondents.—The communication of I. R. R. is unavoidably laid aside for this week.

We have so great a variety of matter on hand from esteemed correspondents, that some delay is unavoidable; but all shall receive attention as soon as room will permit.



## Poetick Department.

FROM THE PHILADELPHIA SOUVENIR.

### LIFE'S PLEASURES.

LIFE hath its hour of joy—there falls,  
No gloom on childhood's sunny brow,  
No care that bows—no bond that thralls  
The heart, can life's gay morning know.  
But oh! for childhood's sunny hours  
In vain the heart in after years  
Shall seek—when wither'd by the blight  
Of disappointment—when the cares  
Of life are crowding on the mind,  
When by fate's fearless phantom led  
In search of joy, it mourns to find  
The promised bliss forever fled.

Of confidence and vows of truth—  
When fancy with his brightest beams  
Has lighted up the path of youth;  
But soon or late a time must come,  
When dreams of youth must pass away,  
And sorrow cast its veil of gloom,  
Before its bright and cheering ray;  
The noblest feelings of the heart,  
Of pure and deep affection born,  
From the chill'd bosom shall depart,  
Wither'd by cold neglect and scorn.

Life hath its hour of Love—it brings  
A strange compound of hopes and fears;—  
Brightest of Life's imaginings  
Is Love in youth's unclouded years;  
But oh! how oft its charm hath past,  
Like visions of the night away.  
Swept o'er by disappointment's blast,  
Leaving the heart in dread decay;—  
The fondest and the loveliest form  
That e'er hath known love's rapturous spell,  
Has sunk beneath the wasting storm  
That on its true affections fell.

Life hath its bliss—the bliss that flows  
From consciousness of having done  
Our duty, at life's weary close,  
When slowly sinks existence's sun;  
When we can look around and see  
No dark accusing spirit near;  
When from the bond of earth set free,  
The weary soul hath joy to hear  
Its summons to a brighter clime,  
Where earthly woes no entrance find,  
And when the dreary hours of time  
Are left with all their cares behind.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 39.]

AUBURN, SATURDAY, SEPTEMBER 29, 1827

[Vol. V.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### A FRIENDLY LETTER,

To Elder WARNER LAKE, Pastor of the Baptist Church, in Springport, Cayuga county, New York.

SIR:—All the apology I shall offer you for this address, will be, that you have assumed the responsibility of dispensing the divine word to a lost world, thereby subjecting yourself to the scrutinizing investigation of your audience.

I should not, however, at this time, meddle with you, were it not that the glaring absurdities in your sermon at the funeral of Captain Bliss, on the first instant, loudly demanded a rehearing.

You selected for our instruction the 13th chapter of Mark's Gospel, 33d verse—"Take ye heed, watch and pray, for ye know not when the time is." Your first remarks were, as near as I can recollect: "Our Saviour in the introduction to our text, had been foretelling the destruction of Jerusalem literally; but after having closed that subject, he introduced another of great and solemn importance to all mankind;—he cautioned them to beware, and be on their watch, for the end of all things was near at hand; he warned them to prepare for the presence of their final Judge." And you farther observed, that it was no less an end of all things to him that died now, than to the last man that should ever live. I hope to be corrected if I have not stated substantially your remarks. Now, sir, the grand query with me, is, where, in the whole chapter from which you selected your text, did you make such a grand, such a solemn discovery? I am constrained to say, that your text contains no such admonition. Now do inform us, sir, where this sudden transition from one subject to another of so different a complexion is. I know it has been handed forth from the desk times without number; but I am well persuaded that Jesus of Nazareth never intended to convey to his disciples any such idea in that discourse; and you, sir, old and plain as you are, and with all your independence of mind, would be ashamed to preach, or even to have it said you had preached, such an incoherent discourse. Only once look at it, sir, and see the propriety of commencing a different subject

with the words—"But of that day and that hour knoweth no man," &c. According to your exposition, what use do you make of the connective "but," and the relative "that?"—Can you make any possible sense of them? Mark, sir, you say that in the preceding subject, the Saviour spoke of the destruction of Jerusalem, *literally*. Then, you say, he begins a new subject with the words—"But of that day and that hour," &c. WHAT day and hour does he refer to? Why, you would, and in fact you did, tell us, that it was the last day and hour of a man's life! Singular discovery indeed! Who would think by reading the whole of the last paragraph, that such an idea was intended to be conveyed? Curious it is, that 4000 years had rolled over the experience of mankind, yet they were ignorant that they were in the dark as to the last day and hour of their lives! When I hear a man explain this text in the manner you did, it is with the utmost stretch of the mantle of charity that I am able to cover his insincerity. If our Lord was relating in this chapter, the different circumstances attending the close of the legal age or dispensation, then we can perfectly well understand him, then we have a most beautifully arranged discourse, clearly expressed:—Beautifully prophetick, but we think easy to be understood at this enlightened day.

You made frequent mention of the passage, "Be ye also ready," which you applied to warn us to prepare to die. Now, sir, as I can find nothing expressed in the above passage which warns man to prepare to die, I will just inquire of you how a man shall prepare himself for death? Is it by keeping the words of the Saviour? O no; for he says "if any man keep my words he shall never see death." Is it by believing on the Saviour? No. "He that heareth my word and believeth on him that sent me, hath everlasting life," &c. Now, the only method of preparing to die, that I can discover laid down in holy writ, is, to be carnally minded, which Paul says is death: and let me tell you, that the very mode you pointed out for us to prepare for death, was expressly calculated for us to prepare for life and peace.

The next noticeable particular was, that you informed us that we all knew one thing, and that was, that "except we repent we shall all likewise perish." Now what are we to understand from the application of this text? If

you had left out the word *likewise*, we might possibly come at what your meaning was ;—but as you quoted it, we might with honest and simple propriety infer, that unless we repented, we should all perish by falling out of our carriages. You may say that I treat the subject lightly ; but my intention by so doing, is to draw your mind to a strict examination of your subject. You could not possibly wish us to have understood you, that except we repented, we should all perish by having the Governor of Judea mingle our blood with our sacrifices ; or that we should have the tower of Siloam to fall on us. For so the insertion of the word *likewise* in the text, would lead us to understand it.

Again ; “Except a man be born again, he cannot see the kingdom of God.” It did appear to me, from a few words preceding the last quotation, that you, by quoting these words, would have us understand, that it was your belief, that the spirit of the corpse before you, had gone any where but to a place of rest. The application you made of the text, would teach us, that man was born again by his own efforts. But, sir, if I understand the tenor of Calvinism, the fact that man can do any thing to effect this birth, is absolutely denied.—Now, sir, does your creed teach us, that man, by his own good deeds, performed by his own hands, can prepare himself for the presence of his Maker,—his final Judge ? If not, why did you insist upon it so strongly ? Why did you tell your audience, that it was their own work to prepare for death ? and to prove what you asserted, why did you quote the passage last above written ? How long will it be, sir, before you will be heard to quote, “Which were born not of blood nor of the will of the flesh, nor of the will of man, but of God,” in order to prove that man can do nothing of himself ? I forbear to say any thing further for want of room ; and if you should not affect to condemn what is here written, but should wish to answer, you can have the same privilege that I now take, and through the same medium ;—and may you be led to behold and believe the whole truth as it is in Jesus.

Yours respectfully, I. R. R.

#### FOR THE GOSPEL ADVOCATE.

What will be done ! alas ! what can be done ! Not more than four weeks since, in this village—the village of Elbridge—the Rev. Pastor of the Congregational Society, gave an earnest and most solemn charge to the brethren and sisters under his care, after the excommunication of three of its members, not to eat at all with an excommunicated person.—They have, notwithstanding this solemn charge from the minister, violated it in less than three days after it was given ! They have again, and again violated it. Notwithstanding the

members were earnestly charged and entreated not to eat with an excommunicated person, they have, in violation to the charge, gone forward, and have eaten at the same table with an excommunicated person !!!

What will be done ? what can be done,—when the solemn charge of the minister is thus imprudently violated and trampled upon ! And now the minister has this day, previous to the excommunication of another member, been under the painful necessity of again and again repeating this charge, with all the solemnity and engagedness of a Mahomet, that it might not be violated. He has referred them to the 5th chapter of Paul's first epistle to the Corinthians, as his authority for this charge ; and now he has this day, also, previous to the exercises, given a general explanation of the chapter. He has brought forward the words of the apostle, showing that he (the apostle) does not mean that they must not commune with excommunicated persons ; but that they must not eat at all at the common table at common meals, with such persons ;—with such an one, no, not to eat. And, notwithstanding this command—this solemn charge, they will violate it ! They do eat with such persons at the same table, after they have been excommunicated from the Presbyterian Church ! and although the minister makes the exception of *family and near relations*, as not included in this charge or prohibition, where the apostle makes no exception ; yet still they have violated it, notwithstanding all this indulgence ! ! Oh, what base ingratitude ! Alas ! what will be done ! they will not hear !

#### CONCLUDING REMARKS.

It seems really mysterious, that men, who profess to be rational, and consistent beings, can be serious when they attempt to palm on their fellow creatures, as a duty, and as a sentiment of the bible, a command or prohibition, the most destructive and abhorrent to every social and Christian feeling. A person may not eat at the same table with a member of the Presbyterian order, because he has been excommunicated therefrom ; and perhaps he has been excommunicated because he differs a little in judgment from that order. If two persons—the one a member, the other an excommunicated member—chance to meet at the same house, and both wish for a meal of victuals at the same time, the good lady must set two tables. But why ? Because that man don't think as I do. “Stand by thyself, come not near to me, for I am holier than thou.” This would be subjecting fellow clay to a fine predicament : this would be as degrading as the religion of the missionaries to Hindoo nations : this is what they would term “loosing the caste ;” this will do for heathen,



for the dark ages; but for Christians—at this period of the world, in the state of New York, in this enlightened land where religious freedom and inquiry is encouraged—it is altogether too late in this day, for the introduction of such superstitious, pharisaical folly. The writer of this article has, within the last five years, witnessed the strict observance of this pharisaical spirit. He has thought he had seen the end of it. But no; it has again revived, or it has attempted to raise its haggard head in the village of Elbridge, through the medium of the “priest’s lips.” I would not speak disrespectfully of the Rev. clergyman—by no means. He is a smart man in the pulpit—the idol of his church: but then, again, he is a fallible creature as well as the rest of us. Nay, it is the sentiment which he inculcates that we condemn, not the man. He allows the members of his church to eat and associate with the men of the world, though they be drunkards, fornicators, &c. but with an excommunicated person, they are forbidden to eat even at the common table. *It is an excommunicated person*—no matter what they are excommunicated for, I suppose you must not eat with them; they are awful creatures. We have the charity to believe, however, that the members of the Calvinistic societies are possessed with too much good sense to swallow down such food, and at the same time, wiping their mouths, call it a good mouthful. There may be exceptions, however. It would be strange, if John Calvin, their founder, did not have some true disciples. If he could burn Michael Servetus to death, by a slow fire made of green wood, because he (Servetus) could not believe his (Calvin’s) creed; it would seem strange if some of his disciples, who are called Calvinists, after his name, should not feel themselves too good to eat at the same table with an excommunicated person for the same crime. There are such disciples, no doubt, and they are those whom, if they could lay aside their prejudice time enough to read this communication, they would, perhaps, pronounce its author hostile to Christianity.—But this is not the case; it is no such thing. It is the inconsistencies and absurdities that he opposes, not religion or the cause of his Redeemer. He has no hostility, no enmity to the cause of religion, or to a single child of Adam’s race. He begs leave to inquire, if the Saviour of the world, who tasted death for every man, had occasion to say, of some of those whom he loved, and for whom he was about to give his life a ransom—“Ye fools and blind which strain at a gnat,” &c. without being adverse to religion; why may not similar language now be applied to some, without implying an anti Christian spirit in the author? Let the candid observer reply. A. C.

Elbridge, August 26th, 1827.

FOR THE GOSPEL ADVOCATE,

### A FRIENDLY HINT TO “A.”

SIR:—Believing that good may result from properly conducted controversies, to the Christian world, who are eager to obtain the truth as it is in Jesus, and having a little more than a month since, closed my reply to your second communication, I now request a continuation of the subject, should it be agreeable to you; and as I have, according to my abilities, answered your objections, I hope you will not refuse a “reciprocation.”

I would once more call your attention to the golden rule of our Saviour. In the 18th No. of the Advocate, p. 138, is an article headed “*Reciprocation*,” containing several questions for your consideration, and to them, I wish you to attend as soon as may be convenient. In the close of that article, I promised some remarks on the subject of immortality, which will be delayed till the questions there presented shall have been disposed of.

Though the editor has said, at page 237 of the Advocate, that “no communication will be inserted, unless the name of the authour is known,” &c.; yet, as you have entered his columns, he will, no doubt, make an exception in your case, and give every opportunity, should it be agreeable to your wishes.

Yours respectfully, W. I. REESE.

Sept. 1827

By the same mail that brought the above, we received a polite Note from “A.” stating the reasons why he has not replied to W. I. Reese. We regret exceedingly that our respected correspondent “A.” is not in a situation to continue his favours; but he must of course be permitted to judge for himself in this matter. Should circumstances permit, we hope again to hear from him. His reasons for discontinuing the controversy follow:—

TO THE EDITOR OF THE GOSPEL ADVOCATE.

SIR:—Since my return from the journey which I took, I have been unable to find leisure to pursue the subject controverted between Mr. W. I. Reese and myself. A little time which I had, in recovering from sickness, afforded me an opportunity to write what I did, which, being now employed for another person, is not in my power.

I will thank you to mention this in your paper, as the cause of my silence on this subject, which I should be anxious to pursue if I could. Yours, A.

10th Sept. 1827.

The Temple of Truth is built indeed of stones of chrystal, but inasmuch as men have been concerned in rearing it, it has been consolidated by a cement composed of baser materials. It is deeply to be lamented that Truth herself will attract little attention and less esteem until it be amalgamated with some particular party, persuasion or sect; unmixed and

unadulterated, it too often proves as unfit for currency, as pure gold for circulation. Sir Walter Raleigh has observed, that "he that follows Truth too closely, must take care that she does not strike out his teeth;" but he that follows Truth ever so closely, has little to fear from Truth, but he has much to fear from the pretended friends of it.—*Lacon*.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

#### THE WAY TO MAKE HYPOCRITES.

We assume it as an incontestible fact, that it is not in man, of himself, to control his belief or faith in any proposition. All are led by the testimony presented to their understandings, either to believe or disbelieve; and although coercion may induce a person to *profess* an assent to the truth of a doctrine or proposition, which to his mind is not sustained by evidence, yet his assent only proves that he dare not avow what are his real convictions.

In order that we may be prepared to believe in any doctrinal proposition, it becomes necessary that we should be qualified to judge of the evidence urged in its support. That man would be considered extremely foolish who should propound a problem in mathematics to an idiot incapable of understanding the difference between an unit and ten; but such an one would be quite as wise as those are, who propose to children and ignorant adults "the incomprehensible dogmas" of what is called orthodoxy.

From the foregoing observations it may justly be inferred, that we must have capacity to understand the evidence presented in support of any given proposition, before we can, with propriety, be called upon to believe; and, that before we can believe at all, we must have evidence which appears something like a demonstration of the fact. Hence, then, if sectarians would multiply converts to their creeds, they should seek for the most convincing evidences of their truth; inasmuch as nothing else can produce belief in the minds or understandings of mankind; and these evidences should be presented to the minds of those and those only who are capable of understanding them.

The above remarks are designed to lead us on to a consideration of the impropriety of those coercive measures which have been pursued by our opponents.

The first error which will be noticed at this time, is the custom of attaching a great degree of criminality to unbelief.

If, as above intimated, we believe according to evidence, it would seem to follow that *the want of evidence, and not the want of a disposition*, is the cause of unbelief. Hence, unless a person is to blame for not obtaining evidence for himself, it is improper to consider him culpable in any case for a want of faith in any proposition; and should we find a person engaged in looking up testimony in favour of any doctrine, with a view of becoming a believer, we should at once conclude he had prejudged the case and was

ready to receive almost any thing for evidence that should suit his purpose.

Our opponents present to mankind the proposition that there are three persons, equal in power and glory, in the Godhead; and this, they tell us, is a doctrine taught in the scriptures. But at the same time, they tell us plainly that those three persons are mysteriously and incomprehensibly united in such a manner, that, although each person is infinite yet there is but one person after all. Now, it is not strange that such doctrine should have its advocates, for almost any mystery will have its devotees; but it is strange that any persons can be found to denounce their fellow beings for not believing what, in the onset, is declared to be beyond the reach of our powers of comprehension.

Again: It is maintained that God has prepared a place of endless torment for a portion of his children in another world, and that the act of consigning millions to that place of ceaseless woe, is perfectly consistent with the Divine attributes of goodness, mercy, and love. To many, this proposition is entirely incomprehensible. But we are told that unbelief in this point of faith will excite the displeasure of the Almighty, and should entitle us to the contempt of the faithful here on earth. Hence, the torments of hell are threatened against us for unbelief in this notion, and the terrors of excommunication are resorted to, to prevent mankind from revolting from the belief of this doctrine. In this way thousands are kept within the pale of the visible church, who, otherwise, would openly reject an idea so abhorrent to the better feelings of our nature. The same remarks will apply in ten thousand instances; more especially to the means resorted to in securing an outward assent to the doctrines of total depravity, eternal election and reprobation, &c. &c.

That thousands do outwardly assent to the doctrines above mentioned, is very evident; but that most, if not all of them, rest upon doubtful testimony is a fact admitted even by the most strenuous advocates for their authenticity. And, if mankind are incapable of believing what they cannot comprehend, we conclude there are many more *nominal* than *real* believers in those absurdities.

Now, the way to make hypocrites would seem to be this: *Let the clergy of the limitarian faith use measures to make the people profess to believe what they cannot understand.* We will suggest a few ideas for their consideration, which relate to the more important particulars, with the hope that some of them will see their true condition.

When a member of their church intimates that some of the peculiar tenets of their order are rather inconsistent with the character of a good and merciful Creator, let the first opportunity be improved to threaten him or her with a disgraceful excommunication. This will undoubtedly have a great effect in confirming the person in doubt; but will perhaps influence a weak mind to remain quiet, and if continued incessantly, will in time make the person a *passable* hypocrite.



If young people are apparently anxious to hear and judge for themselves, it will be likely to make them hypocrites, to persuade them that certain meetings are composed of the lower classes of society, and are *unpopular*. This will by no means alter their views; but it may, if persisted in, cause them to conceal their honest convictions, and probably attend with the more popular class of society.

In order to succeed in the work of making hypocrites, it may be farther necessary, to insinuate to merchants, lawyers, physicians, and mechanics, that if they would succeed in business, they must attend a *certain* church, and support a *certain* clergyman.—When you touch a man's purse, or his interest, you touch his life; and if we are not mistaken, there are hundreds in the world who for no other than pecuniary considerations conceal their sentiments.

Much more might be said on this subject, but if our readers are desirous of obtaining farther information, we take the liberty to refer them to *Doctor Ely's discourse*, (a part of which was published in our 37th number,) and to the limitarian clergy generally.

#### IMPROVEMENT.

It seems to argue but little knowledge of human nature in any one, to suppose the mind of man can be controlled by coercive measures, or that sincere converts to any mode of faith can be multiplied, by the means used by our opponents generally throughout the world. True, mankind can be kept in ignorance by the fear of popular priests; but whenever the understanding becomes enlightened, it *will* be free. Those then who calculate on keeping the ascendancy, by the means above hinted at, will, unless we are in error, find to their surprize, sooner or later, that a bondage so irksome, a servitude so abject, will not always be endured by the citizens of these United States.

### MISCELLANY.

FROM THE AMERICAN FARMER.

#### THE WIFE.

To a fond and confiding girl, few hours in life are so full of buoyancy and hope, of kindness and affection, as those of courtship; and few it may be truly said, are so important to her future welfare and happiness. In her lover she, too often, sees all that is worthy and respectable in man; the ardour of her affection softens the most offensive traits of character, and obliterates all minor failings. Whatever she may have collected from poetry, is brought in aid of her imagination, which pictures, in the most glowing colours, the character of a husband; and her affection persuades her that in her lover she has found a perfect representative of the ideal picture.

In dreams of confidence in the prudence of her choice, and delightful anticipations of succeeding years of affection and happiness, she is led to the altar; and how often alas! does one short year bring home to her aching bosom the sad reality of the falsity and emptiness

of her hopes of all mutual love, and tender assiduity and lasting affection. Yesterday the lover was all attention, and love marked every action: to-day, the husband is cold, distant and neglectful; preferring the company of the dissipated to that of her, who but a few days since, he flattered himself was dearer to him than all the world beside.

I can hardly picture to myself a situation more truly heart-rending and deplorable, than that of a female who has found every want anticipated and every reasonable wish gratified under the paternal roof, with the warm confidence of youth to repose on the bosom of affection, but finding her confidence betrayed, her affection slighted and herself, with a helpless offspring, left to struggle with unkindness, poverty and want. Such alas! is too often the case in this world of uncertainty, where we find, mixed with the kindest blessings of our Heavenly Father, evils, which almost stagger our strongest faith.

In my boyish days, when every thing was bright and sunny, and pleasures sported in beautiful perspective before me, I sometimes wandered to a neighbouring farm house to pass an idle hour with its lovely and innocent inmates, who were as thoughtless and cheerful as myself. Among these beautiful girls was one more advanced in age than the rest, whose modesty and blooming beauty, was the admiration and envy of the village throng. Twenty winters have passed over my head, since I saw her sporting on the green, and yet, at this distant day, I cannot recollect her sylph-like form, her sprightly manner, and her affectionate smile without a thrill of delight.

Eliza's hand had been often solicited by those whose fortunes were much superior to her own, but none were able to win her heart. About her twentieth year, she met, at a friend's, a young gentleman who had recently come to reside in the neighbourhood; his figure was elegant; his features were regular, and his whole appearance such, as, at first sight, was calculated to excite the affections of a young, inexperienced, and susceptible girl. He was flippant, bold, and even boisterous; which, to one little acquainted with the world, might indicate a great degree of spirit; but it was in fact nothing but the ebullition of an irritable and petulant temper. To this man Eliza became most passionately attached—he offered her his hand, and it was accepted, in opposition to the advice and entreaties of her parents. It was about this time I left the parental roof, and new scenes and increasing cares almost obliterated the beautiful Eliza from my recollection.

During one of the inclement nights of our New-England winters, I was called to an obscure part of the city, to visit professionally, a poor and helpless wretch, who was pining with disease produced by intemperance. As I sat by

the bed of the sufferer, I heard, in an adjoining room, the voice of a female, pleading with great earnestness, with one, who appeared to be the employer of her husband. "For heaven's sake, she said, do keep back every cent you can of his earnings; not a shilling that enters his pocket ever finds its way here. The tipping shop and tavern takes all. It is hard, and perhaps wrong to speak of one's husband thus. The time was when I did not believe it possible; but what am I to do? where am I to seek sustenance, clothing, and fuel for these my freezing and starving children? But, my dear sir," she continued, her sobs almost suffocating her; "this is but a small part of what I suffer. Oh! I could sustain myself under poverty and want; I could live with him cheerfully and affectionately under all the vicissitudes of fortune, if I could only receive the love and kindness which is a wife's due."

I inquired the name of her who had so strongly excited my sympathy; in a moment the beautiful Eliza flitted before my mind; she, who at twenty years was so beautiful, so affectionate, so happy, that angels might almost have envied her lot. I arose with an indistinct feeling that I should meet something which my youthful mind was wont to contemplate with such delight. I entered the room, but what did I see? the shadow of her whose early dawn was the promise of earthly bliss. Would to God it had never been my lot to have thus encountered her, who, in youth, had left such a magick and undying spell on my mind.

Man may be justly entitled the great destroyer and exterminator of life, without regard to time, place, or circumstance. By his power the strongest are overcome; by his ingenuity, the most subtle are circumvented and their energies of body and mind made subservient to his necessities or pleasures. He is superior to the whole animal creation in the noblest attributes, but he enjoys one pre-eminence for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon creatures belonging to other kinds: when the lion leaps from his ambush, it is into the neck of the wild ox or antelope that he buries his claws;—when the wolves howl in unison, it is the deer they are pursuing;—when the scream of the eagle sounds shrillest, then let the wild duck beware! Even the insatiably ferocious tiger keeps aloof from his brethren of blood. But, when the drums roll and the trumpets clang;—when the banner-folds are shaken abroad upon the air, and the neigh of the charger re-echoes the deep notes of the bugle, then is man with his boasted reason, preparing to spill the blood of his brother—to drive his desolating chariot over the faces of his kindred—spread havoc and

despair before his path, and leave famine and pestilence to track his footsteps.

*American Quar. Review.*

When the Athenian Orator was asked—what is the first grace in oratory? he replied, Pronunciation; the second? Pronunciation; the third; still he replied Pronunciation. So if I am asked, what is the first grace in religion? I reply, Humility; the second? Humility; the third? still, Humility; and self conceit is the first, and second, and third obstruction.

A plain but excellent father had a son much given to the pleasures of the toilet. Coming home in a new fashioned *bang-up*, with something less than a score of *capés*, he was asked what kind of *thatching* he had on his shoulders, "*Capés*, only *capés*, father!" "So, so," said the old man, passing his hand over them, "*Cape Hatteras*, *Cape Henlopen*, I suppose; and here," clapping his hand on his head, "is the *light house*."

"Are you yet to learn," asked Lord Cleveland, "that in the management of a political party, *arrangement* is every thing, friendship nothing, nay, that the most determined friends must often give way to doubtful allies; to determined enemies always."—*De Vere*.

"The Paris Journal des Debates of June 30, has two *blank* columns under the head "*Variety*," the matter having been struck out by the Censors. What would subscribers to an American paper say at blank spots where reading had been and should be? They would, at least, flock to the office by thousands to know what the offending matter was, and more would hear than would have read; and the suppression would cause more excitement than the publication. By the way, are French editors forbid to tell what is struck out?"

*How to have a good Memory.*—To some one who was complaining of his memory. Dr. Johnson said, "Pray, sir, do you ever forget what money you have in your pocket? or who gave you the last kick on the shins that you had? Now, if you pay the same attention to what you read, as you do your temporal concerns, and your bodily feelings, you would impress it as deeply upon your memory."

Despotism can never exist contemporaneously with the liberty of the Press, as we cannot have night before the setting of the sun.

ANGER.—The first emotions of anger should always be suppressed. This is a goodly policy whether right or wrong. One's mind can-



not see so clearly in the whirlwind of passion. If anger and high passions should ever be indulged let the feelings rise gradually into that lofty region. By this means you carry with you, and intimidate much more your antagonists. A winged spirit might reach the top of the Andes in a single flight, but if he wants to carry men with him, he must accommodate his progress to their weakness.

### NEWS OF THE WEEK.

*Extract of a letter dated Belmont Hall, (Schooler's Mountain, N. J. July 21, 1827.*

A remarkable discovery was made a few days ago in the "Morris and Eaton Canal," about four miles from this place. It is a Mammoth skeleton, in a remarkable state of preservation. It lay about three feet beneath the surface, and was exhumed in excavating the canal. It is supposed to be much larger than that in Peale's Museum, one of the tusks being probably about 150 weight. The grinders look as fresh as if they had not been buried a day, tho' they may have lain there a thousand years.

I have purchased the entire skeleton and enclose you a precise description of it, written by Dr. Stewart of Hacketstown. I intend to send it to Europe shortly, and in the mean time those who visit Belmont, can be gratified with a view of it. Yours, &c.

PETER C. BROWNE.

**NATURAL CURIOSITY.**—The brig Sarah Louisa, from the Cape de Verds, which came up from Quarantine on Sunday evening, has three live Ostriches on board. Capt. Abbot procured them with some difficulty, for the owner of a caravan of animals. The largest only eight months old, in a natural posture, is nine feet high;—the others are younger and smaller, but seem growing very rapidly. They swallow bones, broken stones, iron nails, &c. with avidity, and the gastric fluid of their stomach, possesses the peculiar property of dissolving them in a short time.—The plumage is at present, rather disordered, as they have plucked each others' feathers, on the passage. The bird has but two toes on the foot; the legs large and white as a man's arm, is a great curiosity of itself. Its eyes are large and vacant, and what is remarkable, the ostrich appears entirely destitute of attachment to its own species, or those who have them in charge. The natives often ride them; and though their wings are too small for flying, their speed over the deserts of their native country, is far greater than the fleetest Arabian horse.

*American Traveller.*

**CURIOUS DISCOVERY.**—The Vermont Patriot of the 18th ultimo, says: "We learn that a gentleman in Irasburgh in Orleans county,

in this state, while plowing in his field, found, a few days since, what is termed by some, an "iron shirt," the body part of which is made wholly of iron rings linked into each other, about one eighth of an inch in diameter.—The collar is made of brass rings, so closely interwoven as to be perfectly stiff. The proper name of the garment is undoubtedly a "coat of mail," but how it came to Irasburgh, is left to conjecture. It was found, as our informant states, under the stump of a tree, about two feet over, which had become rotten. We have seen several of the rings, which are made of small wire, and appeared to be rivetted together. We are told that the United States' engineers, who are surveying in that region, have procured it, and intend to carry it to New York.

**CLERICAL GLADIATORS.**—We have heard of disputations at all times and on almost all occasions, but a circumstance which happened in Fall River, last Sabbath, we think leaves them all in the rear. Two pastors, the Rev. Mr. Ross of the Baptist persuasion, and the Rev. Mr. Taylor of the Methodist order, happened to meet upon the shore for the purpose of immersing converts. As it was not convenient for both pastors to proceed with their services at the same time; Elder Ross proceeded with an exhortation, which lauded "*some folks*," and "*some folks*" it did not laud; rather leaning towards his own belief, and rather calculated to push those over who did not lean the same way. This rather touched the feelings of the other party, and Mr. Taylor replied; rejoinder followed the reply, and a rebutter followed that which also succeeded by a sur-rejoinder, and the dispute finally reached such a height that most of both congregations withdrew and left the reverend combatants to themselves.—*N. Star.*

**Robbery.**—The store of Messrs. J. and C. Gascoigne, dealers in hardware, No. 74 Maiden Lane, New York, was, on Friday night, entered by some villain or villains, and goods to the amount of about \$150 stolen. The thieves made their entrance through the door in Liberty-street, by means of a chisel and iron bar, both of which they left in the street near the premises.

It is remarked in the Chronicle, printed in that place, that in Cincinnati, Ohio, although 185 houses were built there in 1826, the number building this year will probably be above three hundred. With all this increase of habitations, there are no tenements to let, and the emigration continues, in a degree equal to the extension and improvement of the place.

Mr. Alfred Allen, son of Mr. Holden Allen, of Black Rock, has recently arrived there

from Mexico. He was captured by the Spaniards in 1812, and liberated by the operation of the new Spanish constitution in 1820.

A doctor Walker, a native of Maryland, who had lately located himself in Hertford, N. C. put a period to his existence on the 10th inst. by deliberately taking a knife from among his surgical instruments, with which he divided the carotid artery and the jugular vein, making a wound in the side of the neck about two inches in length. He left a note on the table, bidding his friends in Hertford and his mother, farewell.

The steam-boat *Lady of the Lake*, was launched on Canandaigua lake, on Saturday the 15th inst. A boat of the same model is building at Ithica, and it is understood one of this kind, will also be built for Seneca lake.

Capt. Patridge has it in contemplation to establish a military school at Rochester.

Two hundred laborers, are wanted on the "Cayuga and Seneca canal."

On the 3d inst. Mr. Allen Sergeant dropped down and expired at the house of his cousin, Mr. D. Sergeant, at Morristown, New Jersey.

At the court of General Sessions, held in Kingston, Ulster county, last week, Frederick F. Johnson, convicted of manslaughter, was sentenced to the state prison for the term of *three years*. Schoonmaker, a coloured boy, convicted of grand larceny for the term of *six years*.—*N. Y. Enquirer*.

*Another warning*.—On the 19th inst. says the Norwalk (Conn.) Gazette, a young man named Isaac Wardwell, living in Darien, committed suicide by drinking rum! It is stated that after drinking very freely at a store, he returned home, found his father's bottle, drank a pint of the liquor, and not long after expired.

*A bloody deed!*—A man in this city sent for a respectable Physician the other day to bleed him. When the arm was banded, the doctor asked for something to catch the blood. The usual article for that purpose was afforded, but all refused by the patient, who demand a tumbler. In this he caught the blood with his own hand, and when it was full, after ordering the Doctor to stop the blood, he put the tumbler to his mouth and drank off its contents! On the Doctors' expressing his horror at the deed, the patient said, that he had several times bled himself and got the blood to drink—it was the best physick he could take!—*Augusta (Geo.) Courier, Sept. 5.*

The Le Roy Gazette, in speaking of the descent of the vessel over Niagara Falls, gives the following anecdote:—One of the publicans who had made preparation for the entertainment of visitors on this occasion, spread a table upon Goat Island, which, to his great satisfaction, soon attracted a goodly number

of the lovers of the good things of life. During the repast, he sat quietly ruminating upon the effect which the liberality of an assembly of hungry gormandizers was likely to have upon his purse, when a wag raised the cry, "*The Schooner is coming!*" No time was to be lost: the guests sprang from their meals and repaired with all possible speed to the opposite shore, leaving for the astonished Mr. Boniface an empty table as the only compensation for his trouble.

## MARRIED.

In this village, by the Rev. Mr. Tucker, Mr. EZEKIEL SACKET of Genesee county, to Miss JENNETT ROWLEY, formerly of this village.

In Sempronius, in the 16th inst. Mr. JOHN McCOWAN to Miss OLIVE ALLEN, daughter of Caleb Allen, all of that place.

On the 18th inst. by Rev. C. Ten Eyck, Lt. ROELIE PARSELL to Miss ALMIRA HOYT, all of Owaseco.

In Bethany, Wayne co. Pa. by Rev. T. B. Shathon, Mr. JACOB DAVIS to widow — BARTLED.

## Poetical Department.



FOR THE GOSPEL ADVOCATE.

Hail pleasing Autumn! hope of man!

• Hast thou return'd once more,  
To crown our joys through wisdom's plan,  
And spread our tables o'er?

God's bounteous hand, the gran'ries fill,  
He makes our cups run o'er:  
It is his pleasure and his will,  
To bless us ever more.

He clothes the trees with ripen'd fruit,  
Delicious to the taste;  
How sweet his blessings, (our pursuit,)  
To gain them we're in haste.

Our land with milk and honey flows,  
The vine, us fruit supplies;  
All this for MAN, it plainly shows,  
That God is truly wise.

Do not the works of NATURE prove,  
To every child of God,  
That all things were designed to move,  
For his unbounded good.

How grateful, then, ought we to be,  
And praise him for his good;  
And humbly bow the suppliant knee,  
And worship HIM as GOD.

OTTENHEIM.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD UNCREATED US....MALACHI.

No. 40.]

AUBURN, SATURDAY, OCTOBER 6, 1827

[Vol. V.]

### MINUTES OF THE GENESEE ASSOCIATION FOR 1827.

The ministers and delegates composing the Genesee Association of Universalists, met according to adjournment, in Benton, Yates county, N. Y. September 26, and opened the council with prayer by br. O. Ackley.

1. Chose br. Hollis Sampson *Moderator*, and br. W. I. Reese *Clerk*.

2. Voted, that brs. J. S. Flagler, I. Whitnall, and A. Peck, residing out of the territorial limits of this Association, be admitted as members of the Council during its present session.

3. Proceeded to read the letters from societies, and examine the credentials of delegates; when the following brethren were found to compose the council:

*Ministering brethren*.—Hollis Sampson, Parma, Monroe county, N. Y.; J. S. Flagler, Scipio, Cayuga county, N. Y.; C. Morton, Barre, N. Y.; H. Roberts, West-Bloomfield, Ontario county, N. Y.; L. S. Everett, Auburn, N. Y.; O. Ackley, Hopewell, N. Y.; I. Whitnall, Skaneateles, N. Y.; Alfred Peck, Fredonia, N. Y.; W. I. Reese, West-Mendon, N. Y.; L. Knapp, Brighton, N. Y.

*Lay Delegates*.—S. Porter, Lima; Orin Miller and J. Beaver, Victor; P. N. Bradford, Perrinton; J. Smith and A. Wyman, Ontario; Reuben Gaze and Ezra Rice, Benton; J. Kibbe, York; E. Cook and E. S. Daton, Penfield; Geo. Richmond and Paul Fuller, Riga; Wm. Canfield and S. Parkhurst, Hopewell; L. Talmadge, Parma.

4. Received requests from the societies in Rochester, York, Victor and Benton, to be admitted into the fellowship of the Association. Granted their several requests.

5. Repaired to the house of worship, and attended divine service in the following order:

A. M. Introductory prayer by br. J. S. Flagler;—Sermon by br. L. Knapp: text, Isa. xxviii. 16. Concluding prayer by br. W. I. Reese.

P. M. Introductory prayer by br. I. Whitnall;—Sermon by br. J. S. Flagler: text, Prov. xi. 30. Concluding prayer by br. C. Morton.

6. Appointed brs. H. Sampson, O. Ackley, and L. Knapp, a Committee to receive requests for letters of Fellowship and Ordination.

7. Heard the report of the Committee of Discipline for the last year, who presented no cause of complaint as having occurred during their term of service.

8. Voted, that brs. H. Sampson, O. Ackley, and W. I. Reese, be a Committee of Discipline for the ensuing year.

9. Voted, that this Association be hereafter held on the first Wednesday and Thursday of September, annually.

10. Adjourned, to meet on Thursday morning at 8 o'clock. Met according to adjournment and opened the Council with prayer by br. H. Roberts.

11. The subject of a Convention being introduced and candidly discussed, it was voted *unanimously*, that this Association disapprove of the "New York State Convention of Universalists."

12. Voted, that this Association do not wish to have a convention of any kind at present,

13. On application of br. I. Whitnall, who had withdrawn from the Central Association; voted, that he be received into the fellowship of this Association.

14. Repaired to the house of worship, and attended divine service in the following order:\*

A. M. Introductory prayer by br. H. Sampson;—Sermon by br. W. I. Reese: text, Rom. v. 11. Concluding prayer by br. A. Peck.

P. M. Introductory prayer by br. L. S. Everett;—Sermon by br. H. Sampson: text, St. John, vi. 37—39. Customary addresses by br. L. S. Everett.—Concluding prayer by br. J. S. Flagler.

15. Appointed a committee of four, consisting of brs. H. Sampson, and I. Whitnall, *Ministers*, and brs. Talmadge and Parkhurst, *Laymen*, to attend the Conference at Auburn on the third Wednesday and Thursday of October next, to take into consideration the agitated question of the proposed Convention.

16. Appointed brs. C. Morton, and W. I. Reese, a committee to visit the Cayuga Association to meet in the town of Venice (formerly Scipio) on the first Wednesday and Thursday of October next; Brs. H. Sampson, and W. I. Reese, to visit the Chautauque Association to meet at Fredonia on the last Wednesday and Thursday of October next; Br. O. Ackley, to attend the Central Association to meet at Fly Creek on the first Wednesday and Thursday in June next; Br. H. Sampson to visit the Black River Association, to meet on the second Wednesday and Thursday in June next; and br. W. I. Reese to visit the Chenango Association, to meet at Greene, the last Wednesday and Thursday in August next.

17. Voted, unanimously, that the thanks of this Association be presented to the Baptist Church and Society in Benton, for their kindness in opening their meeting house for our use during this session.

18. Appointed br. W. I. Reese, a standing clerk for this Association for the ensuing year.

19. Appointed br. L. S. Everett, to prepare the Minutes of this session for the press, and accompany the same with a Circular Letter to the brethren.

20. Voted, that the Minutes and Circular Letter be published in the Gospel Advocate.

21. Adjourned, to meet at the Centre of York, Livingston county, N. Y. on the first Wednesday and following Thursday in September, 1828.

Prayer and Benediction by br. O. Ackley.

H. SAMPSON, *Moderator*.

W. I. REESE, *Clerk*.

### CIRCULAR LETTER,

To the Ministers, Delegates; Churches and Societies, belonging to the Genesee Association of Universalists; and to brethren of the Abrahamic faith to whom the grace of God hath appeared.

BELOVED BRETHREN:—God, in his good providence, having again favoured us with an opportunity to meet in annual council, I am instructed to commu-

\* Besides the discourses delivered on the days of the session, six others, at different places, were attended in the evenings of Tuesday, Wednesday and Thursday, in that vicinity. Brs. Sampson, Peck, Whitnall, Everett, and Reese, officiated on those occasions.

nicate to you such intelligence as has been received regarding the advancement of our Zion in the region embraced in the territorial boundaries of this association; and to inform you of what, in the estimation of your brethren of the council, will be promotive of the spread of truth, the establishment of peace, and the increase of righteousness within our borders.

By referring to the minutes of our proceedings, which accompany this letter, you will find that ministering brethren, whose lives are devoted to the cause of Christ, and whose labours are generally approved, owned and blessed, were present on the happy occasion, and took part in the active duties and deliberations of the council. It is with much pleasure that we inform you our consultations were attended with peace. The utmost harmony and good will prevailed during the session, and no root of bitterness was permitted to spring up to mar our happiness or dishonour our profession.

The public exercises of the occasion were characterized by a good degree of perspicuity, a suitable seriousness, and were attended by demonstration and power. The several discourses were heard with devout attention, and apparently, received into good and honest hearts. A respectable congregation attended, and evinced their readiness to hear the truth, and a disposition to improve the word of life by a well ordered conformity to its moral requisitions. Gratitude to God, faith in the Lord Jesus Christ, and love to all mankind, seemed to be the predominating emotions in every heart.

Four new societies, which had previously been organized according to law, were received into fellowship; and it was peculiarly gratifying to learn, that each society represented in council, was in a prosperous condition, having been owned and blessed by the Master of assemblies. It is believed that no diminution, but rather an increase of zeal exists among the brethren; and, judging from present appearances, we conclude, that a firm resolution has been very generally adopted by our brethren, to persevere in the good cause of truth and holiness, until our endeavours to emancipate the world from mental bondage, and deliver mankind from sin, misery, ecclesiastical oppression, clerical domination, the slavery of error—the death of the soul, shall be crowned by the God of Israel with a glorious triumph.

The subject of a Convention was deliberately and candidly discussed in council; and a free expression of the sentiments of the brethren was given by an unanimous vote disapprobating the New-York State Convention. It was further voted with but one dissenting voice, that a convention of any kind is not needed under existing circumstances to secure union and harmony among us. It should, however, be remarked, that some are undoubtedly willing, at any time when it shall become expedient, to have a convention or general council organized, provided it could be composed of delegates from the respective associations to be selected by the unrestricted will of their constituents. But any limitations or restrictions upon the

freedom of the brethren, will doubtless be repugnant to the feelings of every member of the association, and detrimental to the cause of mental and spiritual liberty.

Delegates were appointed to meet with others from sister associations at Auburn on the third Wednesday in October next, (now present,) to confer on the subject of a convention; and the brethren throughout this part of the heritage, will look with deep solicitude to the result of their deliberations. Much good, it is hoped, will result from a candid consideration of the subject; and it may be confidently expected, that such measures will be recommended, as shall be adapted to the restoration of more perfect harmony among us, and the perpetuation of that unexampled prosperity which has hitherto attended our exertions.

Having adverted to the more important doings of the association, it remains to recommend to the different societies and individuals within the jurisdiction of this association, such measures as in our opinion are calculated to subserve the interests of our Zion.

It is therefore affectionately recommended to the brethren composing the different societies in fellowship, to give increased attention to a wholesome and Christian discipline. Such is the frailty of human nature, that any cause, however good in itself, may suffer from the want of attention to the means necessary to promote good order in societies. Social compacts are designed to promote improvement, a knowledge of the truth, and a growth in grace among the members, by concentrating the wisdom of the wise, and the prudence of the prudent, that an union of the wisdom of the many may be felt by each individual within its influence. Hence, unless the body be kept pure, and a zealous attention be paid to the conduct of each member of a society, the object cannot be obtained.—And beside all this, should a laxity of discipline prevail, the world which has fixed its scrutinizing eye upon us, will be likely to discover our faults and charge them upon the doctrine we profess.

The comparative infancy of our cause, the rapid accession of believers, the diversity of opinion necessarily existing among us in consequence of the prejudices of education, and impressions received in early life, as well as a prevalent and well grounded apprehension, that we, like other denominations, may adopt a too rigid policy, are so many causes of any want of regularity and discipline that may be recognized in our order. But these impediments, it is believed, may be removed by mutual concessions on all subjects of minor importance, and a prudent adaptation of proper means to the great end in view. It is therefore, respectfully suggested, that societies should be composed of such as are truly moral and have the good of the cause at heart. And none should be permitted to take upon themselves the name of Christ, but such as give evidence of sincere intentions to do honour to the profession; for it is not the number, but the character of professors, that constitutes the criterion by which we are to judge of our prosperity.

The moral duties and religious obligations which devolve upon us all, are so generally understood, that



in recommending their particular observance it is not necessary to enumerate them. While those who believe in the doctrine of limited grace, feel themselves bound to love God and keep his commandments, how much ought we to strive to walk blameless in all things. Believing, as we do, that God first loved us—that the way of transgressors is hard—that in keeping the commandments there is a great reward—in a word, that virtue and peace, are inseparably connected; how great are the inducements for us to deny ungodliness? We rejoice in believing that a full assent of the mind, to the doctrine we profess, has ever produced the most desirable consequences; and this consoling consideration is esteemed as an earnest of greater improvements in morals and religion than have ever yet been realized.

A liberal support of a preached word, we confidently believe, will be instrumental in promoting the tender charities of Christianity. Thus believing, it becomes a duty to recommend to your particular attention your ministering brethren. It is not our desire that you should injure yourselves or them, by an injudicious bestowment of your temporal favours; but after having satisfied yourselves of their usefulness in building up the cause of God and of truth, it is your duty to see that their wants are supplied.

No man can deny that preachers of the impartial grace of God are called to endure reproach and many indignities on account of their profession; nor will it be pretended that, as a class of people, they aspire after forbidden emoluments. Be entreated then, brethren, to feed them when hungry, to clothe them with the products of your flocks, when necessary; and, by your suitably generous gifts, keep them from an exposure to the untold mortifications and miseries of uncommiserated indigence. By so doing you will enable them, with more devotedness, with more confidence, and with more resolution, to combat the unseemly errors of the world, and propagate the sublime doctrines and precepts of the gospel of God.

Finally, brethren, we presume to tender you our regard and unabated affection; praying Almighty Love to bless you with all temporal and spiritual blessings. May you each and all, enjoy the smiles of your Redeemer from day to day, until the year shall have brought about another happy anniversary convocation; then, if Heaven permit, may we again be allowed to confirm each other's hope in God; from thence forward, from year to year, may our faith in impartial goodness be more and more established, until, when called to bid adieu to sublunary things, we may, without a doubting emotion, tread with joy and confidence the valley of the shadow of death, and, realizing all our blissful expectations, go home to our God, our Father, and our eternal Friend.

By order of the Association. L. S. EVERETT.

There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding, and a well directed pursuit. There is nothing that God has judg-

ed good for us that he has not given us the means to accomplish both in the natural and moral world.—Burke.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

MR. EDITOR,

The following extract from "The Mutual Rights," &c. a work published in Baltimore, by the reformed Methodists, breathes so much liberality and good sense, that I think it will be profitable to the readers of the Advocate, and hence forward it for insertion. The work is in opposition to Episcopacy, and is ably conducted. After making some remarks for the purpose of calling the publick attention to the subject, and pointing out the evils arising from *personal* influence in the establishment of church discipline instead of forming "our decision according to the quality of the *subject* and the conclusiveness of the evidence," the author observes:—If the above account of reform be correct, then, while truth is in progress, enlightening the publick mind, the work is substantially going on. In due time it will produce its practical effects: an alteration will take place in the publick will, and the community will feel itself prepared to act, in the production of all wholesome amendments to church government. We need not be uneasy because such amendments are not now made, nor be anxious concerning the time when they shall be made; for while truth is in a state of advancement, and a disposition is kept up in the publick to appreciate, and defend good principles, the cause is safe, and is most surely tending to its consummation.

"The business of reformers is one and undivided. Does it consist in confining our attention solely to a lay delegation, as though the whole cause of reform consisted in this alone? No: it consists in the illustration and defence of all righteous principles, by a proper exhibition of truth to the human understanding. A lay delegation is one of its principles, but not the only one; and this should be kept in constant conjunction with the great axioms which are essential to a genuine reformation. That the reader may have the subject before him, in one view, let us here lay down seventeen propositions, all essentially included in the cause of reform.

I. Proposition. "The written word of God is the *only* rule, and the *sufficient* rule, both of our FAITH and PRACTICE"—Methodist Discipline, page 80.

II. Truth will never contradict itself, and a candid attention to evidence will never give error an advantage over it in any intelligent mind; therefore, the supposition, that it is dangerous for people to use their reason, in a candid attention to evidence, is utterly false,

and may be justly regarded as an invention of ecclesiastical tyranny.

III. It is the right and the duty of every man attentively and can idly to inform his mind as extensively as he can, concerning all subjects on which his happiness depends.

IV. It is the right and the duty of every man, after finding the truth, or honestly believing he has found it, to use all the means in his power that are calculated to communicate a knowledge of it to his fellow creatures.

V. All civil or ecclesiastical attempts to take away those rights from any man, or any number of men, are tyrannical; and such tyranny is UNJUST, UNREASONABLE, and IRRELIGIOUS.

VI. BIGOTRY and PARTIALITY are constituent principles of MORAL EVIL, contrary to true religion, and as inconsistent with all Christian morality, as PRIDE, ENVY or COVETOUSNESS.

VII. All that course of STRATAGEM or policy which aims to conceal the truth from men, by taking advantage of their ignorance, their passions or their fears, has in it the essence of LYING, and ought to be discouraged among all people, as having a pernicious influence upon the best interests of society.

VIII. The kingdom of the Lord Jesus is not of this world; its design is to subdue the malevolent affections of man, to transform him into the divine nature, and thus to fit him for eternal happiness; therefore, all attempts to change our Saviour's system of religious discipline, and to convert it into a temporal or worldly dominion, are utterly unchristian, and destructive of the gracious ends he had in view in coming into the world.

IX. The church should be *subject* to Christ in every thing, and be governed by HIS LAW to the end of the world; there being no human authority to make any other rules and regulations, in the church, than such by-laws as are necessary to carry into effect the essential laws of Christianity.

X. Gospel ministers are not only publick teachers of religious truth, but also executive officers, authorized to govern the church, by rightfully executing *the law of Christ*, and such by-rules as are necessary to carry it into effect together with an equitable proportion of legislative authority. The church has no right to give her ministers higher authority than this, and they have no right to any such assumption. For them to assume undue veneration, derived solely from their *office*, regardless of the rectitude of *character*, is one among the most wicked and dangerous impositions upon mankind.

XI. Private members of the church as well as ministers, have a right to an agency in making all Christian rules and regulations by which they are to be governed; because they have a right to maintain and guard the privi-

leges granted to them by their benevolent Redeemer.

XII. For ministers or members of the church to be arrested by the lawless caprice of an officer, or expelled without being convicted of the breach of any law, is an abandonment of all church government, and may be regarded as the most tyrannical concentration of anarchy and despotism.

XIII. All ecclesiastical bodies are responsible to God, in their social capacity, for their official acts; and for them to make laws for the expulsion of members not founded upon the law of Christ, is to act upon independent authority, and officially to renounce their allegiance to the Supreme Governor of the church.

XIV. All people who believe the record which God gave of his Son, and who, from the influence of that faith sincerely labour to obey the gospel, are Christ's true disciples, and ought to be acknowledged; therefore, all sectarian policy, legislation or intrigue, intended merely to rival, degrade or destroy other Christian sects, is unchristian, and ought to be discouraged in every religious denomination.

XV. Ignorance and error are the great promoters of sin and misery among mankind; and the maxim that general ignorance is advantageous, as the mother of devotion, had its origin in the darkest regions of ecclesiastical despotism and imposition.

XVI. It is possible for publick investigation or controversy to be carried on without being connected with bitter and malignant passions; and such discussion for controversy, rightly conducted, far from being injurious, is highly beneficial to mankind.

XVII. The human mind in its intellectual inquiries, has a right to progress without any restrictions other than those of truth and evidence; all religious truth is to be ascertained and determined by the light of reason and revelation, which should never be suspended or set aside by the mere decisions of human authority."

FOR THE GOSPEL ADVOCATE.

In my last, I purposed further to notice some of the proceedings at the Bible Class meetings in this village. The passage introduced on the evening following, for explanation, now to be noticed, is recorded in Rom. vi. 1 th. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." Time would fail me to notice all the exertions, the indefatigable zeal manifested at this time to evade the obvious meaning of the passage. I will, however, notice a little of the minister's ingenuity; and in doing this, I shall endeavour not to misrepresent, but will



notice the import or substance of his argument.

It was admitted by the minister, that the term *all* in the 18th verse, signified all men without exception; but then we were not to infer that all those who were included in the last clause of the verse would receive that abundance of grace, and gift of righteousness which effects complete and ultimate salvation. To make this appear, he has reference to the preceding verse—"For if, by one man's offence, death reigned by one; much more *they which receive abundance of grace*, and of the gift of righteousness, shall reign in life by one Jesus Christ." "Now," says the minister, "who are they which receive abundance of grace and of the gift of righteousness? Christians. Now, are we to infer that all men, or sinners, will receive abundance of grace because Christians do? Are we to infer this? When the apostle says, '*They which receive abundance of grace*;' meaning Christians, shall we infer that all receive abundance of grace because Christians do?"

Now the reader will perceive that the object of the minister seems to be to impress on the minds of the hearers, that the terms—"they which receive abundance of grace and of the gift of righteousness," &c. implies a complete salvation; but are applicable only to the elect, or to a part of the human family: notwithstanding, all the apostle had said in the rest of the chapter to the contrary: notwithstanding the apostle expressed the matter in terms which could not be misunderstood, that those who were made sinners by the disobedience of Adam, should be made *righteous* by the obedience of Christ. But the words—"They which receive abundance of grace," &c. is only applicable to a part of the human family; and the whole scope of the apostle's reasoning must bend to this parenthetical verse—this verse which the minister understands as being only applicable to a part of mankind; and which is one of the five verses which the apostle includes in a parenthesis. Now, Esq Webster says, that "a parenthesis includes a part of a sentence which is not necessary to make sense, and should be read quicker and in a weaker tone of voice." But the minister has turned the thing upside down. He will have the greatest stress laid upon the parenthetical reading; nay, all that follows after must bend to it; and having taken for granted that the words "They which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ," is applicable only to a part of mankind; he now gives his decision that the apostle has not the least reference to universal salvation.

It is true that the apostle said in the last parenthetical verse, "Much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus

Christ;" but why does it follow that this language is confined to a certain few? What other language could the apostle employ, suppose for instance, he meant that the whole human family *would* receive abundance of grace? (which seems to be the case from the context.) If the answer be, that instead of saying "much more they which receive abundance of grace," &c he could have said,—much more shall the whole human family receive abundance of grace; I answer, the apostle has expressed it in plainer terms in the rest of the chapter. No honest man can deny this. It reads for itself and needs no comment. The apostle plainly tells who those are, who shall "receive abundance of grace and of the gift of righteousness," and "shall reign in life by one Jesus Christ," in the following words: "Therefore, as by the offence of one, judgment came upon *all* men to condemnation; Even so by the righteousness of one the free gift came upon *ALL* men UNTO JUSTIFICATION OF LIFE. For as by one man's disobedience many;" Who? the preceding verse expresses it, *ALL*, "were made sinners, so by the obedience of one, shall many" (the same many) "be made *RIGHTEOUS*." Moreover the law entered that the offence might abound. *But where sin abounded grace did much more abound.* That as sin hath reigned unto death even so might grace reign through righteousness unto *ETERNAL LIFE* by Jesus Christ our Lord." The sentiment here advanced by the Apostle seems to be clear and conclusive, that wherever sin abounds in the human family that there grace should superabound. But says an upstart without a moment's reflection: If this is the doctrine of the Apostle and the doctrine be true, I will indulge myself in all manner of wickedness; no matter how much I sin, I shall be saved, grace will superabound sin. This hasty conclusion which many are ready to draw, the Apostle seems to have anticipated. He interrogates, "Shall we continue in sin that grace may abound?" That the Apostle believed that grace would superabound sin wherever it existed, is evident from his interrogation as well as from his language which precedes it. If this is not the case why did he assert it? And why did he thus interrogate, if he believed endless misery would follow the person who should continue in sin, would he not have thus interrogated? Shall we continue in sin that endless misery may abound? But no, the Apostle says, "Shall we continue in sin that *grace* may abound? God forbid." The Apostle, after informing his Roman brethren of the situation of the whole human family—the purpose of God in redeeming or delivering them from the bondage of sin; he now appeals to his believing brethren: "How shall we that are dead to sin live any longer therein?" May all who profess the faith of this Apostle, the impartial grace of

God, be so dead to sin, as to cease to live any longer therein; knowing that "*In keeping*" (and not for keeping) "*his commands there is great reward.*" A. C.

Elbridge, September 16, 1827.

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

The necessity of being absent to attend the Cayuga Association, will serve as an apology for the want of the usual quantity of original matter for our paper this week. The minutes and circular letter of the Genesee Association, which appear on the foregoing pages, necessarily exclude much other matter designed for insertion in this number. The extracts from "*Mutual Rights*," are worthy of attention. ED.

## MISCELLANY.

FROM THE NEW-YORK ENQUIRER.

### PHILANTHROPY.

Soft peace she brings wherever she arrives,  
She builds our quiet as she forms our lives;  
Lays the rough paths of peevish nature even,  
And opens in each breast a little heaven.

Prior.

The love of mankind is a feeling which is calculated to allay in that bosom which entertains it, many of the angry passions which tear the heart of the misanthropist, or even of an individual whose thoughts and energies are all concentrated upon self, and the little circle of child, brother, parent and friend. Philanthropy, if guarded by frequent reflection and study of human nature, opens to the mind new, ever-varying, perpetual and satisfactory enjoyments. It even enables us, by its ennobling qualities, by the fearless independence of mind which it creates, and by the conscious importance it establishes in our every action, to grow for ever more intelligent, industrious and cheerful, and consequently to act in private business with more acuteness and success. It is those individuals, male and female, who have occasionally stepped forth from the little routine of their money making concerns, to look abroad upon the evils in society, and study their alleviation—who have reared our hospitals, prisons, houses of refuge, infant schools, our laws and our government.

What would have been the present state of society if there never had been an Alfred, Justinian, Howard, Wilberforce, Washington, Franklin, Jefferson, Pestalozzi, Lancaster, Eddy, and a host of living philanthropists, the reformers, the ornaments of the human race, and partakers of the purest bliss which any occupation of amusement could bestow. No innovator upon the dull round of selfish employments and habits ever found many to agree with him until the innovation had poured its genial beams upon the mountain and vale, into the lakes, dells and deepest caverns of the hu-

man mind and compelled the mass of mankind (who always oppose improvements) either to admit the excellence of the alteration, or deny that the sun shines at mid-day. This age may justly be termed the age of truth. The spirit of investigation has burst from its thralldom of centuries. The chains which are flung from its giant limbs may crush surrounding aristocrats, kings, courtiers, and jugglers. By the term *this age*, I do not confine my view to this year or century. The first moment of the age of truth is dated when the great Columbus first thought of a western world. Alone, this great man had in his mind a passing thought, a vague glimpse of the then wonderful future events which thought was the germe of the present order of things. He begged the jewels from a woman's waist to enable him to equip a vessel to discover those territories, which would have made the fortunes of the nations of Europe. But mere money-makers were then as now. Their minds cramped, their mental energies enervated by luxury and superstition, and by the daily, dull, mill-horse operations of their contemptible occupations. They were, and are now, superficial thinkers, and nothing but a change of habits, and the lapse of a sufficient length of time to establish new habits of body and mind, could have restored to their thoughts that clearness and independence, and that moral courage which would have enabled them to investigate the world around them and its doctrines, detect absurdity and error, proclaim truth in the teeth of tyranny, ignorance, prejudice and folly, and triumph by making knowledge enlighten the darkest places in the moral world, and shine and warm and enliven all nations like the glorious orb of day by its effects, defying all disputes about its existence, Columbus conducted a trembling superstitious crew to a new continent, a new people, a new congregation of nations, spread over a vast theatre of fields, forests, mountains, lakes, rivers, seas and islands, embracing every clime and every species of savage society, from the stunted Esquimaux shrouded in rein deer skins amongst eternal ice and snows at the north pole, to the southern extremity of the globe, in a line in the centre of which the enervated Mexican reposed in fragrant groves of the lemon and orange, sheltered from the burning airs of the Equator. Under the banner of the cross came the Catholick and the Protestant across the extended wilderness of waves, and drove by the artillery of Europe, the sons of the forest into the western caves and prairies. On their usurped territories the towns and cities of civilized and luxurious man reared to the skies their proud spires and steeples. The slaves of European tyrants and bigots having seized a new and grander world and destroyed its sea coast population, became invigorated, enlightened and emboldened; they declared in defi-



ance of English cannon and the ravings of Kings and priestly prelates, that a l men were born free and equal, and that this beautiful world was made for *all* God's created beings and not for a *few*. They laid the foundation of civil and religious freedom, amid the thunder of despot armies, and bathed it in their blood as they fell victims to their stern virtues. On the 4th of July, 1776, they lit the beacon of truth, whose beams are now enlightening the world and awakening man to the estimation of his natural rights. From that moment the fountains of knowledge have poured forth their streams in the moral world upon the surface of human folly, first drowning the herbage of vice and the insects of crime. The greater species of the race had began to fly for shelter to the rocks, hills and cliffs of ignorant and bigot minds. Ere long there will be no resting place for absurdity, ignorance, superstition and the consequent human misery, when "a shoreless ocean" of truth will "tumble round the globe." Science with its wand is touching many human institutions, and much that ages have consecrated to holiness and power, is becoming trifling and preposterous a jest and a bye word. Human labour is lessening, and mind is making machines of wood and stone, and iron, and steam, and air to do our drudgery, to fabricate our clothing and convey us from place to place. Fools have been ambitious of immense wealth, power, distinction, of sceptres, coronets, mitres, stars, garters and crowns, the baubles of an ignorant rabble, of creatures who are born, vegetate and rot.—What the military conqueror who enslaves nations has looked up to, as almost above his reach, in the regions of fancy and too much for human nature to soar to, viz. the applause of a world, the philanthropist from his elevation now looks down upon as the vulgar noise of unthinking millions, as too degrading for him to receive. He spurns it, as a loathsome thing. His aim not individual aggrandizement, but the happiness of the whole human race.

## OBSERVER.

We would seriously invite our readers to peruse with attention, the following great question now pending in the Court of South Carolina. It involves a principle which, if recognized in this country, would go directly to disfranchise a very large body of respectable people. It would erect our courts of justice into inquisitorial tribunals, and tarnish the reputation we have hitherto maintained of sustaining a Jurisprudence founded on equity.—It would pollute the streams of justice at their fountain, and drive us into the arms of the self styled orthodox, whether we would or not. Besides the ravages it would make upon our rights and privileges, it would cramp the energies of intellect, and oblige us either to renounce our views of a God of universal good-

ness, whose providence is alike over all men, or submit to that denial of justice which the question involves.—*Olive Branch.*

The question whether the oath of a person denying the doctrine of future rewards and punishments is valid in law, was argued in the Court of Equity in Union District, S. C. last week. His Honour, Judge de Saurree on the bench. The case was one of importance, and the pleading on both sides, eloquent and learned, embracing it is said, every possible view of the subject. The person, whose testimony is questioned, is Mr Charles Jones, a gentleman with whom the editor has the pleasure to be personally and intimately acquainted. He is a man of wealth, and respectability, and one whose character for uprightness and integrity bids defiance to the world. Such is the common report, and contradicted by none—however strange it may appear, there is no doubt that the very persons who are opposing the admission of his testimony in a court of justice, could select no man, on whose veracity they would more readily rely. We speak not this to flatter Mr. Jones, the community in which he resides will freely acquit us of any such intention, from their knowledge of his character. We speak but to show the absurdity of human conduct, where interest stands opposed to principle, and the oppression and downright tyranny always engendered by the slightest possible connexion between religion and civil law. The decree of the Court has not been divulged. We understand that whatever the decree may be, the case will be carried up to the Court of Appeals, for a final decision.

We cannot but hope that for the honour, the peace and quietness of the State; for the honour of its laws, and its judiciary department, the question will be decided favourably to our persecuted brethren. If not, the consequences will be serious, if not awful. In addition to the degradation of free born citizens, to a rank little above that of slaves, there are many reasons why its operation would be greatly to be deprecated. There are thousands of persons in this state, believing in no future rewards and punishment; and among them, a full share of gentlemen of Wealth, Talents, and Respectability. These persons collect debts on book account; they cannot act as jurors, nor officers under the government, they can neither lend legal aid to protect others from fraud, nor protect themselves. In short, a decision against them would deprive them of the privileges of freemen, expose them to the malignity, abuse and craft of the most abandoned wretches, and place them in circumstances to which, we do not believe, any body of American citizens ought to, or will, quietly submit. Publick functionaries may think it a light business, but should they decide against us, they may find it a more serious one than they are aware of. S.

## NEWS OF THE WEEK.

**Perpetual Motion.**—Mr. Lewis Babcock, a watchmaker at Ware Factory Village, has constructed a machine of brass, of about eighteen inches high and ten inches wide, which has the power of winding itself up once in five minutes, by means of a spring lever, that falls instantly, without diminishing or retarding the power of the machine. When put together it commences motion immediately, without any starting cause, and moves a pendulum at about the same rate of a clock pendulum. We are informed that it has now been running about five weeks incessantly; and several distinguished mechanics who have seen it, say that they see no reason to hinder its running perpetually, until it is worn out. The ingenious inventor intends taking it to Washington the approaching winter.—*Springfield Rep.*

**Law intelligence extraordinary.**—Yesterday, at the Court of Sessions now holding in this city, Garrett Simmons, a stout and rather good looking white man, was arraigned for stealing a *chemise*. At the same time, Susan Grew, a bold faced damsel, was arraigned for stealing a pair of *pantalons*. The eccentric taste of these rogues excited no little merriment in the audience, which was much enhanced by the sheepish manner in which Simmons plead guilty of his ungallant crime, and the brazen faced boldness with which Mrs. Grew admitted she took the breeches, but denied she stole them.

The result demonstrated that Garret was the honestest thief of the two. Susan was convicted, and each were sent three months to imprisonment at hard labour, where the state will supply their wants, in a manner more appropriate to their respective sexes than they evinced in making their own selections.—*Phila. Sent.*

**Worthy of Record.**—I observed in a newspaper a few days since something like the following: A gentleman in company with a friend had his butcher's bill presented; he paid it promptly and observed—"I will have no more *butcher's* meat in my house this year." How so says his friend it is now the beginning of the year? "I will pay for it when I get it—then it will be *my* meat." [How many read the *printer's* papers?]

**Hudson and Delaware Canal.**—The Sullivan Whig says, that the late breach, which was not as bad as has been stated, has been repaired, and a boat passed through since, from the Delaware to the Hudson. Several boats have also cleared from Wurtsborough, for the purpose of taking out wood, lumber, &c.—So that the canal can be said to be in ample order for use.

Donald McDonald, a Scotchman, who is said

be 105 years of age, was sentenced to the house of correction on Monday as a common drunkard. He had but just finished a six months sojourn there. When a man gets drunk at the age of 100, he must be incorrigible.—*Boston Patriot.*

Commodore Tingey who has had the command of the naval station at Washington for nearly twenty five years, took his seat on Monday last as a member of the Board of Navy Commissioners, to which seat he has been preferred.

**Yellow Fever at New-Orleans.**—The New-Orleans Advertiser of the 7th inst says, that "though the prevailing yellow fever be unusually mild in its character, yet the bills of mortality show that it is fatal in many instances. During the week ending on the 2nd inst. there were 21 interments in the Protestant Burying Ground, 14 of which were cases of yellow fever. There was also a considerable number of interments in the Catholic ground during the same period; and though the diseases are not mentioned in the public reports, yet some to our knowledge, were yellow fever cases of a malignant kind."

## Poetick Department.

## THE BIRTH OF LIGHT.

Like the tempest's wreath round the mountains curl'd—

Night's mantle of mist was thrown over the world;

Whirling around in the abyss of space,

It's huge dark form, void of feature or grace

Roll'd alone in the sphere of its birth,

Ere the thunderer spoke into being, the earth.

Around it was flowing the waters of ocean,

With a wild, and sullen, irregular motion;

Within it the voice of the Volcan was speaking.

Whilst the fire of its breath, its dark mantle was streaking;

Above it, in light, was the God of its being,

Alone, in the greatness of self, the all-seeing.

Hark! the mountains leap, rejoicing,

At that wild and mellow voicing;

Stills the ocean, in its rushing,

As that melody is gushing;

Lo! the Volcan, stays his thunder,

And his red-eyes ope in wonder;

Earth in all her parts rejoices,

With her myriad of voices;

O'er the eastern realm is streaking,

Hues of white, like lightning breaking;

Now the ocean drinks it splendour,

Shining bolder, and less tender.

Now the mountains form a cluster;

To receive the rising lustre;

Now the vallies hail the morn,

Earth rejoices—Light is born!

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 41.] AUBURN, SATURDAY, OCTOBER 13, 1827.

[Vol. V.]

### PROCEEDINGS OF THE CAYUGA ASSOCIATION.

The Ministers and Delegates composing the Cayuga Association of Universalists, convened in Venice, (formerly Scipio,) on the first Wednesday and Thursday of October, 1827, and organized the council by choosing br. L. S. Everett, *Moderator*; br. O. A. Brownson, *Clerk*, and br. Nelson Doolittle, *Assistant Clerk*. Prayer by br. Whitnall.

*Ministers present*.—John S. Flagler, Scipio; Isaac Whitnall, Marcellus; Calvin Morton, Barre; L. S. Everett, Auburn; William I. Reese, Mendon; Orestes A. Brownson, Litchfield; J. B. Shannon, Macdonough; Nelson Doolittle, Berkshire; H. D. Davis, Washington, Dutchess county.

#### BUSINESS OF THE COUNCIL.

Proceeded to read the letters and examine the certificates of delegates from the societies in fellowship.—Received as members of the council, from Marcellus, John Shepherd, Chester Clark and Robert Earl; from Virgil, Ebenezer Burges; from Caroline, Aaron Legg and Samuel Ball; from Fleming, Samuel Gregory and Zimri Allen; from Homer, Merrick; Sempronius; Auburn, George Standart.

Received brs. J. S. Flagler and O. A. Brownson, who had previously withdrawn, into the fellowship of the Association.

Appointed brs. Flagler, Whitnall and Morton, a committee to receive requests for letters of fellowship or ordination.

Accepted the report of the committee of Discipline for the last year. No cases of misconduct or complaint had come before them.

Appointed brs. J. S. Flagler and L. S. Everett, the committee of Discipline for the ensuing year.

Took a recess for publick worship.

Evening—met and adjourned to 8 o'clock, Thursday morning. Prayer by br. Whitnall.

Thursday—met according to adjournment, and opened the council with solemn prayer by br. Morton.

Appointed brs. Flagler, Whitnall and Standart a committee to consider the propriety of the third article of the constitution of this association.

This committee presented the following report, which was accepted:—

*Whereas*, by the third article of the constitution of this association, all ministers of the gospel in regular standing, of this or any other Universalist association, are entitled to a seat in our council; and whereas, in the opinion of your committee, each and every association is an independent body;

*Therefore resolved*, It is manifestly improper to grant this privilege in all cases which may come before the association.

*Resolved, therefore, 2nd.* That the third article of the constitution be and the same is hereby annulled; and in future no minister not resident within the territorial limits of this association, shall be entitled to any vote when the vote requires the decision of more than one association.

Voted unanimously, That this association does not approve the New-York State Convention of Universalists as it now exists.

Voted unanimously, That this association will not

sustain the proposed or any other convention in this state.

Voted to send four delegates, two ministers and two laymen, to express the sense of this association, to the conference to set at Auburn, on the third Wednesday and Thursday in October, 1827.

Appointed J. S. Flagler, L. S. Everett, Genl. R. Earl and G. Standart, to be that delegation.

Appointed visiting committees to the several associations in this state. To the Genesee, N. Doolittle; to the Central, L. S. Everett; to the Chenango, J. S. Flagler; to the Black River, J. S. Flagler and L. S. Everett.

Voted, That the several societies in fellowship with this association be requested to report to its next session, what are their particular numbers and situation or prospects.

Appointed brs. Flagler, Everett and Standart, a committee to consider the propriety of adopting a new mode of delegation from the societies, and report to the next session.

Voted, That the minutes of this association be published in the Gospel Advocate at Auburn.

Voted, That br. O. A. Brownson prepare the minutes for publication and append a Circular.

Adjourned to meet in Sempronius on the first Wednesday and Thursday in October, 1828.

Thanksgiving for the protecting kindness of Our Most High returned by br. Flagler.

#### PUBLIC SERVICE.

*Wednesday morning.* Introductory prayer by br. Flagler. Sermon by br. Reese, *Acts iii. 19*. Concluding prayer by br. Doolittle.

*Afternoon service.* Introductory prayer by br. Whitnall. Sermon by br. Morton, *Acts xvii. 31*. Concluding prayer by br. Everett.

*Thursday morning.* Introductory prayer by br. Shannon. Sermon by br. Brownson, *St. John iv. 35*. Concluding prayer by br. Reese.

*Afternoon service.* Introductory prayer by br. Flagler. Sermon by br. Everett, *1st John v. 10*.—Usual addresses by br. Flagler. Concluding prayer by br. Morton.

L. S. EVERETT, *Moderator*.

O. A. BROWNSON, and } *Clerks.*  
N. DOOLITTLE, }

*Note.* The ministering brethren would, in their individual capacity, express their grateful sense of the kind liberality of the friends which so cheerfully supplied their wants and cheered their hearts. May the smiles of a beneficent Creator continue to rest upon them, guide them through life, and at last accept them with the ransomed family to enjoy him in his kingdom forever and ever.

#### CIRCULAR LETTER.

*To the believers in the unbounded goodness of Jehovah; to all the friends of free inquiry, of liberality of feeling and universal philanthropy; to all the sons and daughters of Adam whatever be their hopes and fears.* THE CAYUGA ASSOCIATION OF UNIVERSALISTS send Christian salutation and fraternal affection.

BRETHREN:—Under the auspices of a kind and beneficent Father, we have enjoyed an

other annual convocation. Our hearts were rejoiced, our minds edified and our souls drawn out in gratitude to Almighty God for his loving kindness. Our meeting was harmonious. The business of the council was dispatched with promptitude, without the least jar or discordant voice. The publick services were solemn and listened to attentively by a large and respectable concourse of people. The declarations of God's unbounded benevolence, which will judge the world in righteousness, the progress of the human mind, and the signs of improvement, the gift of eternal life, and the prospect of future felicity, were received with apparent joy by the waiting multitude.

The cause of universal philanthropy is fast acquiring friends in this section of country. Some convulsions are observable among those whose minds retain the narrow and illiberal notions of former ages, but they are little more than the agitations of the waves after a storm and will soon we hope subside in a calm.

The time seems to have arrived when the human mind, bound for so many ages, may regain its independence. This is all that is wanting to make our land the paradise of God. Bigotry and superstition have degraded man and made him a prey to the worst of tyrants—the usurpers of conscience. But Brethren, the time is come when we must labour to liberate conscience from its former abject slavery, to give it an elevated character, which shall prompt a more noble piety to God, and a more dignified and benevolent conduct towards our fellow-men.

Our country is highly favoured. Liberty, driven from the courts of Europe has taken up her residence here, but we fear she may fall beneath a petty religious creed, or become the vassal of clerical domination. Europe, will regain her independence and regard the original equality of the human family. Let the good citizens of these United States be on their guard lest at that time they be what Europe has been.

To the believers of Universal Salvation, we say, your doctrines rest upon eternal truth for their support, and should be maintained with a liberality of feeling, correspondent with the ubiquity of that God, in whom you trust, and to the extensiveness of that felicity which you believe he will confer on the human race. To our shame be it spoken there are *Universalists*, who retain all the bigotry of the twelfth, amid the improvements of the 19th century. Every well instructed Universalist wishes for the spread of his doctrine, but he wishes it only, as he believes it will be the most successful means of ameliorating the condition of the human family, of inspiring them with that kindness of affection, with that tender solicitude for each other's welfare, which it has been the effect of former notions to destroy.

Other denominations have laboured to concentrate their forces and bring them to bear *simultaneously* upon the publick mind. There is danger they may for a time injure our free institutions. But popularity acquired by such means is short-lived. Let Universalists be cautious about following the footsteps of their predecessors. We need no extraordinary exertions to support our sentiments. Leave truth in the free exercise of her own powers and success will crown her efforts. If Universalists pursue the course which others have, they will like them become sectarians, and the advantages anticipated from the spread of our sentiments will be lost.

To the preachers of the "faith once delivered to the saints," the writer of this, is too young to presume to say much. But they will permit him to say, brethren, your doctrine is the friend of humanity. It is calculated to elevate the human character and to have a salutary influence on the morals of society; be cautious that no misguided zeal destroy its utility. Our sentiments teach us to be grateful to God and benevolent to men. So far as they lead to this result we are to enforce them, but no farther. We are the watchmen of Zion, and should be the guardians of publick virtue. We must therefore encourage free inquiry; we must remember that we are dissenters from former notions, and it will be absurdity itself for us to establish a creed and presume to censure another if his mind cannot come to it, or if it should chance to go beyond it.

Brethren, *morality* must be the test of a man's character, and if we wish for the peace and harmony of society, we must use our influence to destroy contentions about faith, and place the whole inquiry in, who shall add most to the happiness of mankind, by relieving the oppressed, by guiding the youth in the way of moral virtue, and by smoothing the decipitude of age!

Brethren, may we all be faithful. May the God of Heaven prosper our cause, and grant us wisdom to discharge our numerous responsibilities—grant us peace of mind while here, and eternal felicity not only to us but to the whole family of man in that world "where the wicked cease from troubling, and the weary are at rest."

By order, O. A. BROWNSON.

*From the London Examiner.*

*Joint Stock Salvation Company.*—At the Gospel Tract Society Meeting, (London,) the Rev. Mr. Evanson was facetious on the subject of a Joint Stock Company to buy shares in "*Purgatory*." "There was actually, he knew as a fact, a society of this kind in full vigour in Dublin. Each shareholder, by paying a penny a week, purchased a right of having so many masses said for himself, and so many others for his relatives. The first mass was



to be celebrated on his death; the second a month afterwards; the next at the end of four months; and finally, there was one twelve months after his death, by which time it was calculated the soul of the poor shareholder might possibly be released. By a curious arrangement, the relatives were to benefit in the following order:—Fathers first, and afterwards mothers, husbands, wives, brothers, and sisters uncles, aunts. This story was positively true. He did not state it to raise a smile, though it had produced that effect. Such was the state to which Ireland was reduced by Popery—gulled, not only out of their pence, but out of their salvation also."

The foregoing is republished in the Albany Christian Register of the 6th inst. We would thank the erudite editor to inform his readers wherein it differs from the true condition of the "Joint Stock Salvation Companies" of America! The Dublin establishment was designed to save souls from hell; and the National Tract, and other Societies of the kind, are instituted for the same purpose. Stock in either may be obtained for certain sums in cash. Surely, the people of Ireland are "gulled out of their pence" and their *present* salvation; and the people of America are cheated out of their *cash* and their *reason* too, we believe, by pretended soul-savers!—ED. GOS. ADV.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### "ALBANY CHRISTIAN REGISTER"—AGAIN.

☞ "It was said of Pierpont Edwards, once in hearing Murray, the celebrated universalist preach, at the close of his sermon, that he would give half of his fortune to *have the doctrine true*, but that he would flog a son of his for a *dunce*, who should attempt to prove it either by *scripture* or *common sense*."

The Albany Christian Register of the 29th ultimo, has disgorged itself upon us; and we are induced to notice its *assertions*, (for argument seems not to belong to the editor's vocabulary,) and to rebut them with such facts as shall place in a proper light its attempts to darken the publick mind. We enter upon the task, not with the expectation of convincing its editor of the "error of his ways," (for that would be presumptuous,) but with the humble hope of opening the eyes of the publick, that the "whole world" may see the condition of modern orthodoxy.

The above extract stands at the head of the article to which we allude, and serves, (with the editor of the Register,) as a substitute for a "*thus saith the Lord*." The extract itself is no more than is frequently expressed by "limitarians" of all grades—from the conceited and sanctimonious parson, down to the "squalid and bloated objects who are staggering under their filth and dirt,"—or, we may add—those objects of commiseration who tenant our prison. But it is proper that we inquire who the individual is, whose declaration is quoted by the Register, as expressive of the

sentiments of the limitarians. Is it the language of God? of his prophets? of Christ or the apostles? Did the sentiment drop from the lips of a man eminent for his humility, his piety, or his godliness? We desire an answer. Shame upon your duplicity, Mr. Hoffman! Your oracle, if we mistake not, was more famous for his libertine principles—his profanity, his impiety,—not to say abhorrence of every thing good, than for his knowledge of God or sense of moral (much less religious) obligations to his fellow men!! The opinions of Pierpont Edwards, then, are pressed into the service of our opponents, forsooth,—to show that a child ought to be *flogged* for attempting to prove Universalism true by scripture or common sense! Orthodoxy, thou art mad!

But, setting aside the source from whence the sentiment emanated, we are not a little puzzled to conceive how a child, so depraved as children are represented to be by our opponents, could be censured for attempting to prove a doctrine true, which, (if what they say be correct,) is so congenial with the "natural heart!" Nor can we tell how the oracle of Mr. Hoffman could feel himself justified in flogging a son for trying to prove the truth of a doctrine which his *godly* father would give "half his fortune" to have substantiated! A dutiful child should try to please his parent,—but orthodoxy is always inconsistent!

Having noticed Mr. Hoffman's *text*, we proceed to notice his discourse; which we shall present to the reader in detached portions, the better to exhibit its true character. The editor, in view of the remark of the great Mr. Edwards, proceeds as follows:

"Believing this to be about a fair exposition of the manner in which the doctrine is held by those who will take the trouble to put two and two together, we would offer it as a *reason* why we have not before noticed the "certain mysteries" propounded to us by the learned editor of the Gospel Advocate. At present, it appears, we have fallen under the rebuke of its editor, for extracting from the "Anti-universalist," an article entitled "Tardy the pirate, in heaven." With the editor's permission, we must confess, that the reasoning in the article in question, did strike us as entitled to republication, both on account of its originality, and because we did believe the premises assumed, were correct."

Those, then, "who will take the trouble to put two and two together," may take the sentiments of Pierpont Edwards for a reason why Mr. Hoffman has not before noticed "certain mysteries" proposed to him by our humble self! Admirable! The "mysteries" to which the Register alludes, are certain facts given in reply to a "passing remark" of his own, in his paper of the 9th of June last, contained in our 25th number; in which we enumerated a variety of instances of crimes of the most abhorrent kind, having been committed by persons under the immediate influence of the doctrine of endless misery! Mr. H. promised a reply to those facts; but at this late period, we are called upon to put two and two together, and then, to

take the ridiculous sentiments of a *libertine* as a *reason* why the Register has so long neglected to reply ! But we will endeavour to accommodate Mr. Hoffman, by putting two and two together according to our best knowledge of the "limitarian" arithmetick. "The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not *three* Gods, but one God !" See Athanasian Creed, &c. "With the editor's permission, we must confess that the reasoning in the article in question, did strike us as entitled"—to a smile from every man of common sense !

"We would confess still farther, (the "certain mysteries" of which the Advocate will probably explain) that to associate together the names of *Judas* and *Paul*, *Herod* and *John*, and a host of others, as uniting in the worship of Him, whom one sought to destroy, and the other betrayed, would be to ascribe that injustice to the Deity, which we will venture to say the erudite editor of the Advocate would pointedly condemn in a tribunal governed by human wisdom. Why should men enact laws for the good government of the social world, and then attempt to put to shame the "Author of every good," by declaring his statutes to be neither based upon propriety, consistency, or justice ? It is a golden rule here on earth, to make man responsible for the acts (overt only) committed by him, and to distinguish between a good and bad citizen. Does it come within the pale of common sense, (setting aside its blasphemy) to say that the Almighty, as Creator, has endowed the works of his hands, with a *virtue he is not possessed of Himself*.—This must be the fair inference."

Why are we accused of associating together the names of *Judas* and *Paul*, *Herod* and *John*, as uniting in the worship of God or his Son ? Mr. Hoffman's insinuation to that effect is entirely "gratuitous." True, Judas betrayed his Master, and Herod sought to destroy the child Jesus; but we have never said that either, in their sinful character, could ever praise the Lord. On the contrary, it is a fundamental principle with us, that "without holiness no man shall see the Lord." For the especial benefit of Mr. H. we assure him, (his assertions to the contrary notwithstanding) that we hold to the necessity and utility of repentance; and that, unless mankind all repent they cannot be saved. If the "learned editor" of the Register would take pains to inform himself of our true sentiments, we are sure he would not impute to us the erroneous ideas which he has with so much courage combatted. Limitarians have no difficulty in sending to heaven persons more vile than either Judas or Herod, provided they will satisfy the *clergy* of their repentance ! Then why do they think it impossible for God to reform all, and give them repentance unto life ? If one sinner can be saved, by this process, why not another—yea all ? Will it be said that repentance is a virtue ? We presume not. Christ was exalted a prince and a Saviour to GIVE repentance to Israel and forgiveness of sins. Then why do men contend that he will withhold it in any conceivable case ?

We would condemn a tribunal governed by human wisdom, that should restore to favour and respect an unreformed criminal; but we would ever applaud a court or tribunal that had wisdom, by a judicious disciplinary punishment, to reform and thus restore to happiness an unfortunate culprit. Will it yet be maintained that repentance is a gift to be bestowed and received here on earth or no where ? If so, we reply, the idea is preposterous. The arm of the Lord is not shortened that it cannot save from sin in eternity as well as in time; and if we may be allowed to express our honest convictions, we would affirm, that the notion that repentance can only be conferred in this life, is not sustained by reason or common sense; and, was invented, and palmed upon the world, for the especial use and behoof of a money-loving and ungodly priesthood. Hence it has been for ages, a favourite tenet with the priests, that repentance could only be obtained through the supplications of men; and that, should their aid not be sought after, the subject would be left exposed to the dire displeasure of God ! The trick has succeeded too well: hence, not only culprits, but all vile wretches, have fled to the *priests* rather than to God, with a blind and dreadful hope, through them to obtain salvation from the Eternal !

Again : The editor asks—"Does it come within the pale of common sense (setting aside its blasphemy) to say that the Almighty, as Creator, has endowed the works of his hands, with a *virtue he is not possessed of himself* ?" In reply we answer NO. God has never given to any creature of his power, a virtue that he did not from eternity himself possess;—and while we refer the editor of the Register to the foregoing observations on the nature of repentance, and the object of punishment, as facts sufficiently explicit to parry off his thrust at us, we press upon him the inquiry : Has God ever given to man a virtue he did not himself possess ?—Then, is it not a virtue to *desire the conversion and salvation of all mankind* ? Is it not a virtue to pray for the redemption of all ? Mr. Hoffman, we conclude, will answer in the affirmative, and will point us to the exertions of godly missionaries, as evidence of his being correct. Their object, he will probably tell us, is, to save "poor immortal souls!"—and that, if the people will increase their power by giving them money, they will evangelize the world and save mankind ! Very well;—How is it, then, with Mr. Hoffman's inquiry ? Does God possess the same emotions ?—does he desire the *effectual* conversion and salvation of all men ? If so, will he be forever dissatisfied ? Or will he save all, by bringing them to a knowledge of himself, and granting them repentance and forgiveness of sins ? The Register should be careful in handling edge tools. Who, now, think ye, "attempts to put to shame the Author of every good," by denying to Him the virtue imputed to poor, sinful man ? We proceed :

"The sneer of the editor, that if "Tardy had had a priest an hour before his death, he would have gone to heaven, is gratuitous and without point, only so far as the truth of the assertion is warranted in sending this debased and unhappy wretch were "faith and repent-



ance, is not needed, viz.—an *universalist* heaven."

Whether our remark in regard to the case of Tardy, is considered "gratuitous and without point" by the editor of the Register, or not, is with us a matter of very little consequence; but of one thing we feel assured, viz. that in almost every instance, within our recollection, murderers have been pronounced candidates for heaven by the orthodox; while the murdered have oftentimes been represented as being in hell, and sent there by the want of a proper repentance. The Thayers, were told by the learned judge, that they had despatched Love into eternity, and sent him "unprepared into the presence of his Maker." These same unfortunate beings, were pronounced, by the notorious Elder Fillmore, converts to Christianity, and truly penitent! Howe, who had "tried to be a Universalist" but never did believe the doctrine, repented as was said by his confessor Eld. Badger, and he too was saved! Van Patten, the murderer of Mrs. Schemerhorn of Schenectady, a truly praying, and strictly orthodox man, repented, and, according to orthodoxy, escaped the threatened misery of another world! So we might go on, and enumerate instances of a similar kind, in which the awful disparity between the doctrine of endless misery and truth is forcibly exhibited,—but enough. These facts bring to mind an anecdote, related a short time after the execution of the Thayers. "Suppose"—said an orthodox professor, to his neighbour an Universalist—"suppose, that when the eldest of the three Thayers aimed his rifle at the unfortunate Love it had missed fire, and Love, alarmed for his own safety, had seized a club and had instantly killed Thayer,—what would have been the consequence?" "O," said the Universalist, "he would have gone to hell for the want of a good flint!" This is in point. For Thayer, having a good flint, succeeded in killing Love—had time for repentance, and was saved from hell; while Love was sent "unprepared into the presence of his Maker;" whereas had he had a space for repentance, he would doubtless have been equally well off with his murderers! Thus we see, that modern theology makes an eternity of happiness or wo, to depend upon the snap of a rifle!

What is said by the editor of the Register about the place where repentance is not needed, is entirely gratuitous, and can only be excused by the utmost ignorance of our sentiments; for repentance implies reformation, and it is well known to all who have taken pains to make themselves acquainted with the doctrine, that we hold to an universal regeneration of all things, as a pre-requisite of perfect happiness in eternity. Not that we would be understood as maintaining the necessity of being changed so as to be made happy by seeing our fellow creatures in unspeakable torment—as do the self-styled orthodox; for that would be a corruption of depravity itself. If, therefore, it be a fact, that Tardy the pirate is in hell, he went there for the want of a priest to save him; for without doubt, a Fillmore, a Finney, (or perhaps the good editor of the Albany Christian Register) had either of them been allowed

to preach endless misery to him, he would have "got religion," and have been considered one among the number of the elect! But here follows a tale of direful import:

"Previous to the execution of Strang, (who "for the twelve last years" of his life was a hopeful member of the universalist family) when prayers were continually offered to the Throne of Grace for him, we took the liberty of asking the opinion of a Rev. Gentleman, who stands high as a theologian, what proportion of gallows-repentances were probably accepted. "*Not one in a million,*" was the reply. We are induced to give this fact not only for the information of this sage editor, but also for the especial use of cavaliers in general: and upon our own responsibility we will venture to say, that were he himself unhappily in the same situation, and placed within a few hours of his account, the same charity which was extended to the cases in question, he would probably be made a partaker of. But whether it "would be a passport to heaven," the editor of the Advocate knows as much about as his unpretending neighbours."

On first reading the above sentence the idea occurred that the most convincing proof of the fact that orthodoxy tends to corrupt the whole soul of its devotees, is found in their disregard of truth and common sense. Strang—the infamous wretch, who, in addition to the crime of murder, defiled the bed of the lamented Whipple, is represented (by Calvin Pepper, and others of the same faith,) as having been a hopeful member of the *Universalist* family! We shall not for the present attempt a refutation of the statement; but without the fear of contradiction, pronounce it an *infamous falsehood*! Take it then, Mr. Hoffman—we challenge you to substantiate your mean and disgraceful statement, by any testimony better than that of a libertine, a murderer, or a common prostitute! We stand ready to prove from the confession of the miserable wretch himself, not only that he never was an Universalist, but, that the cause of his nefarious deeds, was a want of faith in the doctrine of Universalism. Promise us, Mr. Hoffman, a place in your columns for four weeks, and if we do not succeed in substantiating the above assertions, we will openly renounce our faith.

Again: If the statement of the *Reverend* gentleman, referred to by the editor of the Register, be true, that not more than "*one in a million*" are truly penitent after being condemned to death, it proves that other "*reverend*" gentlemen of the limitarian faith, have broken a certain commandment which says, "thou shalt not bear false witness against thy neighbour." For as above remarked, in almost every instance that has fallen under our observation, murderers have been represented as candidates for heaven, while the victims of their hellish designs have been given over to perdition!

Want of room prevents a further consideration of the subject in this number; it will be reserved for next week.

(TO BE CONTINUED.)

AN offer was made in our 38th number, by W. I. Reese, to settle the controversy with Mr. Badger, by publick debate under proper regulations. Now, we have no objections to urge against a measure of that kind, provided it does not prevent Mr. B. from giving us the reply to W. I. Reese which has been promised. Of course the parties have the right to settle the controversy in their own way; but we and our readers have a claim upon Mr. B. which cannot consistently be relinquished, and with which we urge him to comply as soon as convenient. We notice this, because we are willing that if the doctrine of Universalism can be proved false or of licentious tendency, it should be exposed in a way that a greater number than could attend a debate of the kind proposed, should be enlightened and benefitted.—EDITOR.

## MISCELLANY.

### ONE DENOMINATION IN THIS COUNTRY.

A late writer in the *Boston Recorder*, under the head of "*Christian Union*," in expressing his disapprobation of a sentiment in a previous number of the Recorder, viz. "that it would be undesirable for christians of different denominations to be united in one," says:

"Look at the history of New England during a century and a half, the *whole* management of civil and ecclesiastical things, comparatively speaking, was under the control of *one* denomination. And in what country did political, scientific, and *religious* knowledge, and what is more, *ardent piety* and *devotedness to God*, ever flourish better?"

It is the wish no doubt of the New-England Clergy and their partizans, that the management of this whole country, should, in the same manner, be in the hands of *one denomination*, and that denomination to be their own.

The following extract from the Warren, Rhode Island Gazette, presents some striking traits in the management of the civil and ecclesiastical concerns of New-England, when in the hands of *one denomination*.

### OUR "PIOUS" FOREFATHERS.

"It is deemed almost as great a crime as sacrilege to doubt the piety of the puritanick settlers of this country; and it may not be well to reflect on the life and manners of a people who have been dead for centuries, but to hear it asserted and the assertion daily repeated, that there never was a people on the face of the globe their equal for morality and virtue, the temptation to contradict it is beyond our power to control. The Plymouth settlers considered themselves a persecuted people, seeking a wilderness where they might say their prayers in their own way; indeed such was the very fact—they were flying from the reach of those who would set up an unwarrant-

ed dominion over the mind, but still that did not make them a "*pious*" people, nor did this attempt to curb their opinion teach them to respect the opinions of others: on the contrary, they set foot upon New England with the determination of establishing *their own doctrine* at all events, and to compel all who should follow them across the ocean, to believe as they did. And the sequel shows that they did not repent of nor correct the error, for when a Quaker showed himself among them, they hanged him as the Jews did Haman; and when an unlucky Baptist chanced to express an opinion among them, they denounced him even to his fourth generation, with as much rigor as the Catholics ever did 'round heads.' In short *pious* as our forefathers were, they brought all the *will* which characterized the followers of Oliver Cromwell, and vented all the venom which will naturally arise in the breast of a fanatic, upon those who did not walk according to the letter of their creed, and whose consciences had not yet yielded to the evidence which convinced others. Nor does it appear that these settlers were more honest in their dealings with one another than people are at this day. The history of those times shows plainly that there was as great a proportion of crime then as there is now.

"As *pious* as our fathers were, they swindled the Indians out of their possessions, and said very little whatever they might have thought about it. They hung old women, because they could not live, breathe, and have a being under water; brought decrepit, gray-haired females to die on a gallows; murdered members of a religious society because their communication was simply yea, yea, and nay, nay. These were the acts of our '*pious*' forefathers! The doings of men who were persecuted for conscience sake, and left home and country, rather than to be compelled to perform a ceremony they thought improper or unnecessary.

"That our ancestors were enterprising, industrious, and independent, we are ready to admit. But that they were self-willed, bigotted, and superstitious, is an undeniable fact, which cannot be hid under the cloak of piety. It was not because they believed the Quaker or the Baptist guilty of heresy that they banished or hung him; it was because they were jealous of his power; because they did not like to see his society growing up among them.

"From that kind of piety which hangs folks, we pray to be delivered."

[From the Telescope and Miscellany.]

### MOVEMENTS OF ORTHODOXY.

Within the last twenty-five years, a Society of Baptists in this vicinity manifested a most virulent opposition to the Congregationalist Society here; and the members of the latter, in many instances, returned the same usage to



them. Slander and abuse were freely propagated, and numerous attempts were made to draw the members of each society over to the others. But within the last five years, lo, these societies have become closely united in design and operation. The same building can now be occupied alternately by the preachers of both, and the same people attend. It is natural here to ask, have these societies become more liberal in their views, which causes this alteration? No, I presume not. Of one of them only can I speak with certainty, and that has moved the other way, having adopted a more exclusive and intolerant policy in its internal regulations. What then? Why reason enough. The Methodists having located one of their preachers in the neighbourhood, measures must be adopted to prevent them from "getting a footing there." It was accordingly agreed for each of the ministers to hold a meeting at the place every other Sunday night in rotation, at the same hour the Methodists held theirs, for the avowed object of preventing the attendance on that meeting. And some, who are esteemed patterns of piety, were most virulent against those who disregarded them so much as to attend the Methodist meeting. The same opposition is manifested against Universalists; and similar measures adopted. The present week has given us an instance.\* But at this very time, the great organ of orthodoxy, the Boston Recorder and Telegraph, is circulating the doings of the Methodists, and evincing a cordial union of the leading men. Thus with the most bitter enmity among individuals, the ruling organs are joining hand in hand in the same cause.

Now I draw the following conclusions from these facts. First that the union which appears to be taking place among the leaders of the different sects in this country, is not prompted by pure motives of Christian benevolence, but for self-aggrandizement. And secondly, that no measures would be rejected, if they had a tendency to give an exclusive support to orthodoxy. It is my firm belief, notwithstanding the cry raised against theatres, if they could be brought to support Orthodoxy and condemn heresy, and especially if the proceeds could be secured to Missionary Societies, they would be patronized as worthy institutions. See as an illustration of this position, the account of exhibitions in the last number of the Philadelphia Reformer. What would not those men employ who openly recommend *slander, scurrility, obscenity and impiety*. Who publicly patronise as ministers of religion, 'men who have been notorious for *impiety and blasphemy*—disturbers of the peace, and promoters of "*universal misrule*" and *desolation*.'

Old Colony, Mass. Sept. 15.

\* And last year one of these men dismissed two of his workmen, who were engaged for the season, for attending a Universalist meeting a single day.

[From the Telescope and Miscellany.]

### LADIES BEST QUALITIES.

Ladies should be duly sensible that no beauty has any lasting and permanent charms, but the inward one of the mind. And that gracefulness of manners is far more engaging than beauty of person. They should consider that intelligence, meekness, modesty and sensibility are true and lasting charms. That contentment, industry and economy are amiable and useful qualities. That virtue is an invaluable treasure, the universal charm, and should not be parted with upon any consideration. And that *Piety*, sweet celestial visitant, is at once, a most useful, and happyfying ornament.

They who have these, are qualified as they ought to be, for usefulness in society and the domestick circle, for the management of families, for the education of children, for pure and lasting affection for their husbands, and for submitting cheerfully to a prudent mode of living. Such females are admired, respected, and beloved, because they are truly amiable and lovely, and contribute so much to utility and felicity. They are no revealers of secrets, tattlers or slanderers; but are true to their trust, say nothing but what is proper to be said, and speak well of the absent.

In a word, they are industrious, economical, sincere, cheerful, discreet, modest, virtuous, and pious.

G. M.

### NEWS OF THE WEEK.

THE INDIANS.—We understand, says the National Intelligencer that letters have been received from Gen. Atkinson, dated on the 2d of September. The Gen. had with five hundred men ascended eighty miles up the Ouisconsin, on his way to the Portage, and had been joined the preceding evening by Gen. Dodge, with one hundred and thirteen Galena volunteers, mounted men. At the Portage, gen. Atkinson would be met by major Whistler, with a detachment from Green Bay, and would then have a collected force of one thousand men, ready to move as circumstances might direct. No hostile Indians had been met with, and the general, at the date of his last letter, was still of opinion that the Winnebagoes would give up the offenders agreeably to the demand which had been made upon them.

A rumour which had reached Bellville, in Illinois, that an attack had been made by the Indians upon the settlers at the Lead Mines on Fever river, but by the direct accounts which we have from St. Louis to the 8th ult. it proves to be entirely unfounded.—*N. Y. Gazette.*

MURDER.—The widow of Samuel Beaks, of the township of Hopewell, N. J. was murdered in her dwelling on the afternoon of the 24th ult. she was found very much beaten and bruised, lying partly in the fire place, with one

hand in the fire, by one of the neighbours who called in to see her. She breathed but a short time after being taken up.—Suspicion rests upon a black boy as the perpetrator of the horrid deed. He has been committed for trial.

**Melancholy circumstance.**—Mr. Drochner, who resides near the Mountain, after having been absent for the last nine months in France, arrived a short time ago at New York on his way hither. A letter from him, dated New York, reached Madam Drochner, on Wednesday evening last, informing her that he would be home in two days. This happy intelligence had such an effect upon her spirits that her very joy threw her into a fit from which she never recovered. On Thursday, a friend of the family, on coming to town, met Mr. Drochner, going home to surprise his family by his unexpected appearance. The gentleman informed him that his wife was dangerously ill—and when he arrived at his home he found her speechless—shortly after she died.

*Montreal Herald.*

**Manufacture of Combs.**—In Westbrook, but a mile or two distant from this town, Mr. Ebenzer D. Woodford has rising fifty persons employed in manufacturing combs—the value of those annually manufactured by him, is nearly \$40,000. His accurate imitations of shell, and superior staining, and finish, have given his work a very considerable celebrity, and acquired for him an extensive and ready market in the principal cities of the Union.

*Portland, Maine paper of September 21.*

**Russian fleet.**—It appears from the late London papers, that eight only of the nineteen Russian ships of war, which lately arrived at Portsmouth, are about to proceed to the Mediterranean, viz. four ships of the line, and four frigates. It is stated that this is in pursuance of an arrangement made between the Russian and English governments, subsequent to the sailing of the fleet from Constadt, on the ground that a force composed of an equal number of ships of each of the parties to the treaty for the pacification of Greece, will still be amply sufficient for effecting the purposes of that treaty.

*Boston Daily Advertiser.*

**Facts.**—A single mercantile house on Long-wharf, Boston, has sold, since the first of January last, *thirty-seven thousand* barrels of *Genesee* flour; of which less than 300 barrels have been disposed of coastwise; the remainder has been sold to country traders, and chiefly to those in the manufacturing villages.

Another house has paid, since the first of April, *one hundred and fifty thousand dollars* for American wool, purchased of farmers and wool-growers belonging to the New-England states and New-York, and sold out again to the manufacturers of New-England.

The Boston and Canton Factory company imported, during five months preceding the first of May last, *one million pounds of Smyrna* wool; all of which is used in its own factory, in the manufacture of what is called negro cloths.

Is it possible that our manufacturing establishments can be detrimental to commerce and agriculture, when a single establishment imports wool enough in five months to freight three or four ships, (to say nothing of other articles necessarily used in the manufacture of wool,) when a single dealer in American wool pays, in the same time, to the farmers \$150,000, and another individual receives from another portion of farmers, and sells off to the country traders, flour enough to make its first owners rich, if not independent.—*Bost. Cour.*

**FIRE.**—On Tuesday night the 25th ultimo, the Woollen Factory of Capt. Henry Austin, jun. of Marcellus, Onondaga county was entirely consumed by fire, together with all its valuable machinery. So rapid were the flames, when discovered, that nothing was saved. A desk containing his notes and accounts, valued at \$2000 was lost;—the loss exclusive of that, estimated at \$3000, upon which was no insurance, besides about 50 pieces of woollen cloths belonging to customers. How the fire originated is unknown,—there had been no fire in the building for several days, and had only been entered that evening with a candle, by a very careful person.

Oct. 6, 1827.

[Communicated.]

**ANOTHER TRIAL AND EXCOMMUNICATION** for believing the testimony of all God's "holy prophets," and renouncing the cruelties of Calvinism, will appear in our columns soon. We have just received the M. S. of a correspondence between Mrs. Betsey Dodge, and "Rev." Robert Hubbard, pastor of the Presbyterian Church, in Danville-village, Livingston county, N. Y. in which the former is charged with *heresy*, or a disbelief of the "fire points."

☞ The continuation of Mrs. Curtis' letters to the Church at Nine mile Creek, will appear soon.

☞ A General Conference of Universalists will be held in this village on Wednesday and Thursday of next week. Divine service will be attended during the sitting of the Conference.



#### DIED,

At Albion, Orleans co. GEORGE STANDART, jr. esq. son of Mr. George Standart of this town.

☞ A discourse noticing his death will be delivered at the Court House on the afternoon of next Sabbath. (To-morrow.)

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 42.]

AUBURN, SATURDAY, OCTOBER 20, 1827

[Vol. V.]

FOR THE GOSPEL ADVOCATE.

### EXAMINATION

*Of a Sermon preached in Chenango, N. Y. by Josiah Keyes, of the Methodist connexion, in vindication of the doctrine of the eternity of future punishment, by J. B. SHANNON.*

This sermon was handed to me by the friends of the impartial grace of God, and who desired me to give it a candid examination.—Our brethren have no fear that the sermon will do any injury to the enlightened part of community; but to those who have already been made to wander from hill to mountain, and to forget their resting place, it is to be feared it will do some injury.

In order to disprove the sentiment of universal holiness and happiness, Mr. K. pressed into his service, Isa. iii. last clause of the 11th verse, which he also, of course, used to subserve the cause of ceaseless woe.

In Mr. K.'s preliminary remarks he says, "our sentiments produce corresponding influence on our lives and conduct." Well, friend K. what are "our" (the Methodist's) "sentiments?" Do you answer, *total depravity*? But what influence does this have on your life and conduct? I confess it would appear, even to superficial observers, that some of our friends, when at camp-meetings, &c. act upon the principle of total depravity, whether they believe it or not. "A word to the wise is sufficient." Again: our friend K. believes in the common doctrine of original sin. Now, let me ask, what is original sin? Mr. K.'s answer will, no doubt, be, "*the sin of Adam*." Well, Mr. K. what were the effects of Adam's sin? Will you not answer in the undisguised sentiments of Methodism, that, as a consequence, God became infinitely incensed with the first pair as also with their whole progeny, and was moved by the implacability of his wrath, to prepare an awful hell, in which to burn sinners throughout all future ages.

Now, sir, in conjunction with the above cited sentence, and the subjoined remarks, look at the following, taken from p. 3d of your sermon—"Therefore, that sentiment which takes off all restraint from the passions, and gives full liberty to indulge in every vicious course, must be false, and should be exploded." I now appeal to the good sense of all men, and ask—does not the popular doctrine of original

sin and total depravity take off all the restraint of which you speak? As an example in this case, suppose you have a refractory child,—how could you lay any restraint upon its passions? Answer, no restraint could be laid on one who is *totally* depraved. Now, sir, as you would not punish your child for not doing good, if it were incapacitated or unable so to do, you would spare the rod, which would "remove all restraint from the passions" of the child; should not the doctrine of total depravity "be exploded," admitting Mr. K. to be the judge? But add to this, the doctrine of original sin, the manner in which God deals with man, on account of what Adam did upwards of five (nearly six) thousand years ago, together with the conduct of many of the present day, and I am certain that my reader, on a moment's reflection, will say, that some men, at least, have greatly mistaken the right way, and in following the path dictated by the furious attributes of their imaginary Deity, they have "indulged in every vicious" act that wickedness could invent!

If God is *angry*, in the common sense of that term, in order for us to be like God, (or godly, which is every man's duty,) we must be so too! If God punishes the innocent instead of the guilty, so must we! If God punished, or permitted to be punished, his innocent Son instead of the guilty world, in order to imitate the God we worship as nearly as possible, we must imbrue our hands in the blood of our innocent children, and let the guilty go unpunished!!! I agree with Mr. K. that the doctrine which thus removes all restraint, and permits every lawless indulgence, "must be false, and should be exploded." So let it be!!

Again, speaking in reference to the Bible and quoting the 5th article of the Methodist Episcopal Church, Mr. H. says, "whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or be thought requisite to salvation." If nothing but the Bible is required as evidence in this case, why does our author call up the opinions of the Mahometans, Josephus, and others to the neglect of the scriptures.

I agree, Mr. K. to take the word of God as the grand criterion in the discussion at issue; and shall, therefore, treat that part of your discourse which has, "*thus saith*" man for its

support with becoming neglect. But whatever has "Thus saith the Lord" for its foundation, shall be treated as orthodox. For I will not take the liberty to call any man an heretick, nor his doctrine heretical without reason and scripture for so doing. I will endeavour to be as brief as possible and give the sermon a candid review. It will therefore be expected, that I shall give the sermon no farther attention, than to do justice to my opponent's arguments.

Mr. K. states, and presumes no one will deny, "that calamities and miseries of various kinds are the portion of the wicked in the present state of existence." He continues, "the point in question is, whether they, (the wicked) will be eternally punished hereafter." It is no where declared in the scriptures, that any man either has or will be eternally condemned. To say that any have been eternally miserable is to say that eternal duration has come to an end—to say any will be is equally absurd. To say God has ever threatened man with any other punishment than he meant to inflict is to charge him with insincerity, and to say he means to afflict man with endless punishment, is to presume, that God intends to do what is impossible in the nature of things!!

But "to the law and the testimony;" if my opponent speak not according to this word, it is because there is no light in him. It seems, then, Mr. K. believes that miseries, &c. "*are the portion of the wicked in this life*"!! Permit me here to ask, sir, do you think God will visit the wicked with CALAMITIES and MISERIES in THIS LIFE, and punish them for the same in the next? Would this be justice? It would seem not. If God does not chastise man enough here, why punish him hereafter. If it be the will and purpose of God to "recompense the righteous in the earth much more, the wicked and the sinner," why should any part of his "calamity" be reserved for a future world?

It would surprise us if the legislature of the State of New York should enact a law, that that every murderer should receive the prelude of his punishment in America, and be transported to Europe to complete his destiny. This is the way, however, in which Mr. K. supposes God's judgements are poured out upon offending man! For he argues, that calamities and miseries of various kinds are the portion of the wicked in the present state of existence, yet, *that these same miserable beings* will be tortured to the wasteless ages of eternity besides!!! Mr. K. says "the question is whether they (the wicked) will be eternally punished hereafter. Here some deny, but we affirm. To establish this point, we shall prove, 1st. Some sinners do die in their sins. 2d. They will be doomed to punishment 3d. Their punishment will be endless."

I think Mr. K. has undertaken what he has

not, and never will be able to accomplish.—Notwithstanding the word "endless" is recorded in sacred writ, it is never used in connexion with the punishment of the wicked.—There are no words applied to the punishment of the wicked, but such as have been applied to things that have long since ceased to exist. If this be true, (and none will deny it,) it appears to me that Mr. K. must have been possessed of much assurance to stand up before an enlightened congregation and boldly assert that the punishment of the wicked will be endless. I think Mr. K. ought first to have shown that there will be those in existence to an endless eternity who will be wicked. But this he cannot do; for the Bible declares there will be a time when "all that do wickedly shall be burned up," that neither root nor branch shall be left unconsumed. Certainly, after the fulfilment of this prediction, there will be no punishment, as there will be no wicked to punish.

I shall now endeavour to prove, that the holy Prophets did not intend to convey an idea that any being will be endlessly lost; after which I shall attend to a more particular examination of Mr. K.'s production.

(TO BE CONTINUED.)

TO THE EDITOR OF THE GOSPEL ADVOCATE:

Sir:—The insertion of my communication, signed W. A. argues favourably respecting your liberality and sincerity.—Your reply seems to invite an answer for two reasons; one is self-defence, this being the strongest law of nature. We are all urged to it, as circumstances will admit; and this is not only true of animated creation, but it is also true, of those principles of action called truth and error. Whatever of truth or error there may be in our minds, an effort will be made by either to maintain its existence.

When truth presents itself to the mind, it doth not make many promises, and representations, nor use flattery or disguise; but if admitted, it proves to the happiness of its occupant that it is a *doer* more than a *promiser*. But it is not so with error; it presents itself with many promises, false representations, and useth much flattery; and if it cannot gain admittance this way, it will use disguise, put on the garb of truth, and employ all the terms and names that belong to truth; and by this latter means it has wonderful success in the religious world at the present day.

The operation of truth on the mind, brings that mind to a simple and friendly condition, and makes it very easy of access; for truth is not naturally afraid of any thing. It is not so with error, for that creates a jealousy in the mind, and renders it difficult of access; and being naturally afraid, it leads mankind to the adoption of rules and regulations for its



defence, that truth may be kept at a distance and from making an attack upon it. For it knows its weakness and insufficiency when brought in contact with truth; hence, I conclude that the regulations of the various religious sects, so far as they deny liberty of speech in their religious meetings, are the result of error. That *fear* of a liberty, which is equal between man and man, is most certainly the result of error in its operation on the mind. Truth leads to liberty and equality; but error is on full drive to classify mankind into orders and degrees, superiour and inferiour, dealing out honours and privileges with profusion on the one hand, but disesteem, negligence and contempt on the other. When I see that the rules and regulations of the various religious societies partake so much of the nature and principles of error, I cannot refrain from the conclusion that they are all gone astray, and each one hath turned to its own way; but to return.—

Another reason for answering your reply, is, that many of your sayings or sentences, would lead me, in my remarks upon them, to a developement of my views or reasons, *why* I conclude that the Universalist priests, along with many others, are *now* making merchandize of the people, and are seeking to do so more and more.

Whether a controversy on this subject is suitable for the columns of the Advocate, I must leave you to determine. If the Advocate is principally designed to illustrate and disseminate the doctrine called Universalism, I wish not to divert, or throw any obstacle in your way in such an undertaking; for it may be that a contest about doctrine, and managed too, on the same principles of proceeding, as those of your opponents, may lead the way to a more liberal religious dispensation. But if the columns of the Advocate are open for a discussion of subjects relative to the means or modes of proceeding, best calculated for finding and promoting true religion, I should be very glad, as occasion may require, and circumstances permit, to assist or engage in such discussion. W. ANDREWS.

[To be continued.]

W. Andrews has liberty to proceed, and will be attended to, as soon as we are favoured with a conclusion to his article. We hope, as our columns are much crowded at present, he will use great plainness of speech and brevity with all. Ed.

FOR THE GOSPEL ADVOCATE.

Mr. Editor:—Several Universalists with whom I am conversant often urge to me the doctrines of *fate*, or according to the *old Westminster*, that "God has foreordained whatsoever comes to pass;" and at the same time urge the accountability of man to his Maker for what he does. Now, how to recon-

cile both these ideas, I am at no small loss.—Will you, or some of your correspondents try to relieve my mind? Universalists inform me that sin and misery are inseparably connected. By this I understand that man is punished for his sins; but, sir, admitting the doctrine of *fate*, why is he punished at all on the principle of *justice*? and what constitutes sin? By giving an answer to the above in your paper, you will oblige  
ASA.

#### REPLY.

It has long been a question with theologians how far the predetermination of God has an influence upon the freedom of mankind. For one, the writer of this article believes that God controls all the events of the universe. Yet, that man is free, in a certain sense, is quite evident from the fact that we feel condemned or justified for every act we perform. The Calvinist, as well as the Armenian, believes that man is a moral agent, notwithstanding God hath predestinated whatsoever cometh to pass. As to the particular mode of arriving at this conclusion, viz. that man is a free moral agent, we conceive it a matter of little consequence;—for an assent of the mind to the proposition, is enough to answer all useful purposes.

The idea that man is punished for his sins, according to the common or popular acceptation of the term *punishment*, we conceive to be entirely erroneous.—It is generally believed that God punishes because he is vexed with the offender. But in fact, the term *punishment* signifies correction or chastisement for the benefit of the one punished. Hence, punishment itself is an act of mercy, inasmuch as the object in view is the reformation of the offender. On this ground it would be consistent with every principle of justice, to suppose that God works in us both to will and to do of his own good pleasure, and yet punishes us for certain actions.

Sin and misery are inseparably connected. This fact will be admitted by every one who has known transgression. But the misery connected with sin may be permitted to exist for wise and benevolent purposes, even admitting that God predestinates the means as well as the end.

Sin is a transgression of the law of the understanding, and cannot exist where there is no law; neither can it be committed where there is no freedom to act.

The foregoing is not intended as a full reply to Asa, but it is given with a view to elicit farther remarks from some of our correspondents. We should like to receive a well written essay upon the subject.

FOR THE GOSPEL ADVOCATE.

TO REV. D. C. LANSING, OF AUBURN, N. Y.

Sir—Having heard you spoken of as a gentleman of science, and of commanding address, curiosity led me to attend your lecture on Wednesday evening of the 10th inst. to test the truth of the representation. Of your science, or your eloquence I have nothing to remark; but I am unwilling to pass without re-

tice certain observations made by you at the time, which I was unprepared to expect. It appears a principle object in the present day to secure the glory of God at the hazard and expence of every other consideration, even if christianity itself suffer by the means! I will not charge you, sir, with wilfully turning your hand against the Christian scriptures, because I charitably think such was not your design. But from your remarks, I shall take the liberty of suggesting to you a different treatment towards your neighbours who are willing to glorify God by testifying the truth.

1. In a clumsy attempt, no doubt to reproach the faith of Universalists, as you have spoken from the same text more than once in this Village with that unhallowed intent, you alluded to a sect whose doctrines were not countenanced by *scripture nor common sense*, and whom the Apostle denominated "*dogs!*" By this you would probably be understood, that such in your dignified estimation are infidels!

2. In addressing yourself directly to your "brethren," you charged them, and *included yourself*, with "amazing infidelity!" and,

3. You acknowledged a part of it before you ended your performance on that evening. For in speaking of Paul's vision while on his way to Damascus, you said you had but *little doubt* that Paul saw Jesus at the time! and repeated it twice or thrice. "*But little doubt!*" Then, sir, it appears you have *some* doubt on the subject! Now be it remembered, that, while speaking of that event, 1 Cor. xv. 8, the Apostle says, "and last of all he was seen OF ME ALSO." But of this, sir, you appeared to have *some doubt!* What shall the publick make of this, but evidence of the second particular above? But it may be objected, that "Paul saw him only by an eye of faith"—I reply, he saw him in the same sense in which he was seen by Cephas, the "twelve," the "five hundred," James and "the Apostles," verses 5—7, as we have no notice to the contrary. Besides, if Paul meant only, that it was by faith, that Jesus had been seen, by those above mentioned, he might have swelled the number to three, and even to five thousand, who by faith had seen Jesus.

Yours, &c. R.

**REMARKS**  
ON 1ST KINGS, XVIII. 21.  
BY N. DOOLITTLE.

NO. 1.

Man is naturally a religious being. When the faculties of his soul have ripened to maturity;—when he beholds the glory and the splendour of the heavens, and views with admiration the sublimity, the grandeur, and beauty of Nature's works; he feels a propensity to adore that Supreme Architect, who,

with infinite skill, marked out the planets' course, and reared the pillars of the universe. Mankind, in every age of the world, have had some religious object of adoration; and all have aspired to the worship of the only living and true God. But man in his earthly nature, is an imperfect, fallible being, liable to err, and has become deceived relative to the true object of religious homage. Mankind, in their blindness and ignorance, have framed to themselves gods of their own imaginations, and have bowed down and worshipped before them. Hence, there has been, from the earliest ages of the world, false gods,—imaginary deities, or the work of men's hands in contradistinction to the only living and true God.

If we turn over the pages of history, and look back to ancient times, we shall find that *then*, as well as at the present day, mankind had a variety of gods; and in order to secure their popularity, they have given them the appellation belonging to the Most High. But there is a far greater difference between the most perfect of false gods ever invented by the mind of mortal man, and the God of heaven, than there is betwixt the darkness of midnight, and the resplendent lustre of the sun at noon day. Here I will lay down a criterion by which you may ever distinguish a false from the true God.

There never was a false god, the production of man's invention, but what was represented by his worshippers as possessed of a like disposition, or subject to the same passions as themselves; as hard of heart, cruel and unmerciful: 'Gods partial, changeful, passionate, unjust.' As there have been false gods in every age of the world, so there have been false prophets or teachers among their worshippers, whose time and talents have been devoted to the service of their god. And in order to find false teachers and those who worship a false god we need not go to heathen countries or to the islands of the sea, for we can find them in our own enlightened land: they are near at home even at our doors. But, says the candid reader with surprise;—the writer would not desire us to believe, that here in this Christian land where the light of the gospel shines, there are those professing to be Christians, who knowingly and willingly would worship a *false God*. No, charity constrains us to say that we do not believe there is *any* one professing Christianity, who *knowingly* would worship or believe in a false god, in preference to the *true*. But many have become deceived, for I bear them record that they have a zeal, but it is not according to knowledge. Through the beguiling influence of false teachers, many have been led astray, as we hereafter design to show. We shall now lay down a few principles by which you may know these false prophets from the prophets of the Most High.



1. You may distinguish these false prophets from the true watchmen in Zion, by their numbers. False prophets in every age have been more numerous than the true prophets of God. In the days of Elijah, the prophets of Baal were four hundred and fifty, while he only stood as a prophet of the Lord. And I am firmly of the opinion, that was there a census taken of all the prophets, the true ones would be found to be no more in proportion to the false than one to four hundred and fifty at the present day. There are certain factories established in this land of freedom, from whence they issue, as the frogs were wont to do in old time from the rivers and fish ponds of Egypt; and come up into our houses and villages, bringing along with them fiery pestilence, arrows and death. The true prophets and apostles of God, prophesied of these days, and foretold of the coming of these deceivers, and warned their brethren of their approach. St. Paul informed Timothy that the time would come when they would not endure sound doctrine; but would heap up to themselves teachers having itching ears, who should turn them away from the truth: Moreover, he tells us that their coming should be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness. The apostle Peter told his brethren that they would privily bring in damnable heresies, even denying the Lord that bought them; that many should follow their pernicious ways, by reason of which the way of truth should be evilspoken of. Isaiah pronounces a woe upon them;—because they call good evil, and evil good: they put light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. Ezekiel declares that the Lord shall deliver his people out of their hands; because they make the hearts of the righteous sad with lies. That this is the case we shall hereafter make appear. From the striking and correct account which the apostle Peter gave of those false teachers that were coming among his brethren, we find that they bore a very near resemblance to those who are scattered up and down in our land at the present day. He declares that these deceivers are presumptuous and self-willed, and represents them as clouds that are driven about by a tempest, going about and beguiling unstable souls, having a heart which they have exercised with covetous practices, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

When we look abroad in the world, and view that eagerness of desire which a certain class of men manifest for that treasure, the love of which St. Paul calls the root of all evil; and witness the plans projected for the accomplishment of their purposes by the establishment of Mite societies, Cent societies, Rag-bag

societies, and others too numerous to mention; we cease to wonder that the apostle, in prospect of their coming, should declare that they would have hearts exercised with covetous practices, and would follow after Balaam who loved the wages of unrighteousness. When we take into consideration that artful and intriguing course of management by which they sometimes set whole towns and villages in an uproar; and notice that subtle and beguiling influence by which they enter houses leading away women and children after them: well might Peter represent them as going about and beguiling unstable souls, and compare them to clouds driven about by a tempest.

We shall now proceed to show the light in which these deceivers, or wolves in sheep's clothing, represent the character of their false god to their deluded followers. Here I shall be entirely confined to the account which his worshippers give of his attributes, plans and designs, because his character is not described in the volume of revelation, neither does it shine forth in the works of nature.

They say that he is possessed of infinite Wisdom, Power, and Goodness; yet they represent him as a cruel, partial and malignant being in his conduct towards his creatures.—Those who pretend that they have received a commission from him, to make known his counsel and will to his offspring, inform us that he created the earth and placed mankind upon it; and in consequence of the first man's sin and disobedience to the injunction of his Creator, the whole human race have become involved in corruption: that this corruption extends so wide and deep over the soul, that it has become totally depraved, destitute of every principle of goodness, wholly unable to turn to God, or to perform one good work acceptable to him, and is exposed to his righteous displeasure forever. But it is said that their God, anticipating the forlorn condition of his offspring, and foreseeing this dreadful catastrophe, predestinated a portion of them to everlasting life for his own glory without the least foresight of faith or good works; and that the rest he was pleased to pass by and ordain to everlasting dishonour and wrath, to the praise of his vindictive justice.\* Thus, reader, you perceive that they represent their God as cruel and unmerciful to the highest degree. But why this partiality? why this cruelty? were not all in the same condition?—were not all equally entitled to his favour? Supposing that one of the children of men possessing ability, should conduct like this; would you not consider him as a monster in human shape? Suppose a parent's children should become disobedient to his commands, and should go so far from home as to become lost and ignorant of the way back. After wandering about for a while, they at last set

\*See Calvin's Five Points.

down to perish with hunger. The parent pursues after them and finds them. The children in transport raise their hands, and in accents of joy hail him as their deliverer; but the parent tells them, that for his own glory, it is his determination to take only a part of them from the wilderness to his home of plenty, and leave the rest to perish with hunger, or to be devoured by wild beasts. Is there a parent in the wide world who would conduct like this? If so, would he not be exterminated from the earth, as undeserving of the name? Yet these false prophets represent the God whom they worship as conducting in the same cruel and partial manner. But this is not all. The worst is yet to come.

They tell us that this omnipotent being whom they presume to style the Lord Most High, has prepared a lake of fire and brimstone in the unseen world, into which he will finally cast a great portion of his creatures—there to be tormented while the ages of eternity shall continue to roll their ceaseless rounds. There, parents will behold their children, and children their parents, groaning in miseries that will never end. There, the meeting of friends was never known, nor one sound of pity ever heard. There, no gleam of hope will ever come. There, no soft hand will wipe away their tears. There, the most piercing cries and earnest entreaties for mercy will avail them nought, but will die away unheard along the battlements of heaven.—While those who are so fortunate as to be admitted to the regions of blessedness will look down and behold those who were connected with them by the most endearing ties, while on earth, groaning in the pains of everlasting death; the sight of which will not inspire one emotion of sorrow or tender compassion, but induce them to raise a higher song of glory to that being who thus cruelly separated them forever. Alas! what a God is this! Is this a God of justice? Is there such an infinite difference between the most vicious and most virtuous of the children of men, that the one part merit such a fate? Can this be the God of heaven, of whose impartial goodness we behold ten thousand evidences all around us? Has he, unasked, brought beings into existence, with a determination that they should be endlessly losers by their existence? Will he thus dispose of his creatures, eventually consigning a part to interminable wretchedness and woe; and admitting the remainder to mansions of eternal happiness and peace?—"Of horrid things this is the most horrid! stupendous! highly strange! O! tell it not ye stars, and thou, pale moon, turn paler at the sound!" Surely this can be none other than a false God, the phantom of error, or the production of a disordered imagination.

(TO BE CONTINUED.)

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

By some strange fatality the Albany Christian Register containing the article, an examination of which appeared in our last number, has been mislaid and lost. This will prevent a conclusion of the article until another can be obtained. We have endeavoured to procure one, but have not been able to find it, and therefore respectfully request the Editor of the Register to forward a copy. Should he condescend to comply with this request, the favour shall be duly acknowledged and cheerfully reciprocated should an opportunity present. **ED. GOS. ADV.**

## HUMILITY.

Humility is a virtue of the highest order. It was expressly enjoined upon the primitive disciples of our Lord, by their divine Master; and it is recommended by all good men, as a distinguishing trait in the character of the truly religious. Without this virtue, the professor, however devout he may appear, is like sounding brass: For this Christian principle constitutes the source of almost every other god-like affection of the heart. This virtue is so important, and so universally acknowledged to be an essential qualification of the Christian, that it would be strange indeed if it had not been counterfeited by many.

Those who assume the appearance of humility without possessing it, are not to be found among the openly profane and irreligious. We must look for them among those who profess Christianity. And, perhaps, could we read the hearts of religionists, we should find the least of real humility where the most is assumed.

We have known certain persons, who pretended to be very humble, who would be offended to be told that their neighbours were as likely to be saved as themselves! Now, an apostle commands us to esteem all others better than ourselves; and how can a man be humble who thinks that thousands will be endlessly miserable for the want of that grace which he possesses himself?

When we hear persons declaim against the doctrine of divine and impartial benevolence, we cannot avoid the conclusion that the pride of their hearts has never been subdued; or in other words, that they are destitute of the humility required by the gospel. For if we are truly humble and contrite of heart, we shall be as willing that all should be saved, as we are to be saved ourselves; nay, we shall think, and verily believe, that all others will be saved if we are ourselves.

The idea, therefore, that the doctrine of partial grace is calculated to humble the soul, and inculcate humility, is not sustained by any thing like reason—much less by the scriptures. In fact, it is our honest opinion, that the doctrine of endless misery has been the cause of more arrogance, spiritual pride, and hypocrisy, than all other doctrines put together.

We appeal to facts—Do we find an uncommon



share of humility among the popular sects of the day? Are the devotees of modern orthodoxy more disposed than others to deny themselves, take up their cross, and follow Christ? Are they less extravagant in dress—less anxious to be sought after—less disposed to take the highest seats, than others? We think not. And, although we have attentively observed, for several years, the conduct of the professors of the various denominations of Christians, we have not yet ascertained, that humility is confined to the ranks of those who say most about their own devotedness to the cause of Christ.

Humility will be found wherever charity exists in the heart; and is evinced by those who are willing to labour and suffer reproach for trusting in God the Saviour of all men. Reader: if you would cherish this brightest of the Christian virtues, you will esteem all others as being the objects of God's regard; and you will never be heard to say that "if every body goes to heaven, you *won't*!" En.

#### DEDICATION OF CHILDREN.

The practice of dedicating children to the Lord Jesus, as it exists in most of our churches and societies in the New-England states, is perhaps as solemn and interesting as any ceremony ever performed by man. In recommending the custom to the brethren of our faith, we present an outline of the ceremony. It follows:—

"We dedicate thee to Him, to whom thou properly belongest, to be Baptized with his Baptism, in the name of the Father, and of the Son, and of the Holy Spirit; and we pronounce upon thee, that blessing, which he commanded his ministers, Moses, Aaron and his sons, to pronounce upon his people, saying—The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee Peace—AMEN."

*Arabian notions of the English.*—Soon after our arrival at Muscat we were visited by men of all nations and colours. I was principally attracted by the appearance and manners, of some Arabs from the interior, who were brought on board by their countrymen to see an English ship-of-war. Their figures were light and elastic, their countenance expressed quickness and energy. The most remarkable of their features were their dark rolling eyes, which perhaps struck me more from their wandering rapidly from one object to another, glistening with wonder at all they saw. A good telescope happened to be placed so as to give a complete view of one of the farthest fortifications. I called an Arab to look through it, and he did so for about a minute, then gazed with the most eager attention at me, and without saying a word, dashed over the ship's side. When the boat he was in got to a little distance,

he exclaimed, "You are magicians, and I now see how you take towns; that thing, (pointing to the telescope,) be they ever so far off, brings them as near as you like." We were much amused with his simplicity, but no arguments could prevail on him to receive such a lesson on optics as might dispel his delusion in supposing us to be adepts in the black art.

[Sketches of Persia.]

#### NEWS OF THE WEEK.

A distressing accident happened on Wednesday last in Ridgefield. Mr. Daniel Hamilton, with his sister, Mrs. Standart, and her child, were riding in a one horse waggon along the high bank of Huron river, near the village of Monroeville, when by some means, the horse, wagon and all were precipitated over the bank, and fell to the bottom—a distance of about forty feet.—Mrs. Standart had her jaw broken, and her thigh so entirely shattered to pieces that fragments of the bone were forced, not only through the skin, but through her clothing; and we have been informed that one piece, about two inches long, was found sticking in the log against which she was thrown. The injury she has sustained is so great, that it is feared she cannot long survive. Mr. Hamilton was considerably, though we believe not dangerously hurt. The child escaped with but slight injury. The horse was killed, but the wagon was not much broken.—*Sandusky Clarion.*

*New Bedford.*—This town is now in a very flourishing condition. It has, we believe, about 160 vessels employed in the whale fishery, in which, as well as in other commercial pursuits, a great amount of capital is profitably invested, giving employment to more than two thousand seamen. The town contains nearly 6000 inhabitants, among which are a greater proportion of wealthy individuals, than probably in any other place of the same extent, in the Union.—*Prov. Amer.*

The annual exhibition of domestic manufactures by the Franklin Institute, was well attended yesterday. There are many beautiful specimens. The porcelain made in this city, the cut glass, straw and leghorn bonnets, coal grates, cloths, flannels, and numerous other articles, cannot fail to gratify the patriotism of every American. We have not space to give a particular account of the different articles to-day.—*Phila. Aurora.*

It appears from a publication in the Baltimore American, that a vessel peculiarly adapted to the service, is about to be built in that port, by Mr. James Beacham, (if one suitable for the purpose cannot be purchased,) in which Mr. Reynolds and his associates are to undertake the Antarctic Expedition. It is added that the funds necessary for the purpose are nearly realized.

**THE ELM TREE.**—We are informed it is in contemplation to erect a stone, or some lasting memorial, with a suitable inscription, upon the spot upon which the "Great Elm" stood. Our readers are aware we allude to the venerable elm tree under which the important treaty between William Penn and the Indians in 1632, was held. The plan of commemorating this interesting event, upon the spot where the transaction took place, is happily conceived.—*Penn. Gazette.*

**Sudden Death.**—James H. Gregory, a young man who had recently purchased a farm in the west part of this town, was killed on the

afternoon of the 4th inst. by a falling tree.—He left his boarding-house after dinner, and went into the woods to his work, and was found dead an hour afterwards. From the situation in which he was found, it appeared that in felling a tree, it had struck upon another, and been thrown off the stump in a different direction from what he had anticipated, striking him so violently as to produce immediate death.

*Lockport Observatory.*

**Mammoth Beet.**—As accounts of the extraordinary productions of the vegetable kingdom are daily going the rounds of the newspapers, we publish the following as a match for any of them. Raised by Col. Magher, in this village, a Beet measuring twenty-two and a half inches in circumference, and weighing seven pounds and fourteen ounces. It was planted late in the season, was of the common turnip kind, and perfectly sound and well formed.—*Cherry Valley Gaz.*

**Introduction of foreign Sheep into Russia.**—The Emperor of Russia has appropriated the sum of one hundred thousand roubles in the form of a loan for several years, to the object of improving and enlarging the breeds of sheep in his dominions. This amount is to be placed at the disposal of the proprietors of Courland and Esthonia, for the term of 18 years, to be then reimbursed without interest. Markets for wool had been established at Riga and Libau.—*N. Y. Daily Advertiser.*

Letters from Gibraltar, dated on the 8th of last month, mention that heavy rains had set in, on the 5th and that letters from Malaga, of the same date, announced that half the crop of fruit was on the ground, drying, and would be entirely destroyed. Great distress was anticipated. A small portion of the crop had been secured.

## MARRIED.

In this village, on the 12th inst. by the Editor of this paper, Mr. ——— DOUGLASS, of Orleans, to Miss MARY HIBBARD, of Scipio.

On the 13th inst. by the same, Mr. WM. I. REESE, Pastor of the Universalist Society in West-Mendon, Monroe county, to Miss SARAH SATTERLEE, daughter to the late Hon. WM. SATTERLEE of Sempronius.

In Sempronius, on the 11th inst. by the Rev. Mr. McNeal, Mr. JAMES BRINKERHOFF to Miss CHARITY BRADT, daughter of David Bradt, all of Sempronius.

In Marcellus, on the 7th inst. by Eld. I. Whitnall, Mr. NORMAN CHAPPELL to Miss MARY ANN McCAUSEY.

**DIED.** on the 27th ult. in the 36th year of her age, SUSANNAH, wife of Eli Stone, of this village, leaving a husband and two children to lament her loss.

She was perfectly reconciled, and on reviewing her former life and sentiments, became convinced of the inefficacy of all external forms and ceremonies, and that her confidence rested on an inward redemption, independent of all worldly considerations, founded as she believed on the pure principle of divine love.

[Communicated.]

At Marcellus, on the 6th inst. AMELIA, third daughter of Hiram and Cynthia Earl.

## Poetical Department.



[From the London Electric Review.]

### SACRED LYRICK.

By James Edmeston, London.

Where can I go from Thee!

All-present Deity!

Nature, and Time, and Thought, thine impress bear;

Through earth, or sea, or sky,

Though far afar—I fly,

I turn, and find Thee present with me there.

The perfume of the rose,

And every flower that blows,

All mark thy love, in clusters of the vale;

The corn that crowns the fields,

The fruits the garden yields,

Proclaim the bounties that can never fail.

The vapour and the cloud,

The thunder bursting loud,

Speak of thy majesty in words of flame;

The ocean as it roars,

Lashing the rocks and shores,

Declares from what a mighty hand it came.

The vasty globes that roll,

Each on its own firm pole,

Through all the boundless fields of space alone,

Prove that indeed Thou art

The life-wheel and the heart,

Of systems to our little world unknown.

From Thee I cannot fly;

Thine all-observing eye,

Marks the minutest atom of thy reign;

How far so e'er I go,

Thou all my path wouldst know,

And bring the wanderer to this earth again.

But why should I depart?

'Tis safety where Thou art;

And could one spot thy being hold,

I, poor, and vain, and weak,

That sacred spot would seek,

And dwell within the shelter of Thy fold.

### IMITATION OF SERVIAN POETRY.

The maiden turn'd her head away—

"You'll have no kiss from me to-day."

"And why to-day, love, must I see

The roses bloom and not for me?"

Tears filled the maiden's raven eyes—

"The lightly won you lightly prize;

To make you prize the kiss you gain,

It must be won by toil and pain;

And seldom, too; so still I say,

You'll have no kiss from me to-day."

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US...MALACHI.

No. 43.]

AUBURN, SATURDAY, OCTOBER 27. 1827

[Vol. V.]

### CONFERENCE.

The Delegates appointed to meet at Auburn on the third Wednesday and Thursday of October, to take into consideration the subject of forming a Convention for the State of New-York, convened and organized the Conference by choosing Br. J. S. Flagler, Moderator, and L. S. Everett, Clerk.

The Conference then united in thanksgiving and prayer for Divine assistance, with Br. H. Sampson.

On calling for the credentials of Delegates but seven appeared, who took their seats as members of the Conference.

After indulging in free conversation on the subject of their appointment, a Committee of three, composed of Brs. H. Sampson, L. S. Everett, and George Standard, was appointed, to consider the subject, and report to the Conference.

After a recess, the members of the conference were called to order, to hear the report of the committee, which follows.

### REPORT.

Your Committee, having taken into deliberate consideration the circumstances of our order in this state, its present prospects, and the means for promoting the advancement of truth within our borders, have been led to the conclusion, that no worse evil could occur to the cause of free inquiry and evangelical truth than the adoption of those plans or measures which tend to give artificial pre-eminence to one class of men over another.

Your Committee are aware of the fact that there may be a want of proper and becoming regulations amongst the order of universalists in this state; yet so far as they are acquainted with the circumstances of Societies and Associations, there is, and ever has been a degree of harmony and good feeling existing among us as a people, which has no parallel in those bodies where arbitrary rules and regulations have been adopted; and this harmony and Christian fellowship have prevailed in exact proportion to the degree of liberty enjoyed.

Believing as above expressed, your Committee respectfully beg leave to submit for consideration and adoption by this Conference, the following resolutions:

1. *Resolved*, That this Conference disapproves of the "New-York State Convention" in its present form, or any other Convention to be composed of Ministers exclusively.

2. *Resolved*, That a Convention of any kind is not called for by the present circumstances of the order of Universalists in this State.

The foregoing report and resolutions were adopted unanimously.

There being no other business before the Conference, it was voted that the proceedings be published in the Gospel Advocate; and the Conference adjourned *sine die*.

J. S. FLAGLER, *Moderator*.

L. S. EVERETT, *Clerk*.

### REMARKS.

Owing to the badness of the roads and other circumstances, there were but about one half of the delegates appointed by the different Associations, present.

The delegates from the Black River and Central Associations, (Brs. P. Morse and D. Skinner,) did not arrive until after the Conference had adjourned. Being desirous to obtain all the information possible, Wednesday was devoted to a candid discussion of the subject of a Convention, during which much harmony of feeling and friendship was exhibited, and many weighty considerations candidly discussed.

There appeared to be but one opinion on the subject of a Convention to be composed "exclusively of ministers." There could not be found among the brethren assembled, one in favour of *such* a Convention. This argues well. It shows that there is yet a redeeming spirit among Universalists, which will defend the rights of man, and discountenance whatever savours of clerical domination. We rejoice that our brethren now, with one voice, condemn that which threatened to divide and distract our hitherto united order. As soon as the subject had been deliberately discussed, the measure was acted upon with that unanimity which ever has, and ever will preserve us from those evils which have befallen other denominations.

It is nevertheless the opinion of many, that a Convention of some kind is necessary. This subject was not acted upon, as it was well known that a majority of the delegates present, were instructed by their constituents to vote against *any* Convention being formed at present. We expect to be able to present our readers with arguments for and against the measure, as some of our most capable brethren have intimated their intention to make use of our columns for that purpose. Such a measure would be calculated to elicit many important facts relating to the subject, and we hope it will be adopted.

We have thought proper to make these remarks for the information of our readers, and hope they will not be considered an infringement on the rights of any. Our prayer to God the Lord, is, that harmony may be continued to us to the latest generations, and that nothing hereafter shall occur to disturb the peace of Christians in all God's holy Mountain. *Ed. Adv.*

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### REMARKS

ON 1ST KINGS, XVIII. 21.

BY N. DOOLITTLE.

CONTINUED FROM PAGE 334.

But it is due to some of these false prophets, who we believe would be gladly undeceived if they thought themselves in an error,—to state that some of them appear to be rather

inclined to place the character of their God in a more amiable light. They deny that he ever created any beings designing them for endless misery. But they admit that *he knew* what would be the final destiny of every creature before he created them. Hence, if the doctrine of endless misery be true, he must have known that *that* would *eventually* be the portion of some of his creatures when he brought them into existence. If so, could it be an act of goodness or mercy in creating them? If they admit that the God whom they adore had a design in the works of his hands, and some finally sink down to interminable misery, it is self-evident that he must have *designed* them for that very purpose.

Again: They maintain that this God once created an angel of light pure and holy, and placed him near his holy habitation; and in a mysterious manner which they can never explain, sin originated in this place of holiness, and rendered impure this angel of light and he became a Devil, rebelled against their God, and he drove him out of heaven to a fiery furnace, which was previously prepared for his reception. Now, being full of spite and malice, in order to get revenge, he is going to and fro, over the face of the earth, endeavouring to ensnare as many of the children of men as possible, and drag them after him to his fiery pit; and it is calculated that he will finally succeed very successfully in frustrating the will of his creator, and obtain, and hold an eternal dominion over a far greater portion of mankind, than God who created them. Many more traits of the character of this imaginary Deity which is worshipped by thousands, might be brought forward, but sufficient I trust, have been noticed, to convince every candid and impartial inquirer, that, from the representation of his prophets, he is a cruel and partial being, wanting both power and wisdom.

I shall now notice the obscurity of those doctrines which these teachers communicate for the instruction of their followers. They tell them that if any are *saved*, they are plucked like brands from the burning by the Almighty Power and outstretched arm of God. At the same time they admit that he is no respecter of persons: that all are equally entitled to his favour; and when inquired of, why he will not save *all*, then, since *all* are by nature alike; they will reply that they cannot tell, that it is a mystery, that it is one of the secret things that belong to the Lord their God. Again they assert likewise that if any *are saved* it is not of *works* but wholly of the grace of God; yet if they don't perform these *works* they will certainly be damned and that without remedy. They also inform us that the Godhead in which they believe is composed of *three infinite and distinct persons*; yet

these *three infinite persons* are but *one*, and compose but *one infinite God*. This, reader, appears just as reasonable, and you can comprehend it as clearly, as though I was to tell you that "*one and one make but one*."—Every candid examiner will become convinced, on a moment's reflection, of the unreasonableness of these doctrines, and will discard them at once as unworthy the reception of any man of common sense. Still, notwithstanding the palpable contradictions of such doctrines which stamp them with falsehood, yet if a person has independency of soul sufficient to dare lift a feeble voice against them, he is immediately branded with the name of heretick or infidel and accused of *advocating the devil's doctrine*.

Lastly, for the consolation of their brethren they tell them that when arrived at heaven, if *there* they shall find that some of their children are banished from thence, and consigned to endless burnings, they will then be so reconciled to the will of their Maker, and see his Justice so illustriously vindicated in the ceaseless misery of these helpless victims, that they will be *entirely* resigned, and raise higher ascriptions of praise to their Creator, who, they will then be enabled to say "*hath done all things well*." We might go on and produce many more specimens of these doctrines so repugnant to the principles of humanity, which these deceivers have proclaimed through our land, and sounded from hill to dale to the sorrow of thousands who have received them without enquiring for a moment into their ridiculous absurdities; but let these suffice for the present.

We now enquire, what has been the effect produced in the minds of those who have received these doctrines as sacred truths from the cabinet of heaven? Has it not caused many to look up to that being as to an unkind and hard master: whom they imagined was their heavenly Father and patron in the heavens? Has it not caused the rose to fade from the cheek of youth? Has it not destroyed and laid low many in the bloom of life and sent them as despairing mourners to an untimely tomb—once the hope of fond parents and the joy and delight of all around them, as the fragrant plants of summer are laid low by the cold and chilling frosts of winter. Were it necessary, I might here bring forward a catalogue of names who might have proved as ornaments to society, and a blessing to their country, had it not been for the lamentable effects produced by these horrid and bewildering doctrines, which caused them, in despair, to put an end to their lives; their existence here being rendered wretched, "*joyless and forlorn*." These are but a few of the sad effects of these unmerciful and cruel dogmas which have been published to the world, and which are calculated to freeze up



the tender sensibilities of our nature—to render man gloomy, unsocial, unfriendly, and “hard of heart to man.” The writer of this communication has had his mind once clouded by their darkening gloom. The time has been when I would have given all the treasures of earth, if in my possession, could I have been convinced that death would have been my last end—that the grave would swallow me up forever; for I anticipated that nought awaited me beyond the tomb but an endless state of excruciating torture. But I can now rejoice and ascribe praise to the God of heaven, who has delivered me from the jaws of the devouring adversary, and I feel, while in this earthly tabernacle, to warn others to beware of these deceivers and their false doctrines, that they may escape the whirlpool of their destruction.

I now charge you, my brethren, in the faith of Abraham, as though it was the last time I shall ever address you, to shun these false teachers, for their doctrines are blind and delusive, and if received into your minds, will sooner or later cause your tears to flow, and harrow your souls up with trouble.

Many of them represent the path of vice, as a pleasant way—as a way strewn with roses, and adorned with fragrant and ever blooming flowers. But the path of virtue—the way of holiness wherein the pilgrims of Zion travel, they tell you is a way of sorrow and affliction, beset with briars and thorns and “rugged as the mountain brow,” wherein no pleasant prospect is seen to cheer the lonely traveller this side the grave. How different is this description of these two ways from that given in the record from heaven. If the path of virtue be such a rough and cheerless way, what inducement can there be to leave the path of vice? But that portion of doctrine which I would more particularly caution you to avoid at this time, is, that which teaches the never-ending torment of a far greater portion of mankind in a future world, where they will forever curse the day of their existence in unavailing and bitter cries. This unmerciful doctrine is revolting to every principle of our nature, and its falsehood need only be known to be rejected by every benevolent mind. It is calculated to make the hearts of the righteous sad: because it is contrary to the prayer of every Christian, and contrary to the desires of all good men.

The Christian, whose heart glows with love divine, and who prays agreeably to that spirit which is an emanation from heaven, sends forth an ardent desire for the happiness of mankind to the ends of the earth. He feels to embrace all in the arms of benevolence.—Therefore, my brethren, as you value your present and future welfare, and feel interested in the happiness of others, neglect not to warn them against this cruel doctrine, which can never satisfy the longings of an immortal soul,

and which is in opposition to the will of heaven. “Entreat, persuade and rebuke them, with all long suffering, gentleness, meekness and love.”

Finally—beware of these false teachers;—for with artful and designing intrigue, with that subtlety wherewith the Serpent beguiled Eve, they will endeavour to lead your souls astray. If you are connected in life and disbelieve their doctrines, they will sometimes watch an opportunity, when you are absent, to enter your dwelling, and endeavour, by smooth speeches, and enticing words, to win over to their creed, the companion of your bosom, by telling her that you are in a gross error; that you have embraced a damnable heresy, &c. Therefore, I charge you to “watch and be sober.” Be instant in season and out of season. Take to yourselves the whole armour of the gospel, that you may be able to resist the temptation of the adversary and to stand having on the breastplate of righteousness and for an helmet the hope of salvation. Then you will finally gain a glorious victory, and be able to come off more than conquerors through Him who, as a manifestation of Jehovah’s Love, died to redeem you, and who will finally raise you to the enjoyment of that immortal inheritance beyond the grave, which is incorruptible, undefiled, and that which fadeth not away.

#### FOR THE GOSPEL ADVOCATE, EXAMINATION

*Of a Sermon preached in Chenango, N. Y.  
by Josiah Keyes, of the Methodist connexion,  
in vindication of the doctrine of the eternity  
of future punishment, by J. B. SHANNON.*

[Continued from page 330.]

In the first place then, let it be observed, that the vision which Isaiah is here relating, is concerning Judah and Jerusalem. See 1st chapter; 2nd verse—“Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know, my people doth not consider.” That the prophet is not speaking exclusively of the Israelites, is manifest from what follows in verse 4th—“A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupted, they have forenaken the Lord, they have provoked the holy one of Israel to anger, they are gone away backward” 3d and 9th verses, “Wo unto their soul! for they have rewarded evil unto themselves.” If the prophet had at that moment inquired of the Lord, what he should declare to the wicked, the answer would have been, “Cry wo to the wicked, it shall be ill with them for the reward of their hands shall be given them.” “But why shall I cry wo,—

is this wo to take place?" The answer of God would be: "As for my people, children are their oppressors, and women rule over them. O, my people, they which lead thee, cause thee to err, and destroy the way of thy paths." See verses 3d, 4th, 5th, 6th, 7th, 8th and 9th. The 5th verse in particular refers to the temporal punishment of Jerusalem. It is said Jerusalem is ruined, and the reason is given—"Because their tongue and doings are against the Lord," &c. Every circum-stance spoken of in the context proves indubitably that the *wo* in the text refers to the national punishment of the Jews. God says, concerning them, "I will give children to be their princes and babes shall rule over them;" chapter iii. 4th. This refers to an injudicious government; for children and babes will do better upon their mother's lap or in the chimney corner, than at the helm of government. Again; verse 5th, "And the people shall be oppressed, every one by his neighbour." "For at that time, a man should take hold on his brother of the house of his father, saying, Thou hast clothing, be thou our ruler and let this ruin be under thy hand;" verse 6th. But because of the straightness of the times, the brother refuses to take on him the responsibility that necessarily devolves upon a ruler. His reasons for thus refusing to govern, are as follows:—"For my house is neither bread nor clothing: make me not a ruler of the people, for Jerusalem is ruined;" verse 6th. I think that no one will deny that the above quotations refer to the temporal destruction of the Jews. Moses foretold and forewarned the Jews of this same destruction. Deut. xxviii, 22nd, &c.—"The Lord shall smite thee with a consumption and with a fever; and with an inflammation, and with an extreme burning, and with mildew; and they shall pursue thee until thou perish." Here I would ask my opponent, if the consumption, inflammation, &c. means endless misery? Again: verses 23d, 24th,— "And the heavens that are over their heads shall be brass, and the earth that is under their feet shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed." Verse 25th—"The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shall be removed into all the kingdoms of the earth." See this whole chapter in connection with the two following in this book; also, Levit. xxvi, all of which, declare the same truth, viz. that the punishment of the Jews was to be temporal. Now, if it be taken for granted, that Moses understood the future state of man perfectly as well as Mr. Keyes, and knew that some of the Jews to whom he spoke, would go to an endless hell; why did he not act as wise as Mr. Keyes has done, by

adding the words *future, endless, &c.* That Moses is speaking of the punishment of the same people, there can be no reasonable doubt, when we compare the two predictions together. See Isaiah, iii. 17th—"Therefore the Lord shall smite with a scab the crown of the head of the daughter of Zion. Deut. xxviii. 27th, "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed."

It would seem, according to Mr. Keyes' 2nd description of hell-fire and brimstone, that it would be almost impossible for one to be there long and not be cured of the itch. Again: see Isaiah, chap. i. 19th verse, "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it." In Deut. xxviii. we find a specimen of the curses which were to fall upon Israel in case of rebellion. See verses 16th and 19th inclusive: "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land, the increase of thy kine and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." Here is no less than six curses pronounced against Israel. Now, friend Keyes, I wish you to point out to me the *curse* or any other declaration of Jehovah, expressive of the doctrine of your proposition, that the punishment of the wicked will be endless, and you will merit the most devout thanks of one who never has been able to obtain such *evidence*. No one will suppose that the curses in the field, city, basket, flocks, kine and in going out and coming in, meant endless misery. If we turn again to Isaiah, 3d chapter 17th to 26th, after reading the declaration—"thy men shall fall by the sword, and thy mighty men in the war, and thy gates shall lament and mourn, and she shall sit on the ground;" it would seem impossible for any candid person not to confess that all the punishment spoken of, is national and temporal punishment on the Jews.

Having thus considered the context, and called in the aid of other testimony to help me to a right understanding of the subject, and having found nothing worse threatened the Jews than the above named curses, I take it for granted that I have torn up Mr. Keyes' foundation, and therefore his building, which he reared of hay, wood and stubble, will necessarily fall. I am certain that the doctrine of endless wo is not a truth. If it is, why is it not found plainly asserted in the bible? and since Mr. Keyes has agreed that no man is required to believe as an article of his faith, what is not to be found *therein*, I hope to be excused for an unbelief of endless wo, as the



bible contains no such declaration: I might here by express testimony, prove the salvation of *all men* from sin, but I leave this for a future number, as I probably shall have occasion to notice the fact before I close my examination of the sermon.

(TO BE CONTINUED.)

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### EXTRACT FROM THE UTICA MAGAZINE.

"I shall now notice the extract, copied by S. from the Gospel Advocate, relative to the proceedings of the Convention at its session last May, and make it appear that the Editor of that paper, though he claims the character of a prophet, is no better entitled to it than S. is. He says; 1st. *'The Convention has already dictated in matters of conscience to those who have acknowledged its authority.'*" As a proof and example of this, he says, *'The Convention has not only issued its public instructions in the form of resolutions &c. but it has actually through its committee appointed for such purposes, at least in one instance, sent forth an admonitory letter, censuring a brother in the ministry for holding and propagating certain sentiments therein mentioned, supposed by the Convention to be erroneous, relating to the ordinances of Baptism and the Lord's Supper. Now, Mr. Editor, I do not wish to accuse the Editor of the Advocate of wilful and designed falsehood; (for he says in that very article that he was not in possession of the letter of admonition alluded to (but this much I do say, that this charge against the Convention is absolutely untrue and unfounded. The Convention passed no resolutions relating to, nor addressed to any brother in the ministry with an admonitory letter on, the subject of Baptism and the Lord's Supper. There was not one word said, either in the resolution or letter, on the subject of those ordinances. The resolution was passed, and the brother admonished solely on the ground of his decided opposition to, and his speaking in private and preaching in public against, the organization of churches and societies, and the disciplining of their members—that he was decidedly opposed to any organization either of churches or societies so that they could either discipline their members, or withdraw fellowship from them, whatever might be their characters or conduct—that he was pulling down and endeavouring to destroy what all the rest of our preachers were endeavoring to build up and establish, viz: good order in society—and in addition to this, treated at that time in the presence of the council, an aged brother in the ministry with abuse.*

These were the grounds on which the Convention acted. Of this, I am possessed of **ABSOLUTE KNOWLEDGE**: for I was in the council at the time of these transactions. And facts, it must be confessed by all, "are stubborn things." I regret, however, the necessity of stating these things at this time; more particularly on the account of the brother alluded to, inasmuch as he has since made ample satisfaction to the brother treated with abuse at that time, and I cannot but believe, he begins to see, and will ultimately be fully convinced of the impropriety of the ground he then took relative to societies and churches. My sole motive in mentioning these circumstances is to undeceive the publick, who have been long enough hoodwinked and blinded by these misrepresentations by the enemies of the Convention.

Again, the Editor of the Advocate is mistaken relative to the Convention's "issuing its public instruction" in the form of resolutions," &c. For the resolution and admonition above alluded to, were *not publick*, nor intended as such, but *private ones*, intended particu-

larly for the benefit of the individual concerned, and never would have been mentioned in publick, but for the great hue and cry of the enemies of the Convention. But be this now as publick as any one chooses, I care not how publick it is. And the Convention will never be ashamed of having done their duty, as they evidently did in the case above alluded to. As there has been so much said against the Convention by a few disaffected individuals, and so little in reality known of it, it is high time I think to have **FACTS** stated that our brethren may all be in possession of them.

In a future No. I propose, with your leave, Mr. Editor, to consider the other statements contained in the article from the Gospel Advocate from which the above was taken; and doubt I shall make it appear that the editor of that paper is as much mistaken in his other statements, as he has been shown to be in those already noticed. N.

As we can avouch for the truth of all the statements made by our correspondent in the above communication, we think it due to justice and the cause of truth that our respected brother Editor of the Telescope and Miscellany, should give it a place in his columns; which we have no doubt he will cheerfully do.

As S. intimates that he shall in a future number furnish further remarks on the article from the Advocate, we would suggest to him the propriety of waiting till the result of the approaching Conference at Auburn is known; (as it is hoped that there, all differences and collisions of views and feelings on the subject of the Convention will be reconciled or done away, and that universal harmony may exist hereafter.) If, however, he should write again on the subject we hope he will use gentle and kind language to all, as this is the most effectual method of convincing. We wish him not however to sacrifice or conceal the truth to please any one.—*Ed. Utica Mag.*

### REPLY.

That ever-to-be deprecated god-mother of the Utica Magazine, the "Universalist Convention of the State of New-York"—**AS IT IS CALLED**, is doomed once more (and we pray God it may never be again necessary to disturb the hateful monster) to pass under the notice of our readers. We had laid aside our pen, with a full purpose of heart never again to trouble our kind patrons with the mention of the name of a thing so obnoxious to the order of Universalists generally throughout the country, when the Utica Magazine, (which was got up to keep the convention alive,) containing the foregoing extract, came to hand. We had just parted with Mr. Skinner of the Magazine, who was here to attend the "Conference," (which observed with becoming decency the funeral obsequies of the Convention,)—we had just bid him "God speed,"—not knowing what awaited us in the womb of time when to our surprise and astonishment, we learned, that while the Editor of the Magazine was at Auburn, declaring without hesitation or reserve, that the Convention in its present form could not exist, the press at Utica was teeming with censure directed against our humble self, for condemning measures, now universally acknowledged to be bad! O, we exclaimed, what a blessed thing it is to be an editor of a paper "published every other Saturday, under the patronage of **THE** Universalist Convention of the State of New-York." For, reader, when a man is sold to a Convention, and living under the genial warmth of its patronage, he can say what he pleases.

out of his editorial chair, and write what the Convention pleases to dictate, when in it!

What strikes us as peculiarly singular is the fact, that the paper containing the foregoing extract was dated October 13—two days previous to the editor's leaving home to visit this place, and we received it by Friday's mail, six days after it was published, and twenty-four hours after the Editor had left here to return to Utica! *Quere*—is the circumstance of withholding the paper until after his return, an evidence of his feeling ashamed of its contents? And is not shame an evidence that the ordinary emotions of modesty are felt by the man, while they are extinct in Editor?

To the subject. Ever since the Convention had a name to live, we have opposed it conscientiously, and with firmness. Although there have been several papers constantly published in this state, the Gospel Advocate has been alone in opposition to the Convention in its present form. We have been threatened with a loss of patronage in consequence of the measures we have adopted; and we have been explicitly told by more than one of the friends of the Convention, that we would be destroyed if we persisted. We have been told by the friends of the Convention, that *New Associations* were about forming, which would "grind the existing ones to powder!" All this, and much more, which might be stated, has been said and done;—*but we have persisted in the course, which was deliberately adopted*, until we have witnessed a great change of sentiment in those who have heretofore advocated the Convention. Once, but a few discovered, and dared to point out, the defects of that plan;—now, we know of none foolhardy enough to speak in its favour! Even Mr. Skinner, when acting for himself, is disposed to acknowledge the plan defective, but the Editor of the Convention paper, forsooth, would strew the monster's grave with a sprig of Cassia and the emblems of sorrow!

We have adverted to the foregoing facts, to let our readers know, that the Convention is dead, *dead, DEAD!* and that the above extract is to be viewed, rather as an attempt to protect the ashes of the defunct, than to keep in being an institution so justly abhorred by the majority of Universalists in this state. Having noticed these circumstances, we shall now attend to the extract.

It is difficult to say whether pity or contempt predominated in our mind on perusing the extract under consideration; for it abounds with such miserable attempts to evade the subject in debate, that we truly commiserated the imbecility of the writer, and yet his effrontery seems to entitle his production to our unqualified contempt. We shall notice the article of "N." only with a view to vindicate our former statements, leaving it for others who feel interested, to make what use they please of our remarks.

Our statement, which "N." pronounces "*absolutely untrue and unfounded*," is the following: "The Convention has already dictated in matters of conscience, to those who have acknowledged its authority." This is "the head and front of our offending!" We are ac-

cused by the charitable "N." and the no less charitable Editor of the Magazine, of having uttered an absolute and unfounded misrepresentation, in the above statement! The letter of admonition, it is true, is not in our possession, but remains in the hands of the Editor of the Magazine; nevertheless, we are furnished in *their own acknowledgments* with enough to clear our skirts from their "avouched" accusations.

Let it be remembered, that we are charged with having made an untrue, and false statement in saying that the Convention has already *dictated in matters of conscience*. The verb *to dictate* is defined in our common dictionaries, "*to deliver to another with authority*." Now, that the Convention did deliver a letter to a certain brother, is not, nor will it be denied. That the letter was delivered *with authority* is evident from the fact that the Committee, whose names were attached to it, did not act as individuals, but in their official capacity, as directed by the Committee. If the Convention *had no authority to act*, then it was a non-entity; if the Committee acted according to its instructions, the admonitory letter was a dictatorial one, and "by authority." Next, we are to ascertain whether this gentle, kind, "admonitory letter," had any reference to matters of conscience. That it had reference to a matter of conscience is evident from the fact, that it admonished the subject of its censure, to abstain from preaching his sentiments on the subject of forming societies, &c. and they have not dared to accuse him of preaching what he did not *conscientiously believe*. Take the statement of the Magazine as the truth, and behold the consistency of this defender of the faith. "He was *decidedly opposed* to any organization either of churches or societies"—i. e. he was *honestly* opposed to forming churches and societies—*conscientiously* opposed to any such thing! What next, the Convention wrote him a letter, and stated the grievances of an "aged brother," and officially admonished him to abandon such practices, to wit, that of "speaking in private and preaching in publick" what were his honest sentiments!! What now becomes of the "absolutely unfounded and untrue" statements of the "editor of the Gospel Advocate?"

But, the knowing authour of the extract, and his "avoucher," may attempt to evade the force of these facts, by insisting that the letter did not relate to the ordinances of the Lord's Supper and Baptism. This was evidently their design; but we fearlessly affirm, that the letter *DID* relate to those ordinances. It was read in open council, at the Central Association last June, and was explained by those who knew the circumstances, to refer to what had previously transpired between the "aged brother" and the one to whom it was addressed. It is well known that the difference between those brethren, consisted of a complaint on the one hand that the ordinances and discipline were not attended to, and the denial, on the other hand, that such ordinances, and that kind of discipline advocated by the former, were necessary or proper. The "aged brother" complained of the disrespectful manner in which he, and *his opinions* had been treated.—The letter, therefore, related, not only to the opinion



of the brother addressed, on the subject of forming societies, but also to the administration of those ordinances! Even the editor of the Magazine himself, in conversation with the editor of this paper, within ten days, declared, that one ground of complaint against the person to whom the letter was addressed, was, that instead of having a church formed, to whom he would administer the Lord's Supper, he would invite all without discrimination to partake. What sources of "absolute knowledge" the writers for the Magazine have access to, we know not, neither do we care. The letter will speak for itself—let that be produced, and when taken in connexion with the explanation given by the complainant and the friends of the Convention, we shall abide the result.

That the Convention has "issued its publick instructions in the form of resolutions," &c. is a fact evinced in the history of their proceedings. We would advise "N." and his "avoucher" to look again, before he denies a fact so glaring!

The foregoing remarks are submitted to the publick with confidence in the discrimination and good sense of the community. It is with reluctance that we have uttered a word on the subject; but believing that the cause of truth requires it, we have written what we have written. It has been with emotions of astonishment and regret, that we have witnessed the course pursued by the friends of the Convention. We respect them as brethren—we love them as Christians;—but God forbid that on that account we should refrain from vindicating the truth of our own assertions or exposing the incorrectness of their accusations. If we are thought to write with too much warmth, let the reader bear in mind, that there are certain circumstances under which forbearance becomes criminal.

ED. GOS. ADV.

#### "PERSECUTION."

We have sometimes been surprized to hear the popular religionists of the day raise the cry that they are a persecuted people! Notwithstanding they bear rule over the minds, and (what is more surprizing) the purses of a majority of our citizens—and although they adopt and recommend a rigid policy in all things pertaining to their intercourse with other denominations; yet they would fain have the publick believe, that they are persecuted and set at naught!

The members of a certain church within a hundred rods of this village, have recently been cautioned, by their teacher, to have no intercourse with the Universalists—who at the same time are frequently compared to "dogs"—and yet it is pretended that these same pious and charitable Christians are, persecuted! We mean no offence; but it does appear to the writer of this article, that if our good friends who thus denounce us, would look into their own hearts and examine their own conduct, they would find within themselves a spirit of persecution of the blackest character.

Not many months since, it was declared, by a clergyman in this village, that "were it not for the civil law, and the outstretched arm of Almighty God, the enlightened and polished citizens of Auburn would

wash their hands in the blood of the Saints!" Now, we thought at that time, and still think, that the expression was outrageously incorrect and wicked! For, to the praise of the citizens of Auburn be it said, they are not disposed to infringe upon the rights and privileges of any person in any way, much less upon the religious privileges of each other. We wonder, more than at any thing else, that the citizens of this place should suffer such expressions to be made with impunity.

But the above is but one instance of a thousand, in which similar sentiments are advanced. And we greatly marvel, that those who use such language, should claim for themselves the honour of being persecuted! How often has it been said that the Universalists are licentious, immoral, irreligious—that they are the off-scourings of society and all this;—and this too by those persons who are expecting to suffer martyrdom! Within a few weeks, preachers of our order have been pronounced by a certain clergyman in this place, the "recruiting officers of the devil" and all this comes from a persecuted man, and is tolerated by a persecuted people!

We notice these facts with the humble hope that the good sense of this community will correct the evil, and learn the fact that persecution is one thing and the cry of persecution quite another. Let the popular religionists set the example of charity and christian forbearance, and others, if they are not "dogs" indeed, will follow their example.

#### CORRECTION.

We find in the Christian Telescope of the 13th inst. some remarks by a writer under the signature of S. on an article which appeared in the Olive Branch, in which our remarks on the "New-York State Convention" are called in question. We feel ourself under obligations to the editors of the above papers, to give all the information in our power on the subject in question. This we shall do without ambiguity.

The editors of the Olive Branch seem to think that we were mistaken in saying that the Convention dictated to a brother in matters of opinion, and say—"It is a mistake that 'the Convention has already dictated in matters of conscience to those who have acknowledged its authority.'" Now, we feel bound to declare that it is not a mistake, but a fact susceptible of demonstration, that the Convention, by its Committee of Discipline has dictated in matters of conscience. We referred to a letter addressed to a young brother in the ministry, who was admonished to abstain from declaring his opinion on the subject of forming Churches, &c. The charge of insubordination was preferred against him by a member of the Convention, whose name will be given if required; and it is well known that the subject of the complaint, convinced by this act, that freedom of opinion could not be enjoyed under the reign of the Convention, actually withdrew from it on that account.

It remains to be known whether this censure was dictatorial or not. Of this fact there cannot be a doubt, when it is well known that he was plainly censured for what he had done, and admonished to abstain from holding and propagating his views of church government. We have not the letter in our possession, but a copy of it is in the hands of the Editor of the Utica Magazine, and we are desirous it should be published, that the facts may speak for themselves. The Editors of the Telescope and Olive Branch, may therefore rest

assured, that although our statement was from recollection, yet that it was made advisedly.

As to any use that may be made of our remarks, we have nothing to do or say; but that we shall ever feel a deep regret to have them employed to the injury of any person on earth. Our statements had no personal allusions, but related to the New-York State Convention, which has, we fear, been productive of no inconsiderable degree of disquietude and unhappiness in our order.

#### EXTRACT OF A LETTER.

The following extract was kindly handed us for publication. It accords with the views of a large majority of our brethren in this state; and we hope the authour will favour the publick with a more full development of the subject. We are glad to find that our brethren generally have embraced the same views. ED.

"I am extremely sorry and mortified to find that the former plan for a Convention, so long agitated, has finally succeeded. It is an *entering wedge* to the destruction of our order in its purity, and, no doubt, has been carried by electioneering and unfair means—*'The still small voice,'* and the purity of the gospel, would guarantee its success and prosperity; and this Convention is the first step to a creed, that will, in the end, land us among bishops, and fetter us with priest-craft, and at last destroy our religion. I *detest the plan*, and intend, when I get leisure, to *drive the quill against it*—to sound the alarm to the laymen, and convince *honest priests* that the **ROCK CHRIST JESUS**, wants no *extraneous props* to keep it in its place.

Yours in the faith,

JOSEPH KINGSBURY.

Sheshequin, Pa. August, 1827."

#### REMARKS.

The above is from a gentleman of the first respectability and is worthy of being treasured up in the heart of every Universalist. We bid him a hearty welcome to our columns; and will endeavour to yield the little aid in our power, to demolish a plan so abominable as that of the *thing* misnamed—the "Universalist Convention of the State of New-York."

#### NEWS OF THE WEEK.

**Steam boat Accident.**—The steam boat, William Penn, met with an accident on Tuesday last, when on her passage up, at Dunkirk, which will probably lay her up for the remainder of the season. On starting from the wharf, she carried away the cap of the plunger block that secures the outer end of the main shaft, broke her main shaft and the fly wheel flange, and otherwise materially damaged her machinery. She has since been taken to Erie for repairs. No injury was sustained by the hands, and we have heard no blame charged to the commander or engineer, for the accident.—*Buffalo Journal.*

**Surprising Feat.**—One of the workmen employed in building a bridge over the Patterson Falls, in New-Jersey, lately threw himself from the surrounding rocks to the bottom of the falls, a distance of 75 to 80 feet, without injury. On approaching the water, he drew up his feet a little, and as he struck the surface, extended them suddenly, and disappeared. He rose to the surface and swam ashore, after remaining under three or four seconds.

Twelve hundred and fifty houses are said to have been commenced this season, in Philadelphia, which will be finished during the season. The Rochester Telegraph states that there will be half that number put up in Rochester, this season.

An attempt was recently made in the parish of St. Ambrose, near Quebec, by a Ring-tailed or Russian Eagle, to carry off a child seven years old. The lad had a sickle in his hand, with which he successfully defended himself, and killed the bird. The wings expanded upwards of six feet. This is the first well authenticated instance of an eagle's attacking children, in this country.

The Boston Centinel states that \$150,000 have been subscribed towards the erection of a Hotel, worthy of the city. The location, it is said, will comprise the estate of Lt. Goy. Phillips, in Common (late Tremont) street.

A Lancasterian School is about to be opened at Trenton, N. Y. of which Joseph Lancaster himself is to have the superintendence.

#### Poetical Department.



*From the Telescope and Miscellany.*

Why should th' all-good, all wise Supreme  
Create one soul for endless pain?  
Why should He raise a part to heaven,  
And in despair let part remain?

Sure EARTH is not man's final home—  
This realm of strife and care and pain—  
There is another, higher home,  
Where he forever shall remain.

"Not made with hands," there's no decay;  
Not built on earth, there's no despair;  
There is no cloud to dark the day:  
There is no pain nor sorrow there!

Why was man made if but to weep.  
The prey of passion and of pride;  
To pine in misery long and deep,  
Then sink in Time's oblivion tide.

Or, worse than all, when he was borne  
Woes that no human tongue could tell,  
And mourn'd while life was left to mourn—  
To sink to an eternal Hell!

It cannot be,—God never made  
A being for eternal pain;  
His image on MAN'S FORM He laid—  
That Semblance will He MAR again!

'Tis His own seal; to man alone,  
This everlasting pledge was given;  
And He will raise it to His throne,  
To shine eternally in heaven!

H.

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 44.]

AUBURN. SATURDAY. NOVEMBER 3, 1827

[Vol. V.

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### EXAMINATION

*Of a Sermon preached in Chenango, N. Y.  
by Josiah Keyes, of the Methodist connexion,  
in vindication of the doctrine of the eternity  
of future punishment, by J. B. SHANNON.*

[Continued from page 341.]

Mr. Key's first proposition is, "some sinners do die in their sins." Here I remark. 1st. that, although I am a Universalist, yet I believe that more sinners die in their sins than Mr. Keyes. Where he uses the phrase "some die," &c. I should say, *all die*, in their sins. See Ezekiel, chap. xviii. 4th: "The soul that sinneth it shall die." Yes, says Mr. K. but this means natural death. How do you know, sir! Is it not a fact, that *all men* die a temporal death? If so, what is the use of the word sinneth? That it has reference to moral death may be shown from the context. See 5th verse: "But if a man be just and do that which is lawful and right, &c. he shall surely live saith the Lord God." verse 9th. If I should ask Mr. Keyes, if one soul that dies in sin will ever live an holy life again? I think he would answer with much assurance, No! But God declares that if those who are dead, do that which is lawful and right, they shall live. If a man doth live in the righteousness which he hath done; friend Keys must admit, that it means moral life; and if the wicked die in their sins, it means the reverse, which is moral death. This is evident, as life and death are contrasted throughout the whole of this chapter. That all sinners die in their sins, yet, that the *same* may live again, is a fact. See verses 20th and 21st: "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him; but if the wicked will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Yes, so true as God has said, "all have sinned; and the soul that sinneth shall die;" so certain it is, that all men do die in sin. The reason that St. Paul gave, why Christ died for all, was, that all were dead.

The 3d chapter of Ezekiel, which Mr. Keyes quotes, has not an individual application, but a national one. It would be nonsense to say to a living man, you shall live, or to a *dead one*, you shall die. It is expressly said, that God set the prophet a watchman to the House of Israel. Though Israel was dead in sin, yet they had not experienced the great national death which fell on them at the destruction of Jerusalem. See Levit. chapter vi. 34th: "And they that are left of you shall pine away in your iniquity in the enemies' land; also in the iniquity of your fathers shall ye pine away with them." Now, kind reader, please to turn to Ezekiel, chap. xi. 11th, and you will find that Ezekiel was commanded to go to the people of the captivity, to whom he delivered his message. Hence, you see that pining away in iniquity, &c. means a state of captivity. The captivity and calamity which took place in the days of the prophet Ezekiel, was hardly to be compared with the captivity and destruction when Jerusalem was destroyed. The people were informed that the only way to escape this calamity, was to turn from their idolatry, &c. I think, if Mr. K. could prove that all who die in sin, go to an eternal, endless hell, he would find himself in as awful a dilemma as his wicked neighbours. Paul tells his Ephesian brethren, that they were dead in trespasses and sins; yet they were quickened, that is, made alive. But Mr. K. is not of this opinion. He supposes that men will die a spiritual death,—totally. See sermon, page 5-6. As I do not recollect of any statement in the scriptures, where it is said that the spirit dies; I think it falls on Mr. K. to prove this statement, or confess it erroneous. The scripture declares that the spirit returns to God who gave it.—Eccl. xii. 7th. I think my opponent would not be willing to admit, that God either gives or receives dead spirits. If the spirit *dies*, and the *flesh is also dead*; I would ask Mr. K. how there can be a warfare in the human breast? St. Paul tells us, that at the same time that the body was dead because of sin, he served God in the spirit.—Romans, i. 10th. Friend K. quotes John viii. 24th: "Then said Jesus unto them, I go my way, and ye shall die in your sins." Mr. K. Remarks, that "the death here described could not have been spiritual death; because the instant the man refused to take warning he became spiritually dead." 1

seems, according to this statement of my opponent, that he believes that all men die a spiritual death. He adds "that when the creature refused to believe, he became spiritually dead." *Very well*; but it seems, sir, that you have lost sight of your creed, which says;—"All men, by the fall, lost communion with God, and died death temporal, spiritual and eternal in Adam." If this be true, how can a man, on refusing to believe, become spiritually dead? Unless a dead man can die, there is no possibility of any man's dying on refusing to believe the truth. If men die the three fold death in Adam, as our limitarian brethren preach; I wish to be informed, how any man can become more dead? Mr. K. quotes 2nd Pet. ii. 12th: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." Upon this text, Mr. K. remarks as follows: "The word *perish*, whenever used in scripture, signifies death temporal, or spiritual, or eternal, to say the least; it here signifies temporal death. The Apostle says they shall utterly perish in their own corruption, that is totally and finally. If this is true they must die in their sins." Here I remark, that as death eternal is not to be found in the scriptures, I am under no obligation to believe it. I think that Mr. K. ought first to have proved that such a death exists, instead of taking it for granted, and endeavouring to palm it upon the world with a "Thus saith the Lord." Suppose it means temporal death, it would only prove that men wholly or totally die. Whoever will examine the context, will find that Peter was encouraging and consoling his persecuted brethren, by informing them that those who troubled them could not cease from sin, and should receive the reward of unrighteousness. Still it is said in scripture that "Jesus shall make an end of sin."—Dan. ix. 24th. Consequently, when this is done, they will cease from sin. These characters, that utterly perish in their own corruption, are the accursed children that we read of in Deut. xxviii. 22d; Pet. ii. 14. I now say once for all, if Mr. K. is prepared to prove that any part of the punishment inflicted upon those cursed children, is to take place in *eternity*; I shall *then*, and *not till then*, acknowledge that I am wrong, and propagating false doctrine.

As we have proved that *all men* die in their sins, instead of *some men*; unless Mr. K. prove the *reverse*, it will necessarily follow, that if those who die in sin, go to punishment, and their punishment is eternal, all, without exception, will be endlessly lost. Perhaps, Mr. K. will favour us with another evidence of his integrity in favour of his favourite doctrine of *endless wo*! If so, we shall be heartily willing to give him a re-hearing at any time he may think best.

Mr. K. proves that some die in their sins by adverting to the case of the Antideluvians, Sodomites, &c. But why labour to prove that which every one acknowledges to be true? Again: "How many times has the drunkard, in attempting to reel from the tavern to his dwelling, landed in eternity! In how many instances have men laid violent hands upon themselves, and taken their own lives!" All this we admit; but what has this to do with endless misery? Speaking of the assassin being killed, the moment he was about to murder his neighbour, he adds—"Those persons died in the act of wickedness. The circumstances of the death of some of them, cut them off from the possibility of repentance." I would ask Mr. K. if he will risk his arguments on the supposition, that the Antideluvians and Sodomites will be eternally lost? On this ground, no doubt if any. We will now spend a few moments in investigating this subject.

1st. The old world which was once drowned is to be saved. See Peter, 3d chapter:—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by the which he went and preached to the spirits in prison, which sometime were disobedient, &c." Who were those who were sometime disobedient. (not eternally so,) when once the long-suffering of God waited in the days of Noah? Here I would inquire, what did Christ preach to those Antideluvians? Perhaps Mr. K. would answer—*Endless Wo*! But what would he preach this doctrine for? To preach is to teach; and to teach supposes the party taught to be ignorant. Were the Antideluvians ignorant of the duration of their punishment? No, says Mr. K. Did they know why they were punished? Ans. No. Did Christ preach to them for their good? Certainly not. But what does Peter say he preached to them for? Answer, "That they might be judged according to men in the flesh, but live according to God in the spirit. It appears that Christ went up and down in the earth doing good. Paul says, God is the same to-day, yesterday, and forever. If so, I think he must have went to the Antideluvians to do them good; and it is blasphemy to say the reverse. Mr. K. supposes those who have been swept from the face of the earth in their sins, to be cut off from the possibility of repentance. If so, Christ preached to them that they might live according to God in the spirit, without repentance. Mr. K. will now say, that there is no proof of any man's being delivered from death in another world;—that Peter meant, that Christ preached through Noah to the Antideluvians, &c. In reply to this, I remark, 1st, St. Paul, Heb. ii. 15th, says: "Forasmuch, then, as the children are partakers of flesh and blood, he (Christ) also took part of



the same, that, through death, he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage." As Mr. K. supposes there can be no alteration for the better in another world, I would ask him, where Christ will deliver those spoken of in the above text? It will not do to answer, *in this life*; for they who are all their lifetime subject to bondage, cannot be delivered in this life; for that would prove, that they were not in bondage all their life time, that is, to their latest breath. Therefore, they will be brought to live, according to God in the spirit, in another world.

2d. Does Peter say that Christ preached through Noah? No, certainly not. "Christ being put to death in the flesh, but quickened by the spirit, by which, he (Christ) went and preached to those which were some time disobedient in the day of Noah." The plain obvious fact is, that after Christ was crucified, he went, as the spiritual head of every man, and proclaimed 'glad tidings of great joy which shall be unto all people;' to those departed spirits. How must the hearts of those prisoners have expanded with joy, love and gratitude at the appearance of this heavenly visitant! How must they have exclaimed—

"Blest Jesus, what delicious fare!  
How sweet thy entertainments are;  
Never did angels taste above,  
Redeeming grace and gentle love."

As it regards the Sodomites, it is only necessary to add at this time, that God hath said they shall be restored. See Ezekiel, chap. xvi. 53d-63d. I shall not transcribe the whole chapter here, but wish the reader to examine for himself. Notwithstanding God punished them for their wickedness, he declares, "Nevertheless, I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant: then thou shalt remember thy ways, and be ashamed, (not damned,) when thou shalt receive thy sisters, thine elder, and thy younger; and I will give them unto thee for daughters but not by the covenant: (that is of works:) and I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never more open thy mouth, because of thy shame when I am pacified toward thee for *all thou hast done*, saith the Lord God."

Mr. K. inquires how a drunkard can repent in a fit of intoxication? In my turn I would ask, how the drunkard will obtain his liquor to get drunk? If he has none he cannot get intoxicated; therefore he may reform.

Again: my opponent inquires, "how the self-murderer can repent?" and then answers—"it cannot be," &c. But I would ask if Paul has not said, that the "Gifts and calling of God are without repentance?"—Rom. xi.

29th. Though it is said, (in the present tense,) "that no murderer hath eternal life abiding in him;" yet it is said "his life is hid with Christ in God."

I have now passed through Mr. K.'s arguments under his 1st proposition, and submit the result of my examination to an enlightened publick. It is true I have said nothing on the agency of man—spoken of by my opponent—because it is a matter of indifference with me at present.

I must be pardoned here, for mentioning one more clause on page 4th. He states, "it is possible for sinners to continue on, in a course of rebellion and die in the very act of wickedness; and no man can prove that this will not be the case." According to Mr K.'s reasoning; he either must say it is *possible* for all men to be saved, and it *cannot be proved*, that that which is *possible* to be done, *will not* be done; or turn Calvinist, and say it is *impossible* for all mankind to be saved; therefore *they will not be*.

(TO BE CONTINUED.)

FOR THE GOSPEL ADVOCATE.

REMARKS

ON 1ST KINGS, XVIII. 21.

BY N. DOOLITTLE.

NO. 2.

Having in a former number noticed, in a very brief manner, the character of false gods, and their prophets,—their doctrines, and the effect of their doctrines; we design in this communication to notice 1st, the character of the true God who is the blessed and only Potentate—the King of kings, and Lord of lords, who only hath immortality, &c. 2nd. The character of his prophets or teachers—speak of some of their doctrines, and notice their glorious and happy effect when received into the minds of the children of men.

When finite mortals raise their minds to contemplate the perfections of Jehovah—that Being of beings who, from the confusion of chaos, caused the universe in order, in beauty and grandeur to arise; they are lost in wonder. The imagination, after its sublimest flight, will return weary and unsatisfied from the boundless and incomprehensible field; for none, by searching, can find out God to perfection. Being self-existent, and the cause of all existence, he must be independent and infinite in all his attributes, "seeing he giveth life and breath to all things." When we look around us upon what God has made, we behold a few faint glories of his perfections shining forth in his works. The existence of the wide world is a sublime exhibition of infinite power. The heavenly bodies, that in order pursue their revolving course, from which no jar of discord can turn them aside, tell us that infinite wisdom marked out their path and

devised their harmonious plan. The impartial beneficence of the Most High, is seen throughout all his works. It

"Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

In short, the heavens above, the earth beneath, unite in declaring with one unanimous voice that the "Lord is good to all, and his tender mercies are over all his works." His divine presence pervades and fills his boundless empire.

"To him, no high, no low, no great no small :  
He fills, he bounds, connects, and equals all."

He is ever regardful of the wants of his animal creation. The inexhaustible stores of his munificence, like the treasures of an unfailing ocean, are always open to supply their need. His watchful and parental care is ever extended over his offspring man. We cannot wander where he is not, nor where he beholds us not with unchangeable affection. "How excellent is thy loving kindness. O God ! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasure "

In the Scriptures of divine truth the Lord Most High has revealed himself to us as all glorious in his character, as a Being every way entitled to our highest praise, adoration and love. We can there read of his Almighty Power, of his Infinite Wisdom—his boundless and unchangeable love ; and contemplate him as our Father in heaven,—the friend and benefactor of the human race. The least of his creatures are objects of his regard :

"He sees with equal eye, as God of all,  
A hero perish, or a sparrow fall."

We can learn his impartial benevolence, loving kindness, and tender mercy, from the instructions of Christ, who is said to be the brightness of the Father's glory, and the express image of his person. He told his disciples that to become imitators of God as dear children,—to be merciful as their Father in heaven was merciful ; they must love their enemies ; bless *them* who cursed them, and pray for those who despitefully used and persecuted them : that they must be kind to the evil and to the unthankful. Here we learn that no partiality nor malevolence dwells with the God of heaven : but he who created the round world and they which dwell therein, loves his enemies ; that his goodness extends to all. As an evidence of this, we are commanded to behold the sun rising and shedding its rays indiscriminately upon all, and to witness the showers of rain descending upon the just and on the unjust. Is this the character of the God of heaven ? How worthy of our

supreme affection. No "terrors clothe his brow, no thunderbolts of wrath to drive our souls to fiercer flames below." All is love—impartial love, and goodness all divine.

Having noticed the character of the *true* and *living* God ; and discovered that he is incomparably glorious, and altogether lovely in all his perfections ; we pass secondly to consider the character of his prophets or teachers, and notice their doctrine.

Those who go forth as teachers of the Most High, to declare the Gospel of God's Salvation, if commissioned from heaven, will imitate the conduct and example of him who first proclaimed its joyful tidings on the earth. They never will manifest by their conduct a disposition which says, "s and by, for I am holier than thou," or represent themselves as inheriting some better favours from heaven than others ; but they will be clothed with meekness and humility. They will endeavour to alleviate the sorrows of the afflicted, to dry up the tears of the mourner, and convey a balm of consolation to the wounded heart. They will deal justly, love mercy, and walk humbly before God. Being possessed of that philanthropick disposition so strikingly exhibited in the conduct of our exalted Saviour ; they will strive to promote the true happiness and spiritual welfare of all mankind, and study by a well ordered life and Godly conversation, to adorn the glorious doctrine of their Redeemer in all things. Realizing "that he who putteth a piece of new cloth upon an old garment thereby makes the rent worse," as ministers of the gospel of reconciliation, they never will mingle its peaceful and heavenly tidings with the fiery threatenings and thunders of Mount Sinai. As the gospel is a scheme of divine and impartial grace, unfolding the unchangeable love of heaven to *man*, and revealing the eternal purposes and designs of Jehovah relative to his final destiny ; hence, as bearers of its cheering messages, they have no other tidings to proclaim. Having received nothing from their heavenly Father but his loving kindness and tender mercy, they have nothing else to communicate to others. Knowing that it is the "goodness of God that leadeth men to repentance," they will tell them the story of man's fall, and the glorious news of his redemption ; of that unchangeable love that was not withdrawn from him when he had become estranged from God, and had disobeyed the injunction of his Maker. They will inform them that Christ has come, and tasted death for every man,—died, and rose again, as an evidence that *we*, in due time, shall rise also, and be delivered from the bondage of corruption into the glorious liberty of the children of God : that he has brought life and immortality to light through the gospel, as the treasure which heaven has in store for all the alienated and now wandering children of



men. They will remind them of the declaration of all God's holy prophets who, St. Peter declares, have testified of the restitution of all things since the world began. This will carry their minds forward to that period, when all the designs of God shall be brought to a noble and grand completion; when an end shall be made of sin; when God shall be all in all; when the last wanderer shall return an humble penitent to his heavenly Father's house; when tears shall be wiped from off all faces, and the whole creation unite like one happy family in singing the song of heaven. They will also, if they do their duty, impress upon their hearers the importance of, and the benefits *resulting* from, keeping the commandments of God, by pointing out to them the evil consequences of pursuing a course in vice, and the glory and happiness arising from pursuing the path of virtue; thereby inducing them to refuse the evil, and choose the good. They will ever strive to lead the wayward children of men to the fountain of true joy by marking out the road that leads to heaven.—In short, they will always, as they carry along the glad tidings of salvation, communicate that instruction and those soul-cheering truths which are calculated to promote the true glory and felicity of man; “as becometh good ministers of Jesus Christ nourished up in the words of faith and sound doctrine.” When mankind are thus brought to behold the character of the Most High, and become acquainted with the sublime truths of the gospel, love and gratitude to God will spring up in every heart. They will no longer imagine Deity as clothed with vengeance and offended with the works of his hands; but they will know that the glory of God consists in the happiness, and not the misery of his creatures. Mankind will no longer represent God,

“As predestinating some to heaven without pretence, And some to hell for no offence, Inflicting endless pains, for transient crimes, And favouring sects, or nations, men or times.”

But they will see and realize that Jehovah's kind providence, and tender mercy is extended over all; that all mankind are brethren, belonging to the same family, of which Christ is the head; who will guide them through this unfriendly world, and finally bring them to a home of eternal life and immortal glory, in that world where change and decay will never come. Beholding ten thousand evidences of God's impartial love in the heaven's above, and the earth beneath, they will banish all those creeds and systems of faith which eventually limit his mercy to a part of mankind to the shades of eternal night; realizing that man's final destiny “is to glorify God and enjoy him forever.” Then there will be but one people, the people of God. All partition walls will be broken down. Bigotry will not lift her head to curse the world any more. Mankind will

be drawn by the cords of brotherly love to unite in the bonds of union. No jarring discords, nor clashing interests will exist. And the angel of Peace clothed with divine benignity will descend and take up her abode among the children of men.

(TO BE CONTINUED.)

## ADVOCATE AND INVESTIGATOR.

“EARNESTLY CONTENT FOR THE FAITH.”

“ALBANY CHRISTIAN REGISTER”—AGAIN.  
CONTINUED FROM PAGE 325.

Having through the politeness of the editor of the “Albany Christian Register,” received an extra copy of that paper, (for which he will please accept our warmest thanks,) we are enabled to conclude our reply. The next paragraph in order, is the following:

“We are aware that universalists pay very little regard to the means used in any branch of their doctrine: and hence we see them ridiculing tract societies, sabbath schools, and the other ordinances calculated to make the rising generation fear God, and become useful and wholesome members of society.—They will of course deny the truth of this assertion, when based on broad grounds; but whoever is acquainted in the least with the sinful propensities of our natures, from the cradle to the grave, and the consequent effect of their indulgence or restraint, must know, that teach a child in the way he should *not* go and when it is old it will *not* depart from it. The wharves of our city present a most lamentable evidence of the truth of this position. Go to the hundreds of squallid and bloated objects who are staggering under their filth and dirt, and ask them if they were brought up in the nurture and admonition of the Lord whether they were Sunday school scholars—whether they were taught to read or ridicule tracts: or whether their parents have instructed them in the theoretical or practical rudiments of universalism, and we will leave it to the advocate to contrast and record the difference between the “*Liberal*” and the “*Limitarian*” system”

The first sentence in the above paragraph we are unable to comprehend. If however, it was the intention of the writer to accuse us of neglect in the use of means to inculcate our doctrine, we will assure him, that his brethren generally do not censure us very often on that account; and we will endeavour to be more industrious in future! We plead guilty to the charge of hostility to tract societies, sabbath schools, &c. feeling assured that they are only kept up by sectarians to afford them opportunities to instil into the tender minds of children, those absurd tenets, by a propogation of which they gain a livelihood. Those institutions (we never heard them called *ordinances* before) are resorted to, with a view of sustaining what reason and revelation condemn. For

this reason we oppose them. They are designed to "make the rising generation fear"—the devil—more than God; and ought to be exposed to contempt!

The Register speaks of "the sinful propensities of our natures;" but where is the proof that the propensities of *nature* are sinful? We admit that sinful propensities exist; but affirm, that they are creatures of *education*. Let ministers refrain from dealing "damnation round the world," and there will no longer be found a propensity to profanity,—let them cease from preaching the delusive doctrine that *we can escape the just punishment of our sins*, and sin will no longer exist in all God's holy mountain!

We are willing to ask the dissolute the cause of their sinfulness; and firmly believe there would be found a large majority of instances, in which crime originated in the doctrine of *endless woe*. Go to the "squalid and bloated objects" of whom Mr. Hoffman speaks, and they will tell you, that they were brought up under the influence of orthodoxy! Go to our State Prisons, and inquire of the miserable beings there confined, what are their sentiments,—*and not one who knows the doctrine of Universalism can be found among them!* Indeed it is a notorious fact, that the children of orthodox ministers and strenuous professors, are generally more liable to go astray than others! But how can it be said, that hundreds of those miserable beings are rendered thus wretched, in consequence of having been instructed in *Universalism*; when it is well known that but a very small proportion of the inhabitants of this country have even known the sentiment,—much less believed it? We are surprized that any one should impute so much evil to a doctrine yet in its infancy! By comparing the conduct of Universalists with that of Limitarians, we confess ourselves unable to discover any great superiority in the latter. But we desire to improve in virtue, rather than to boast of our own righteousness. We admit that Universalists are not as good as their doctrine requires them to be; while for the gratification of the Limitarians, we confess *they* are altogether better than their god, or their doctrine! But we attend to what follows.

"Let us suppose for an instant, the great family of man, with all their passions, to believe the end of this life an introduction into one of eternal happiness; what would be the result? would it do away or increase the necessity of bolts and bars? would the "laws of conscience" induce our wise editor to intrust his property with a *strange brother*, taking a draft on his *conscience* for the faithful application of it? Any man, in the least acquainted with poor degraded human nature, acknowledges the necessity of a belief in future punishments to be interwoven with our existence, to make man even a tolerable member of society, setting aside the influence of that belief on his conduct as a christian."

We have no objection against *supposing* what would be the condition of the great family of man, were all

believers in universal salvation; for that would be the case of every individual of Adam's progeny *so far as himself is concerned*. All Limitarians entertain a hope for themselves, of salvation from future punishment. The difference, therefore, between an Universalist and Limitarian is simply this—the former believes in his own salvation and that of *all* mankind—the latter believes in his own salvation and that of a *part* of mankind. Now we leave it for Mr. Hoffman to decide, whether the former belief would increase the necessity of bolts and bars. Again:—The doctrine of endless punishment has long prevailed, and yet the fact stares us in the face, that crime increases under its influence! Nor will it be pretended that those who believe that abominable absurdity, are always restrained from evil? For, if the editor of the Register will call to mind a few cases of infamous conduct on the part of *clergymen* of his own faith, in his own city, he will not presume to make the statement.—Neither the laws of conscience, nor the fear of that hell they preached to others, restrained them from the most dark and disgraceful crimes! We profess to know something of "poor, degraded human nature," but we confess ourself unable to find any thing in future endless punishment which is calculated to restrain the passions or propensities of mankind. For the doctrine of endless hell-torments, in all its ramifications, contains enough to warrant the expectation of an escape from all the penalty of God's holy law; while on the other hand, the doctrine of Universalism, teaches the solemn and restraining truth, that God "will by no means clear the guilty." To suppose, therefore, that a belief in future punishments must be interwoven with our existence, to make man even a tolerable member of society, is an assumption neither authorized by experience, nor testified by scripture. Will Mr. Hoffman pretend that the fear of hell is all that makes him "a tolerable member of society?" If so, we pity *him*, and commiserate the condition of his *neighbours*! At all events, when we hear him virtually say, that those who do not believe in hell torments hereafter, are not tolerable members of society, we conclude that the belief in such punishment, though it be interwoven with *his* existence, has not been productive of any too much charity! But we shall presently see that he refutes himself.

"But what constitutes a universalist christian? The bare *profession* of the dogmas of the church, without a particle of pretention to faith or good works. This fact is sufficiently evidenced in the dissolute and abandoned life of the bulk of its professors, and corroborated by the unhappy acknowledgements of the Advocate last week. By this, we do not mean to be understood as saying that a universalist cannot be a wholesome citizen; for we are acquainted with many individuals, who doubt the existence of revealed truth altogether, whose walk in life is so unexceptionable otherwise, that we leave their religious speculations to be impugned by Him who at all times judgeth aright. But we mean to say, that the doctrine



advanced by the editor of the Advocate, is not only inconsistent with all the revealed perfections of the Creator, but also subversive of the moral and good government of society."

It is truly surprising to witness the disposition of our opponents to take to themselves all that is holy and good, while they deny to Universalists the privilege of being considered either sincere in their professions, or honest in their faith. Who told the editor of the Register that a bare *profession* of the dogmas of the church without a particle of pretention of faith or good works constitute a "Universalist Christian?" If our opponents will for once open their eyes, they will find to their confusion, that the reason why Universalists are denounced, is *because they believe too much*—because they have too much faith! And, although we wish not to put ourselves on a level with Limitarians, by boasting of our good works, yet we hesitate not to say, that, as a people, we fear not to compare moral characters with our opponents.

But Mr. Hoffman thinks the statement made by him, "is sufficiently evidenced in the dissolute and abandoned life of the bulk of its professors!" Here, again, we find a specimen of Mr. H.'s *charity*. But, as a sufficient refutation of this ungenerous accusation, we refer him to our prisons! Nay, we venture to say, that there is less crime committed by Universalists, than by any other denomination of Christians in our country, having due regard to the numerical strength of the different parties. We advise our friend of the Register, to *look at home*, and see if professors of his own faith are not, as a body, subject to the common frailties of human nature—see if there are not many among them, who, were it not for their assumed sanctity, would be despised by the upright in heart for their want of charity, their disposition to injure and oppress, their hypocrisy, their dissolute habits, and as above stated, their *debauchery*! The City of Albany alone has produced two instances within a few years, in which *clergymen* of the Limitarian faith, have been convicted of the most *black* transactions! To this might be added a third instance in which intemperance seized upon its victim, and dragged him from the Desk and from the world! And yet, the Albany Christian Register accuses a denomination, of which the editor knows but little, of being dissolute and abandoned! We repeat, let them first cast the beam out of their own eye, and then they will see more clearly to pluck the mote out of their neighbour's eye. It is, however, to be ingeniously acknowledged, that there are many who *call themselves Universalists*, whose lives are not conformed to the precepts of the heavenly doctrine they profess; yet these cases are to be imputed to the former degradation of their minds, under the influence of the "fear that hath torment," and not to any demoralizing tendency of the doctrine of Universalism. But the orthodox, (as they call themselves,) have a happy faculty of palming off upon us all those who have been rendered desperate in wickedness under the droppings of their own sanctuary! This unfair treat-

ment will yet result to their own disgrace; for be it known unto them, (their assertions to the contrary notwithstanding,) that we *do* hold to the necessity of good works, and encourage it in our preaching with as much faithfulness as our accusers.

As relates to our "unhappy acknowledgments," we briefly observe, that the evil in the conduct of some of our brethren at which we hinted, was a disposition to copy after the bad practices of our opponents; and that we honestly consider it an *evil* of the greatest magnitude, to have Universalists favourably disposed towards the "orthodox" unholiness of the times.

The assertion that the doctrine we advance is "inconsistent with all the revealed perfections of the Creator, and subversive of the morals and good government of society," we pass with one remark. It is much easier for our opponents to *make such assertions*, than it is to *prove the truth of their declarations*. Let them attempt to sustain by scripture or argument what they advance, and we are ready to meet them.

But, we would invite the reader to look at a statement in the foregoing paragraph of the Register, and compare it with one before quoted. Here we are told, that he does "not mean to be understood that a Universalist cannot be a wholesome citizen"—but just before we find it declared as follows: "Any man in the least acquainted with poor degraded human nature, acknowledges the necessity of a belief in future punishments to be interwoven with our existence to make man even a tolerable member of society." This is a specimen of their consistency! They do not deny that Universalists may be wholesome citizens; and yet a belief in hell torments must be interwoven with our existence to make man even a tolerable member of society! Mr. Hoffman! thou hast immortalized thyself!!

TO BE CONTINUED.

TO OUR PATRONS.—The fifth volume of the Advocate is drawing to a close, and we earnestly invite those who have not paid us, to forward their several dues, either through our agents or otherwise, without delay. The expenses of the establishment are great, and we find ourselves under the necessity of urging payment. Mr. Tuttle, one of the publishers, is now on a tour to the West, and those who do not send by mail, we hope will be prepared to pay promptly, what remains due, to him. Brethren, *don't forget us!*

NEW PAPER.—We have received the three first numbers of a paper entitled "*Star in the West*," edited by J. Ridwell and D. D. Hall, published at Eaton, (O.) and designed to sustain liberal christianity and free inquiry. We have not time to express fully our good opinion of the work—suffice it to say that its appearance and matter are a sufficient recommendation of the work—may God bless this star in the West and cause its effulgence to enlighten the minds of ten thousand.

A lot of premium butter was lately sold in Providence, R. I. at the enormous price of one dollar and three cents a pound,

EXTRACT FROM A SCOTCH PREACHER'S

**SERMON.**

Twice had the sun gone down on the earth, and all as yet was quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts, the rays of the midnight moon gleamed on their helmets and on their spear; the enemies of Christ exulted in their success, the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited with anxious suspense to behold the event, and wondered at the depth and the ways of God. At length the morning star, arising in the east, announced the approach of light; the third day began to dawn on the world, when on a sudden the earth trembled to its centre, and the powers of Heaven were shaken; an angel of God descended; the guards shrunk back from the terror of his presence, and fell prostrate on the ground. His countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the door of the sepulchre, and sat on it. But who is he that cometh from the tomb, with dyed garments from the bed of death?—He that is glorious in his appearance, walking in the greatness of his strength! it is thy Prince of Zion! Christian, it is your Lord!—He hath trodden the wine press alone; he hath stained his raiment with blood; but now as the first born from the womb of nature, he meets the morning of his resurrection.—He arises, a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe! The Father of mercies looked down from his throne in the Heavens with complacency; he beheld his world restored—he saw his work, that it was good. Then did the desert rejoice, the face of nature was gladdened before him, when the blessings of the Eternal descended, as the dews of heaven, for the refreshing of the nations.

**PROPOSALS**

FOR CONTINUING THE PUBLICATION OF A WEEKLY  
RELIGIOUS PAPER ENTITLED THE

**GOSPEL ADVOCATE,**

And Impartial Investigator.

INTENDED TO PROMOTE THE CAUSE OF GOD'S IMPARTIAL GRACE, FREE INQUIRY, AND  
RELIGIOUS LIBERTY.

**L. S. EVERETT, EDITOR.**

The "Gospel Advocate and Impartial Investigator" is too well known to the public to require a development of its character or object. Judging from the liberal patronage it has received, we conclude our endeavours to spread the knowledge of unadulterated

Truth have met with the approbation of our friends; and while it is acknowledged that a work of this kind is much needed, we trust that our faithfulness, and devoted endeavours to promote the cause we have espoused, will secure at least the continuance if not an increase of patronage.

During the progress of the 5th Volume, we have received such and so many unqualified assurances of the approbation of the publick, that a discontinuance of the work would be an act of contempt to our generous patrons and friends. We have therefore resolved to enter upon the publication of the Sixth Volume with the determination to persevere in the cause with more entire devotedness; and while we enter upon the arduous task, we look to God and a generous publick for that encouragement to which our labours may entitle us.

The sixth volume will be somewhat improved in its appearance, though not materially different from the fifth. Every weekly number will contain a pleasing variety of doctrinal, practical, historical, polemical, poetical, and miscellaneous matter; to which will be added a brief summary of general intelligence, in small type. Our columns, as heretofore, will be open to the arguments of our opponents, and the well written essays of our friends. Religion and morality will be assiduously inculcated; virtue will be approbated and encouraged; vice will be openly and fearlessly exposed; honest opinions will be respected; the rights of man will be protected; and the arts of hypocrisy will be duly castigated. Amongst other things, it will be our constant endeavour to promote unity and peace within the borders of our Zion, by concentrating the strength, and perpetuating the prosperity of the cause of impartiality.

**CONDITIONS.**

The Gospel Advocate and Impartial Investigator Vol. 6, will be published by L. S. EVERETT and G. TUTTLE, every Saturday, at Auburn, Cayuga County, N. Y. and afforded to subscribers who receive them by mail at One Dollar and fifty cents, and to village subscribers who receive them at their doors two dollars—payable in advance.

No subscription will be received for less than one year, (which includes the whole volume,) and no paper will be discontinued until all arrearages are paid.—Those who have received the Fifth volume will be considered as subscribers for the sixth unless notice of discontinuance is given before the first of January next; at which time the volume will commence. It will be printed on good paper, Super Royal, 8 vo. and handsome type, each number to contain eight pages, making in all four hundred and sixteen, to which a handsome Title page and Index will be added at the end of the year.

Those who have hitherto acted as agents are requested to continue such during the year. Post Masters are respectfully requested to act as agents, and will confer a particular favour by sending remittances and procuring subscribers.

Any person who will obtain six new subscribers and will forward the pay for the same, shall receive the seventh copy gratis. All Letters must be addressed to the "Editor of the Gospel Advocate, Auburn, Cayuga Co. N. Y." and come free of postage in order to receive attention.

Auburn, Cayuga Co. N. Y. Oct. 1827.

The GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published every Saturday, by L. S. EVERETT and G. TUTTLE, at \$1 50, if paid in advance; \$2 00, if paid within six months, and \$2 50, if not paid within the year.

**L. S. EVERETT, EDITOR.**

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 45.]

AUBURN, SATURDAY, NOVEMBER 10. 1827

[VOL. V.]

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### REMARKS

ON 1ST KINGS, XVIII. 21.

BY N. DOOLITTLE.

NO. 3.

We have now in a very brief manner noticed the character of a false God, and his prophets; their communications, and the effect produced by them. Secondly, we have noticed a few traits of the character of the "*only living, and true God.*" Also the character of his prophets or teachers; their doctrines, and their glorious, and happy effect when believed and received into the minds, of the children of men.

Now kind reader if the Lord be God, if his Glory consists in the happiness of his creatures, if he has created for good and noble purposes, and has designed that his offspring shall never be losers, but eventually gainers by their existence; if he possesses the disposition and will to save all men, and will finally guide them from this world to a state of immortal happiness beyond the grave, where sin, nor death, where no corroding care, imperfection, sorrow, no pain will ever find admission; *then follow him.* Let his precepts be engraved upon the palms of your hands, and be as ornaments about your neck. Then joy and peace shall spring up around you wherever you go.—Then a mindfulness of his everlasting love, and the recollection of his tenderness, united with a firm and unshaken confidence in his promises, will be to you a solace in every scene of life; it will produce tranquility and resignation of mind, in the hour of affliction, and enable you to triumph in death. But if *Baal*, be the *true God* if he has created mankind designing that a great portion of them *should be*, or *knowing* that they *would be* endlessly miserable, if he is a partial, and cruel being, if he is clothed with a cloud of vengeance, filled with vindictive wrath, which like a storm of rain, will finally burst upon the head of his defenceless offspring and consign them to the fiery pit of eternal despair; *then follow him.* Then the reflection that some of your near and dear kindred, may be among that forlorn and illfated number, will drive quietude from your breast, harrow your soul up with gloomy doubts, and corroding fears, and strew the path of life with thorns,

which will pierce you through with many sorrows. Perhaps you will indulge a faint hope, that, although now you could not feel reconciled to such a dispensation, yet when arrived at the anticipated heaven, you will be entirely resigned. But let me ask; can you now unmoved, listen to a tale of woe? Is your heart so destitute of every tender sensibility of human nature, that you can calmly look around you, and behold your fellow beings weeping in sorrow, groaning in misery, sinking under the weight of calamity and affliction, deprived of all they once esteemed dear on earth, without one emotion of pity? if not, if the miseries of your fellow beings here, on earth, excite your tender compassion, how then will you be able to join in singing the praises of God in heaven, while you behold those who were your friends and kindred when on earth, groaning in burnings that will never end? How then, unless your soul has become transformed into that of the cold and hard hearted barbarian, will you be able to behold a scene like this, without extending your hand to their relief, or in sorrow lifting your cries for their release? Reader, think on these things; meditate seriously, examine yourself, and see whether you be in the faith. Remember that to be the children of the most high, we are required to love our enemies, to bless them that curse us; again we are commanded to love our neighbour as we do ourselves; if so, we shall feel as interested in our neighbours happiness as our own. Then ask yourself the question, if when arrived at the mansions of Glory, if you can join with the ransomed in singing the song of Redeeming love, while you reflect, that your neighbour, whom you loved as you did yourself, is consigned to never ending misery? Therefore halt no longer, I entreat you, betwixt two opinions; if the *Lord be God; then follow him, but if Baal, then follow him.*

Brethren in the faith once delivered to the saints, a few words to you in the sentiments of fraternal affections.

We profess to believe in that God who is the saviour of all men. This God is our refuge, and a very present help in time of trouble; therefore will we not fear, though hell with all her fiery hosts in black array conspire against us. Instead of being discouraged we have abundant reason to rejoice in the prospect that is now opening before us. The present

is an eventful period in the moral world. The light and splendour of that gospel which brings life, and immortality to light, as the treasures designed by heaven for fallen man, is breaking forth in the east and in the west. The mists of moral darkness which have so long enveloped the minds of men, and prevented the light of divine truth from shining into them, are now fast vanishing away before the bright rays of the sun of righteousness. The alarm has gone forth in the cause of the enemy, and we trust will continue to progress until the walls of that fabrick, which error, bigotry, and superstition has reared in our land, will, like the walls of Jericho, tumble to the ground, to be reared no more. Already there are many, very many whose minds were once distracted by the gloomy doubts and fears of Error; that now, with gratitude bless the day when first they listened to the gospel's joyful sound, which conveyed a consolation to their troubled minds, and a balm to their wounded spirits.—They are now enabled to rejoice with joy unspeakable, and full of glory, while they contemplated the day, when Christ who gave his life a ransom for all; shall see of the travail of his soul, and be satisfied. "When his own soft hand, shall wipe the tears from every weeping eye," and when God shall mould the minds of all, into his own divine likeness, and raise them to the enjoyment of eternal life.—But my brethren, while we look around us, and behold many rejoicing in that liberty, wherewith Christ has made them free, and believe our cause to be the cause of God, and see it progressing onward in its majesty under the guidance of the omnipotent arm of Jehovah; let not this prospect of good success, cause you to slack your hands. Remember that we are surrounded by designing and intriguing enemies, who would rejoice in our down fall as a church, and delighted to see us as a people, scattered to the four winds of heaven. Because we follow not with *them*, they fain would call down fire from heaven to consume us. Seeing these things are so, it is all important that we should be instant in season, and out of season; and be always ready to render a reason for the hope that is within us. For we can say with the Apostle, we therefore labour, and suffer reproach, because we trust in the living God, who is the saviour of all men. Yet, if *in him* we put our trust, we need not fear; although our foes girt us round on every side, yet if we look to the Almighty, who ruleth in the armies of heaven for support, and take to ourselves the whole armour of the Gospel, we shall be able to overcome all opposing foes, and cause their waves of malice to roll back upon themselves, to their own destruction. If we look to the throne of the most high for protection, we need not fear any condemnation against us. The Almighty will be to us a covert from the storm,

and a refuge from the tempest. He will teach our hands to war, and our fingers to fight.—Let no division be seen in our ranks. Remember that "united we stand, but divided we fall." Therefore be drawn together by the cords of union, in the bands of brotherly love, then one of you will be able to chase a thousand, and two to put ten thousand to flight.—Therefore be joined heart and hand, in the cause in which you are engaged. Let not the love of the world, nor a thirst for popular applause, ever cause you to turn back, or shrink from the performance of your duty, unless you would wish to have the close of life embittered, and your soul pierced through with sorrow, by the reflection that you have lived to but little purpose, save the acquisition of worldly gain, or an empty title. What are all the treasures, titles, and honours of this world, in comparison with that diadem of glory which encircles the brow of him, who fearless of the frowns of blinded man, becomes a willing votary in the cause of truth? He has a mind that soars above the grovelling objects of earth. The vile epithets of swearing opposers disturb him not. With a firm and steady purpose of soul, he pursues on to the end of his race, with his eye fixed on heaven. When arrived at the end of his journey, the last hour of his life is lighted up with the smiles of an approving conscience, and a halo of glory encircles him, while he passes on to receive the appellation of well done good and faithful servant. Finally while we contend earnestly for the faith, once delivered to the saints; let us ever be mindful of the example of him who despising the shame, endured the cross, and is sit down on the right hand of the Majesty on high. Let that forbearance, that meekness, humility and love, which shone forth so conspicuously in the character of our exalted saviour, be ever manifest in your conduct; remember that the eyes of the world are upon you, therefore be watchful and pray, that you may be delivered from temptation, be kept from falling, and be led in that strait and narrow way, which leads to eternal life. Be imitators of God, as dear children; be steadfast, immovable, always abounding in every good work. Love your enemies, bless them that curse you, be kind and tender hearted to the evil, and to the unthankful; then shall you be called the children of the Highest. Then peaceful will be your journey through life, and in death your minds will be "calm and tranquil as the unruffled Lake, when the soft beams of the setting sun are reflected from its bosom, and leave a promise of a glorious morning to come."

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FOR THE GOSPEL ADVOCATE.

#### A GENTLE HINT.

A few days since, while in conversation with a friend, I was informed that one of the



"chosen few" came into the northern part of this village, to inquire into the various pursuits of certain persons, as well as to ascertain the condition of their souls. He commenced his arduous *duties* with a female, and in the course of his important examination, asked if Mrs. S\*\*\*\*\* (a very respectable neighbour) did not work and employ herself too much in her domestick concerns on the sabbath? and if she did not too frequently associate with the universalists? We do not know what reply our female friend made to the inquiries, but would inform that noble *ambassador*, that should he happen that way again, and will have the politeness to call, as we are best acquainted with ourselves and our own domestick concerns, we will give him a fair statement of facts; and if found wanting in the SCALE of justice, we humbly hope and trust that he will refer us to some passage which will teach us our duty in language so plain that those who REED may run and yet understand.

A FRIEND TO FAIR PLAY.

Auburn Nov. 3.

REMARK.

With the circumstance above hinted at, and the person referred to we are not acquainted. If there are any personal allusions we hope they may be understood (as they were doubtless intended) to correct the abuse too frequently experienced from those who meddle with other men's matters, and are in scripture appropriately denominated "busy bodies." If those over righteous persons who feel such a lively interest in the salvation of "poor immortal souls" would visit and relieve the widows and fatherless, the poor and distressed, we should think them better employed! Ed.

FOR THE GOSPEL ADVOCATE.

To the Editor of the Gospel Advocate.

An article in your 43d No. has induced me to mature a proposition which I have for some time had in view, and offer it to the Students in the Theological Seminary in this place.

After a candid, and I trust prayerful examination of Holy Writ, I have been led to *full faith* in the promises of our Heavenly Father, that though Christ our Redeemer, in due season the entire family of man shall be released from sin, and placed in a state of Holiness, and consequent happiness.

I have met with much opposition from those who are prone to quote the Creeds of Men, in lieu of the Gospel. I have been called Infidel, it has been said of me that I denied the Lord that *bought me*—I have been gravely (and I doubt not sincerely) told, by a pious Calvinistic Divine, that my belief in the impartial and universal goodness of God would *land my soul in Hell*—I have heard those of my faith called *Dogs*; and from the *ought to be* sacred desk—I have heard moral and pious men anathematized, and the orthodox flock cautioned to

hold them in utter detestation as Heathens—I have heard a proclamation of Jehovah's infinite love to all his creatures, called the *Devil's preaching*—and the Preacher, the *Devil's recruiting Serjeant*.

All these persecutions and many more have I witnessed; and not even with my very feeble knowledge of Biblical history, have I yet found an individual opponent in this community, but that prefers abuse to argument.

If the doctrine I have embraced is of a soul destroying nature; a damnable heresy; how vastly important that I should realize my error and forsake it;—this leads to my proposition.

I have the pleasure of a partial acquaintance with the Reverend Professors in the Seminary, and believe them to be good and pious men; with the Student's I am not much conversant, but hope in Christian charity they walk worthy of their profession.

It is not as a *brag*, a *bet*, or an *insult*, but with a sincere desire to elicit christian truth that I offer through you, *Twenty dollars*, for the best written essay against universal salvation; to be the original production of a Student in the Theological Seminary, Auburn; no less than five nor more than ten essays to be written; their comparative merit, to be decided, and a selection of *one* made by the Rev. Professors of said Seminary. The money to be paid on delivery of the essay to you, either by one of the Professors, or under their certificate by the first of January next, the essay to be published in the Gospel Advocate.

I repeat, the above offer is not made as a *brag*, a *bet*, or an *insult*; but with an earnest desire to inform myself and my fellow beings of the existence of a soul-destroying error; *if such it be*.

The money is not offered to *buy* an essay, but as a reasonable compensation for labour bestowed, and I humbly trust good may result from the inquiry. S.

¶ The gentleman who has made the above offer, has politely favoured us with his name, and the above sum will be ready for delivery at any time when the terms of the proposal shall be complied with. We pledge ourself, to publish the prize essay as soon after the first of January as possible. In addition to the above, we hereby offer, as an encouragement to greater exertion, for the *second best* essay against the doctrine of Universalism; a complete set of Mosheim's Ecclesiastical History, to be delivered to the author as above or subject to his order.

FOR THE GOSPEL ADVOCATE.

A FRAGMENT.

The kindly influence of religion on the heart and condition of man, has been contended for, in all countries and in all ages of the world. Most men who have reflected on the nature and numberless variety of the evils attending our journey through life, have ac-

knowledgeed the necessity of some friendly spirit to cheer our hearts, and bear us up above the pressure of calamity. They have clasped Religion to their bosoms and pronounced her the solace of their gloomy hours and the lightener of every affliction.

Considered in this view, no philanthropist—no rational man can for a moment hesitate to enforce her claims, and persuade all to grant her a cordial reception. But alas! there is another side at which we must look—another medium through which we must contemplate the utility of what men call religion. When properly understood she is no doubt the friend of man; but such has been the folly and imprudence of her professed admirers that she has generally banished peace from our bosoms, and quietness from our dwellings. Lamentably true indeed it is, that men have debased true Religion and dressed up a sickly monster in her stead and placed around such ornaments and tinselled finery as their disordered imaginations supposed would render it attracting. At the shrine of this creature of their own manufacture they have bowed with the most blind devotion, and extolled the merits of their idol in the language of the most enthusiastic adoration. Well had it been for human felicity if this mistake had gone no farther; but such are our dispositions we think every body must love what we do, and sacrifice upon the altar of our idolatry.—Hence, not satisfied with their own infatuation, these blind worshippers have sought with the most unrelenting zeal to reduce all the rest of mankind to a like situation. Here arises the difficulty—here originated the bitter contentions and cruel persecutions which have alienated the affections of kindred—destroyed domestick felicity and scattered the poisonous seed of discord and strife in the bosom of every society.

How strange! Religion which was first sought to dissipate the melancholy of disappointment—to soften the obduracy of the heart and render man alive to the feelings and wants of man—to make all kind and relieving to each other, and in a word to entwine the cords of fraternal affections around each heart, and make all to pass smoothly and quietly along the tide of life; should be converted to a successful means of increasing that which it was designed to destroy! What is it to me whether my neighbour uses the same formula in his worship—the same phraseology in his prayers, as I do or not? What is it to me what my neighbour believes, or what are his opinions? If true, it is well, if false they cannot alter the nature of things, or render untrue the decrees of the Almighty.

If a man sustains a character consistent with moral goodness; if he maintains justice and fidelity in all his intercourse with society, and practices humanity in all its forms; what

right have I to censure him? what right have I to consider him otherwise than a good man, a faithful supporter of virtue, and one who must be acceptable to God, and deserving the approbation of every friend of man?

O ye blinded, deluded disputers and theological wranglers! how long shall this gross infatuation hurry you to the destruction of every thing dear to human nature, of every thing soothing to the philanthropick bosom and joyous to the benevolent heart. Has not the past history of the church, written in blood and by the lights of expiring victims taught you, men have thought, and always will think differently upon the same subject? Has it not taught you that it is insane to attempt to reduce all to one mode of thinking, or to the adoption of a uniform system of faith? Such indeed may have been the dreams of bigots and visionaries, but whoever has marked the vast variety in the human family, must admit, that while each retains his identity, nothing like uniformity can be expected. Leave, then, your contentions about particular notions, enlarge the mind, take one expansive view of the magnitude of Jehovah's works and then ask, what importance can my opinion have in the scale of being? How can all the creatures to whom Deity has given life, be reduced to the same condition I am in? or how is it to be expected that all should worship in the same manner? Answer these questions, and you will then have learned to bear with all these differences; you will become charitable to all, willing each should believe and speak according to his own ideas of truth. You will then have true Religion; you will then enjoy yourselves, and you will be willing all others should; you will think for yourselves and be willing to grant the same to others; you will lean on God for protection, and trust in due time all will do the same.

O. A. BROWNSON.

**FAITH AND GOOD WORKS.**—A gentleman relates that he once received a curious illustration on this important subject from a person with something of a clerical appearance, with whom he happened to enter into conversation, while riding along the sea shore:—"Sir," said the stranger, "my opinion of the matter is this: let us suppose that I am in a boat in that bay, with two oars, one of which I call *Faith* and the other *Good Works*; now I want to proceed to that town at the head of the bay: If I put out the oar faith and pull with it, I shall only pull the boat round and round, without advancing an inch. If I lay in Faith and put out the oar Good Works, I shall just pull myself round and round only in a contrary direction; but if I pull with both oars, Faith and Good Works, and give the boat's head the proper direction, then I shall be certain of arriving at the wished for haven."



## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

"ALBANY CHRISTIAN REGISTER"---AGAIN.  
CONCLUDED FROM PAGE 351.

We conclude what we have to say in reply to the Christian Register, with a brief notice of the following paragraph:

"It is a doctrine that opens the door to the commission of every crime by taking away the restraint which operates more or less on the bad passions of mankind. For we do conceive it rank nonsense for men to say that a troubled conscience is meet punishment for many transgressions: and conscience, nine cases out of ten, is connected with punishment; and this is probably the true reason, why one Tardy out of a million, has not a reasonable hope founded in the gospel. If universalism is correct, a man can shoot his own brother one hour; shoot himself the next, and a few moments after receive those tidings of, 'come ye blessed into my Fathers kingdom.' What an idea."

As before remarked, it is much easier to make assertions than to prove them true. Our opponent has asserted that the doctrine we inculcate "opens the door to the commission of every crime by taking away the restraint which operates more or less on the bad passions of mankind;" but this assumption needs proof. One would think, on hearing our limitarian brethren declaim against us, that every crime is to be attributed to Universalism; but the fact is susceptible of demonstration, that the most abominable wickedness is committed by those who neither believe or are acquainted with our sentiments. When, therefore, these advocates for the doctrine of endless misery prove that Universalism, (which preaches death to the wicked and peace to the righteous,) is calculated to open the door to the commission of every crime, then, and not before, shall we consider them worthy of belief.

The editor of the Magazine "conceives it rank nonsense for men to say that a troubled conscience is meet punishment," &c. Well, suppose it is nonsense, what then? Do Universalists maintain that the goadings of conscience constitute the *only* punishment of sin? By no means. All the terrors of the civil law—all the judgments of a righteous God, and all the dreadful penalties of the Law of the Lord, are visited upon the head and soul of the transgressor! Let Mr. Hoffman prove that the penalty of the law of God is to extend to endless duration, and then we shall be converts to his faith. But he ought to know that Universalists maintain, that in connexion with remorse of conscience, the sinner will receive all the punishment he may deserve.

What is said about the absurdity of Universalism may be applied with much propriety to orthodoxy.—"If Limitarianism is correct, a man can shoot his own brother; himself next, and a few minutes after repent, and then receive those tidings of 'come ye blessed,'" &c. But add to this the supposition, that

the murderer sends the soul of his brother to an everlasting hell, and we may truly say—"what an idea!"

We have neither time nor inclination to attend further to the assumptions of our opponent. We wish him all the happiness to be derived from defending the abominable absurdity of endless torment; and derive no satisfaction from anticipating his ultimate damnation. We envy not his pleasures—we commiserate the condition of all who are under the influence of the doctrines he advocates, and pray God to enlighten the minds of the deluded worshippers of a demon-god!

Ed.

## "N. YORK STATE CONVENTION"---AGAIN.

It will be remembered by our readers, that in an article which appeared in the Utica Magazine over the signature of "N." a part of which we copied into our 43rd number, we were accused of having misrepresented the facts of a certain case, in saying that the Convention had "dictated in matters of conscience." In remarking upon that subject, we stated that the "admonitory letter," as it is called, did relate to matters of conscience, and endeavoured to show from the statements of N. himself, as avouched by the editor of the Utica Magazine, that our statement was substantially correct. We adopted that course because we had not at the time a copy of the letter referred to; and think we succeeded in clearing our shirts from the imputations of our accusers.

Being anxious to effect an adjustment of this unpleasant controversy, we requested of the editor of the Magazine a copy of the letter in debate. What was our surprise, when, after reading the answer, and being told that a copy of the letter was enclosed, to find that the very *Resolutions of the Convention* contained in the letter, which were the only subject of debate, were carefully left out of the copy politely forwarded us!

The letter containing the resolutions, we are now at liberty to state, was addressed to Br. O. A. Brownson, then residing in Litchfield, N. Y. who has politely handed us the original letter with leave to publish it. It follows!!

## COPY OF THE LETTER.

Utica, May 10, 1827.

BROTHER BROWNSON:

Dear sir,—We, the Committee of Discipline, being sensible of the respect that is due to venerable age and experience, and the regard we should ever cherish towards each other, in order to the effectual building up of the cause of the Redeemer, and to silence gainsayers, do earnestly and affectionately desire you to reconsider your treatment of our aged Brother Underwood. On cool reflection, we hope and believe you will perceive the impropriety of your conduct towards him before this body. You, dear sir, are far from being willing to have your dignity insulted, and we are bound to say that in our estimation you have not only wounded the feelings of Br. Underwood, who has long been, and still is respected for his Christian deportment, but we also feel ourselves aggrieved on account of the same. This reflection arises not only from the respect we feel for all whom you have injured, but for you also, believing that you must in a greater or less degree participate in the disadvantages arising from the impropriety of your conduct. We will not

say any thing particularly of your treatment of Br. Underwood previously to this day, as we think that what we ourselves have witnessed is a sufficient justification of the liberty we have taken. This and the following *Resolution* we submit for your candid consideration.

By order of the Convention.

Th. F. King, } Committee  
 Dolphus Skinner, } of the  
 W. I. Reese, } Convention.

Whereas Br. O. A. Brownson has declared to this Convention a decided opposition to the organization of churches and church government adopted by our order and Christian churches generally, therefore,

*Resolved* unanimously, that *this Convention* consider such PRINCIPLES subversive of good order and productive of evil to THE CHURCH, and cannot fellowship DOCTRINES so pernicious and destructive of the harmony of the order, and do not countenance the promulgation of such SENTIMENTS: But earnestly and affectionately entreat Br. Brownson to reconsider this important subject, and correct such PERNICIOUS VIEWS.

Voted, that the Committee of Discipline transmit a copy of the above Resolve to Br. Brownson, accompanied with a letter of Admonition.

Done this 10th day of May, A. D. 1827, at the Universalist Convention of the State of New-York.

W. I. REESE, Sec'y of Con.

#### REMARKS.

The above is a literal transcript of the letter of admonition and resolution, ordered by the Convention to be sent to Br. Brownson; and to the above we appeal for a justification in the sight of God and men, of our previous statements. We now repeat, that THE CONVENTION HAS ALREADY DICTATED IN MATTERS OF CONSCIENCE TO THOSE WHO HAVE ACKNOWLEDGED ITS AUTHORITY. In the preamble to the Resolution, the members of the Convention state the grievance. It consisted in Br. Brownson's "decided opposition, (as they say,) to the organization of churches and church government." This opposition we have a right to conclude was a conscientious opposition to what the "aged brother" supposed to be right in relation to those matters. The Resolution plainly declares that in their opinion such PRINCIPLES are reprehensible—that they consider them pernicious, &c. They "do not countenance the PROMULGATION of such sentiments, &c. &c."

We deem it quite unnecessary to state particularly, that the Resolution and admonitory letter were caused by a controversy between Brs. Brownson and Underwood relative to the formation of churches, church government, the administration of the ordinances, &c. as all who have heard the friends of the Convention express their feelings must be aware that such was the fact. The Convention assumed to dictate in such matters, as is well known, and because the brother admonished could not conform himself to the length of their "iron bedstead," he was gently? kindly? affectionately? ADMONISHED!! Yes, he was gently told that his views were PERNICIOUS—that the Convention could "not countenance the promulgation of such sentiments"—even if they were true!! Enough! enough!!—Ed. Gos. Adv.

#### MORE VICTIMS,

#### TO THE CRUEL DOCTRINE OF ENDLESS MISERY.

We learn from a gentleman of respectability residing in Conklin, Broom co. (N. Y.) that several persons in that vicinity have been driven to despair by the preaching of "good news for the devil"—in other words, the doctrine of endless torment! The parson Mr. Richardson, a Presbyterian, and the parson Mr. Fredericks, a Baptist, "got up" something of a revival last fall in that place and vicinity; the most notable results of which are as follows. Mr. Minor Leach, became alarmed, anxious,—obtained a hope, which lasted for a season, and left him in despair, which resulted in actual insanity! He is now confined in irons!! A son of Mr. Daniel Gray, became alarmed under Mr. Richardson's preaching, and has lost the use of his reason, though it is hoped not entirely! Another convert, an infatuated Baptist proselyte, fell a victim to her zeal, having been immersed on a cold day last spring, and died in two days after! She was attended by Dr. McFall, who attributed her death to the circumstance above related! "How long, ye simple ones, will ye love simplicity?"

We understand Br. Isaac Whitnall has received and accepted an invitation to labour in the Ministry of Reconciliation, at Middleport, Niagara co. We wish him success, and hope his labours will be blessed and tend to the advancement of the cause of truth in that section of country.

In our paper of Sept. 29, we inserted a notice of the marriage of Mr. Jacob Davis. Owing to the incorrectness of the writer of the notice, an egregious mistake was committed. It should have been—Married, at Dyberry, Wayne co. Pa. by Rev. T. B. Shannon, Jacob S. Davis, esq. of Bethany, to Mrs. Loisa Bartlett.

From the Religious Inquirer.

#### ORTHODOX WIT.

In the "Connecticut Observer," of Oct. 15. is found the following marvellously written and sensible article.

#### "A dilemma for Universalists.

"Being in a town not far distant, I was credibly informed, that some time previous to my being there, a universalist preached in that place. After he had done his meeting, he told the congregation that he would preach there again if the people would signify their wish for it. After waiting some time, and no one having given him the desired call to preach for them again, an old gentleman rose in the congregation, and addressed the Rev. Preacher as follows: "Sir, if you have preached us the truth to-night we do not need you; and if you have preached a lie, we do not want you."

"I believe the preacher did not consider this call sufficiently pressing, and therefore did not go again. Now, let me ask, did not the old gentleman show more wisdom than the



preacher? And would it not be best to treat all Universalist preachers in the same manner?"

There are several curiosities in this article. 1. It bears evident marks of truth. The writer, it is true, is anonymous; but every article written implies a writer, therefore there was a writer of this, and who can doubt his truth and credibility? The name of the informer is not given; but the *writer* was "credibly informed;" we have therefore, the pledge of this credible writer for the credibility of his informer. What more can we ask? The name of the place is not mentioned; but we are assured that it is "not far distant." Now who can doubt that there is "a town not far distant" from the writer's residence? And if there is such a "town," these circumstances must have necessarily transpired there;—therefore the story must be true. The name of the "Universalist" preacher is not given; but we know that there are many such preachers; it is absurd then to doubt that one preached in that "town"—and if he preached there, it is evident that he requested all who wished to hear him again, to hold up their right hands, or express such wish *viva voce*. We are informed that "an old gentleman" addressed the preacher. Could any one ask for a more definite description of the speaker? He was a "gentleman;" moreover, he was "an old gentleman;" and what is more definite still, he had the power of locomotion, and the faculty of speech; and he "rose in the congregation and addressed the Rev. Preacher." This story then has every mark of truth; and he must be an infidel who will not believe it, in all its particulars.

2. There is much sheer *wit* in this article. The pith of it is contained in the address of the "old gentleman"—to wit: the preaching of truth was not needed, and the preaching of lies not wanted in that town. Now, although a blockhead might have known that the preaching of lies was not wanted in a town, it required a shrewd, deep, strong, and withal a very imaginative mind, to conceive the bright idea that the preaching of truth was not needed. This witty observation of the *writer*, (we crave pardon, we mean the "old gentleman,") teaches us that if men know the truth, they need not have their minds stirred up "by way of remembrance;" also that those, who are in darkness and ignorance, need not hear the truth, because, forsooth, they are already happy, and what more do they need?

"The fool is happy that he knows no more," &c.  
Pope.

3. This article is remarkable for being exclusively applicable to one denomination—universalists. Calvinists have no "part nor lot in the matter." Surely, if all men are to be saved, it cannot profit them to hear this truth preached; they do not 'need' it. But Calvinism is a very different thing. It is true,

this teaches that "God hath elected a certain number to eternal life, without any foresight of faith, good works, or any conditions performed by the creature;" and the remainder he hath reprobated beyond power of redemption. But what of that? This does not hinder the 'need' of preaching. It is necessary that men should hear this preached, that they may learn the way to their destined place, lest, perchance, they might mistake the road and not reach their destination. Should this happen, God would be sorely disappointed, and his *decree* made of none effect. To prevent a "consummation" so much to be deprecated, men 'need' to have Calvinism preached.

4. This article is remarkable for its reasonableness. If all men are to be saved, it matters not whether they be convinced of this fact before they die, although such belief would afford them much happiness. They 'need' not the preaching of the truth. It will be just as well in the end. This may be demonstrated by a comparison. Admit it to be certain that a man will be in good health, twenty years hence. It is of no consequence to him whether he be sick or well during these twenty years. If he is certain of health at the end of that period, he 'needs' not the aid of a Physician before that time; he may just as comfortably be sick as well.

This comparison has respect to Universalism. But Calvinism is of a different description. This requires men to afflict themselves in this world, by *being virtuous, and mortifying their desires*, lest the decree of God might not profit them, and they lose the inheritance ordained for them from eternity. In this case then, to resume the comparison, although a man be certain that God has decreed that he shall enjoy perfect health twenty years hence, it is most expedient for him to eat unwholesome provisions, and occasionally swallow a small dose of poison, to destroy his health for the present, and cause him to suffer pain, lest he should provoke God to make him sick after the twenty years are ended. And he 'needs' some one to administer these drugs. Therefore the preaching of Calvinism is very necessary; but the preaching of Universalism is unnecessary. The article in question is therefore shown to be perfectly reasonable.

There are some other beautiful curiosities in this production; but we forbear to notice them, lest by presenting to the minds of our readers too many beauties at once, a surfeit may be produced.

LUCIUS.

Springfield, 1827.

A professor lecturing upon *heat*, observed, that one of its most conspicuous properties was the power of expanding bodies. A humorous student rose from his seat and asked, "Is that the reason why the days in warm weather are longer than those in cold?"

A singular instance of Indian credulity and justice, which recently occurred in this quarter has been related. The Potawatomie Prophet died suddenly last winter, and as usual, his death was attributed to witchcraft. The surviving relatives determined who was the witch, and resolved to avenge his death. The unfortunate woman and her husband, was at the house of a trader, when two brothers and a nephew of the prophet arrived and avowed their determination to kill her. They told the family of the trader not to be under any apprehensions, for that no injury would be done them. They then directed the woman to sit down, and one of them struck her on the head, another gave her a second blow, and the third cut her throat. They then dug a grave and buried her.

The husband was a spectator of these proceedings, and after their termination he was compelled to pass over her grave, that she might not return, and then to run round a tree, and depart as though he had escaped. The last maneuver was to prevent the return of the prophet to reproach his relatives with sparing the life of the husband—*Deirot Gazette*.

## Poetical Department.



From the Philadelphia Album.

### WOMAN.

There are, who lightly speak with scornful smiles,  
Of woman's faith, of woman's artful wiles :  
Who call her false in heart and weak in mind,  
The slave of fashion, and to reason blind.  
She may be such amid the gilded bowers,  
Where changing follies serve to waste the hours ;  
But bear her from the giddy world afar,  
And place her lonely, like the evening star,  
And with as bright, as pure, as calm a beam,  
Her milder virtues will serenely gleam :  
Go, place her by the couch of pale disease,  
And bid her give the feverish pulses ease ;  
Say, will she not the task un murmuring bear,  
To sooth the anguish'd brow with tender care—  
To trim the midnight lamp, and from her eye,  
Though dim with watching, bid soft slumber fly—  
With lightly whisper'd voice, and noiseless tread,  
Glide, like an angel round the sick man's bed—

With tireless patience watch the speaking eye,  
And all unask'd his slightest wants supply :  
It is not hers to guide the storm of war,  
To rule the state, or thunder at the bar ;  
It is not hers to captivate the heart,  
With potent eloquence's resistless art ;  
To sit with men in legislative hall,  
To govern realms, or mark their rise and fall—  
These things are not for her. 'Tis woman's care  
Alone, to rear the shoots that flourish there ;

To list the lisping voice, with joy refined,  
To watch the first unfolding of the mind,  
The springing dawn of intellectual day,  
The brighter beam of reason's perfect ray ;  
To wipe the starting tear from childhood's eye,  
To sooth his little woes, his wants supply,  
To drink of science's fount, that she may store  
His opening mind with all her gathered lore :  
To guard his morals with unceasing care,  
And bend for him the suppliant knee in prayer ;  
Then give him, in his full and perfect worth,  
To serve the land that smil'd upon his birth.

Such woman is—and shall proud man forbear,  
The converse of the mind with her to share ?  
No! She with him shall knowledge pages scan,  
And be the partner, not the toy of man!  
When smit with ruthless fortune's adverse gale,  
E'en his stern spirit seems at length to quail ;  
When all his hopes are wreck'd, his health has flown,  
And strangers claim the lands he call'd his own ;  
When friends, who flutter'd 'neath his summer sky,  
With brow estranged, his alter'd fortunes fly ;  
Then woman, it is thine, with changeless heart,  
In all his wretchedness to bear a part ;  
To quit the scenes thy smiles could once illumine,  
And sink with him to poverty and gloom ;  
To sooth his sorrows, calm his aching head,  
And hang in speechless fondness o'er his bed ;  
His woes, his wants, his sufferings to share,  
Thine altered lot, without one plaint to bear,  
To lock thy silent sorrows in thy breast,  
And smile, as thou wert wont, in days more blest :  
His steps to follow to earth's farthest verge,  
O'er icy mount, or ocean's foaming surge ;  
With hopes of better days his heart to cheer,  
And when they smile to shed thy first fond tear.  
Such changeless faith is woman's, constant still,  
Through each reversing scene of good and ill.  
When man is crush'd by storms that o'er him roll,  
Then rises woman's timid, shrinking soul ;  
Pain, peril, want, she fearlessly will bear,  
To dash from man the cup of dark despair ;  
And only asks for all her tireless zeal,  
To share his fate, whate'er he feels to feel ;  
To breathe in his fond arms her latest breath,  
And murmur out the lov'd one's name in death.

### OBITUARY.

DIED, on the 11th ult. after a short illness of twenty-four hours, Dr. D. HUTCHINSON, of Lebanon, (Conn.) the father of Joseph Hutchinson, esq. and John Hutchinson, of Williamsville, N. Y.

In noticing the death of Dr. H. we feel it a duty to say that he lived and died an Universalist. "He left this world a full and firm believer in the salvation of all mankind, frequently saying, that death was no terror to him; and was fully willing to exchange this world of pain and trouble for that to be enjoyed hereafter." Such is the confidence, and such the consolation resulting from "the faith once delivered to the saints." He died in the 59th year of his age.

At New Antrim, Rockland County, on the 22d ult. Andrew Suffern, Esq. late one of the Judges of said county.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 46.]

AUBURN, SATURDAY, NOVEMBER 17, 1827.

[Vol. V.

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### AN ESSAY

#### ON THE PROGRESS OF TRUTH.

MR. EDITOR:

I this week commence a series of numbers on the progress of moral reform throughout the world. I shall continue them if I have leisure and health, until I either exhaust my subject or my knowledge. The importance and interesting nature of this subject, as well as my own method of treating it, will be unfolded as I proceed, hence need not be laboured in an exordium.—As a motto to my inquiry I select Isaiah, chap. xxxv. 1.

*"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom like the rose."*

The final emancipation of the human race from sin, misery and death, is a source of pleasing contemplation, and may justly employ the attention of those, who despair of ever finding consolation from the prospective improvement of man while an inhabitant of this sublunary state. At a convenient time, we should not hesitate to wing imagination through regions of ether, and survey a beatified universe bending around the throne of Light, bursting amid the rays of Jehovah's love; but the present requires us to consider what amelioration the progress of Truth will make in the condition of human society below.

Whatever bliss there may be in store for us in that unseen world to which we are all hastening, the present is all we can call our own. We are now inhabitants of the earth, and our chief inquiry should be—how can we render it a pleasing and desirable habitation? I am a believer in life and immortality beyond the grave; but I am not ambitious of being one of that number who forget earth for heaven—who, to ensure the joys of that invisible kingdom, forego the rational pleasures of this.

The present generation owes a duty to all succeeding ones. The course we take will have a greater or less effect upon the morals or happiness of our latest posterity. We live not for ourselves alone; we are connected with all nations, all generations of men. Let us not, then, because we expect soon to remove to some distant clime, demolish or suffer

to decay, the institutions necessary to give peace and felicity to our successors. There are those, who think, if our future welfare or happiness after death be secured, there is no necessity of troubling ourselves about our condition here; and if this generation was the last of the human race, there would be some force in the consideration. But "one generation passeth and another cometh, but the earth abideth forever." The parent finds sufficient inducement to labour, that he may secure his child a competent support; the philanthropist looks through futurity to ages yet unborn, and, while his bosom swells with the prospect, he invokes the genius of improvement to transmit them such institutions as shall preserve external peace and internal tranquility—to transmit them such a fund of knowledge, that the evils with which we and our forefathers have been afflicted, may never reach them.

Is this no inducement to labour? Look back then upon past ages; what deplorable ignorance has debased the human mind! Man has been the slave of both civil and ecclesiastical tyrants. The dignity of his nature has been forgotten amid the bigotry and superstition with which he has been governed. At one time, he is seen rushing with ruthless fury against his brother; at another bowing and cringing before a God of his own manufacture—the property of a fellow lordling, who supports the luxury of his table with the produce of his blood—the dupe of designing hypocrites, who make him sick, that they may be paid for curing him—filled with a zeal for God, fired with enthusiasm for his law, he is seen dealing forth death upon all whose zeal and enthusiasm are different from his own.—Robbed by the political despot of the right of pursuing happiness and enjoying the fruit of his labour—divested by the priest of the liberty of conscience and all the felicity of mental independence, he rises in gaudy ignorance or splendid poverty, in the most abject servitude and the most degrading superstition. A prey to all the evils of his physical constitution and the calamities incident to life, rendered thrice doubly severe by his own folly and the exorbitant exactions of his brethren;—war sweeps off its millions, carries mourning to as many cottages, and childlessness to as many mothers. Theological wrangling, intestine divisions and domestick discord, de-

stroy what little repose might otherwise have been received!—Say, ye friends of the human race! do you wish those evils to go down to posterity? have you no anxiety to remove these evils, that the wrongs and outrages which you have suffered may not be entailed upon your offspring?

But if these considerations have no weight with the philanthropist of the day, it only shows the degradation of their minds, the narrowness of their conceptions, and the feeble claim they have to the name they assume; and no stronger argument is required to show the importance of a reformation throughout the world. Those, however, who can join in the prospective improvement of our race while here, reasons sufficient to call forth their exertions, will contemplate with delight the improvement itself, and linger with inexpressible gratitude to God, on the certainty it will in due time be effected.

The improvement of which we speak, or the reformation which we desire, is one that will recognize the original equality of the human family—secure to them all the rights which nature has given them, whether as individuals or members of society. The government of the country recognizes many of our original rights and in a good degree secures them. The reformation we seek, will base all institutions whether civil or ecclesiastical, upon this original equality, and will call forth all the energies of statesmen, moralists or divines to preserve it. Government will then aim at the good of the governed; political, and other rulers will be the servants, not the masters of the people—will be chosen for the good of the whole, not of a few, and be supported from a conviction of their utility, not because they have been born to hereditary advantages, or been forced upon us by circumstances over which our partiality for ancient usages would give us no controul.

Men will then be free in their persons, free to pursue happiness, and free to enjoy the good of their labours. Amid this freedom, industry will awake and all will be enabled to find a competent support. Temptations to vice will be removed; crimes will become less and less frequent, till they finally disappear, and our jails and penitentiaries be thrown open, or converted to abodes of virtue and happiness.

The mind will then have recovered its independence; conscience will not then be bound by the fetters of priestcraft; but it will become the monitor to virtue, the friend of mankind—will entwine around each heart the cords of fraternal affection, and no more break a brother on the wheel or burn him at the stake. Reason will have regained her long lost dominions; her mild and gentle laws will extend peace through all her empire, and

preserve the quietness and felicity of every bosom. The happy children of men will form the cheerful circle around the evening fire, give free exercise to all the kind and benevolent feelings of the heart, with no gloomy personage to destroy their heaven born harmony, with his furious declamations and horrid denunciations! Implicit faith in unintelligible dogmas will find no adherents. Each will claim the right of examination; whatever is not congenial with facts, corroborated by universal experience, will be laid aside as a remnant of ancient superstition.

Religion will then rest for its support on a knowledge of human nature, not on the assertions of ignorant or interested men. It will not be a fruitful source of unhappy contention, will not tend to alienate the affections of brethren, nor drive them to the commission of the foulest crimes that ever blackened the page of history; but it will encourage all those good actions, cherish all those kind feelings, render all that mutual assistance which our dependant situation requires.

Such is the improvement we seek, such is the reformation that will be accomplished when men shall have recovered mental independence, and shall dare reason on the nature and propriety of existing institutions; when they shall acknowledge no law but reason, no religion but justice, no morality but humanity in all its forms.

O. A. BROWNSON.

TO BE CONTINUED.

FOR THE GOSPEL ADVOCATE.

## LETTER TO THE EDITOR.

West-Bloomfield, Sept. 22, 1827.

DEAR SIR:—No apology I presume is needed in addressing you a few lines, standing as I do on 'Isis's top. On every advance to that all momentous period, I find by happy experience the system of faith in which we are agreed, is "like the shining light which shines more and more to the perfect day;" and for this cogent reason, it rests on the promise and oath of Almighty God, being yea and amen, to His glory and the best good (present and future) of all His intelligent offspring.— Hoping it may be a mean (though a feeble one) of animating you to further duties under the accumulated weight of opposition with which you have to contend, I would state that ever since you set up your Ebenezer in support of the good cause you have avouched, it has been to me no small source of consolation. Therefore, dear brother, go on; exert all your powers and faculties, and have no doubt of the result; rest assured that "the Lord is thy keeper; the Lord is thy shade, upon thy right hand; He will preserve thee from all evil; He will preserve thy soul from this time forth and even forever more." Let our zeal be according to knowledge, and we cannot, in a



sense, have too much; yet it is highly important that we be guarded against fanaticism, that spontaneous exuberance of enthusiasm, to which human nature, even in its best state, is subject. It is a matter of deep regret, that our brethren generally are by far too supine and lukewarm; their minds are neglected; their daily walk is not so circumspect as it ought to be; and I fear they are too lax in the performance of duties so highly necessary to the up building of the faith they profess, not viewing with scrutiny the common enemy, who (now in their last struggles) are putting into requisition every effort which ingenuity or stratagem can devise.

Perhaps, at no period of my life, have I desired my present existence prolonged more than at the present, that I might bear testimony against those libels which have been, and now are, cast on the character of a benevolent God and a blessed Saviour. For months past I have contemplated forwarding for the Advocate, some ideas on religious topics, which, to my knowledge, have not yet been noticed; but indisposition and other occurrences have thus far prevented; yet I am not without hopes that the Lord will enable me before long to accomplish my wishes. It is matter of lamentation that more than thirty years of my life have, in a manner been lost in resting or *endeavouring* to rest on the Calvinistic creed, attended with doubts, fears and torment; but blessed be the God and Father of our Lord and Saviour Jesus Christ, that he has spared me, like Simeon, to see them all dispelled. Hence an important question arises, what has been the issue? I answer, instead of giving loose to my corrupt passions and propensities, (as is often cast as a stigma at the doctrine,) I think I can reply in sincerity and truth, that light, peace and joy have succeeded. I can now love a God who always loved me; I can love, not a *part* but a *whole* and *complete* Saviour; I can love the human family because their Creator loves them, and they are my brethren not only in time but in eternity. Gratitude to my great Benefactor inclines my heart, because he always did, and always will carve out my portion in time and eternity, for my *best* good; and why? because he constituted me with powers and faculties capable of knowing, loving, and enjoying him; and, assuredly he will *never* cause his works to be defaced. Uniting with the great Apostle, I can therefore present my body, yes, and my soul and spirit also, a living sacrifice, holy and acceptable unto God which is my *reasonable desire*. H.

The following Extract, from the pen of Br. Fisk, formerly an associate editor of the Advocate, will be read, we doubt not, with satisfaction by every friend of truth and religion into whose hands it may fall. We would recommend it to the particular notice of those

who are continually crying out that Universalism is a dangerous doctrine—calculated to lead mankind into all kinds of vice and iniquity;—it *may* have a tendency to convince them that *their* preaching is calculated to corrupt the heart. “And as in duty bound,” &c.

EDITOR GOS. ADV.

FOR THE GOSPEL ADVOCATE.  
EXTRACT FROM A DISCOURSE.

BY T. FISK.

“The way of transgressors is hard.”—  
Proverbs xiii 15th.

“Do we need more proof that the way of transgressors is hard? Ask him, whose hands have shed the blood of a fellow being—ask *him* if his path is soft and bright—ask *him* if his meridian is calm and cloudless; and what would be his answer? He would answer you with the wild rolling of his eye, with the chill of death in his veins, that he felt in his bosom a consuming fire! that if he paused, it was amidst horror and distraction—if he looked forward, he felt the gnawings of that worm which never dies, tearing asunder his very heart strings! Follow him a little farther—see him arrested by the officers of justice—loaded with chains and cast into a dungeon, where the voice of consolation was never heard, where the rays of heaven shed no light, where no eye glances compassion! but where darkness, dampness, and silence reign, in horrible gloom to his guilty soul! See him brought to the bar, and tried by that law which saith, “whoso sheddeth man’s blood, by man shall his blood be shed!” Look at him once more, as he is launched into eternity, and then tell me, you that can, that the way of the transgressor, *shines brighter* than that of the righteous!

Turn to a more common spectacle—look at the man of intoxication—see him reeling and staggering home from some publick place of resort, a bloated curse to himself, his family, and all mankind. Once, perhaps, he was looked up to with friendship and respect; genius flashed in his eye; eloquence dropped from his lips; and his friends were anxiously looking forward to a period, when he should clothe himself, with fame and renown; but alas! how sad is the reverse! In the noon-tide of joy—in the very day-spring of fortune and honour—even then, lay lurking in his path, this demon of desolation! His friends must be merry with him; they must gaily quaff the flowing bowl to his success in life; soon he habit of loitering at these store-houses of ruin became fixed; soon the serpent of the Still, more subtle than that which beguiled Eve, wound its venomous fangs around his very soul! And what is he now? Despised and scorned by all mankind; sunk below the level of that brute which wallows in the mire; his home a desolation—his starving, naked children crying bitterly for a morsel of bread!

The partner of his former joys, mourning in the bitterness of her soul over the memory of days, when the sun in heaven seemed but to rise for her happiness! when wrapped in the enchantments of fancy, this world seemed a weedless garden; all above was sunshine, all beneath was flowers! Now what is her situation? Pale and wan, heart broken,—she is fast sinking to the tomb, “where the wicked cease from troubling, and the weary are at rest!”

Look at the husband: once affluent and happy, respected and beloved;—now his hands trembling; his lips quivering; his tongue stammering, and his face covered with wounds and bruises; an outcast in society, his house stripped, and himself a beggar! A few more short days, and the alms-house receives him, covered with filth and disease, and racked with excruciating pain; he breathes his last, and the clods of the valley cover him!

“O that men were wise,

That they did not put an enemy in their mouths,  
To steal away their brains.”

The man of dissipation is walking, as it were, upon a flaxen thread above a lake of fire, momentarily exposed to sink into irretrievable misery, shame and disgrace.

Ask the thief, if among his ill-gotten wealth there is not a canker worm, that destroys its worth, and his peace of mind; if he has not ever found this a crooked path? Go to the haunts of vice, ask her votaries, if they ever yet have raised the chalice of guilty pleasure to their lips, without finding by melancholy experience, that it contained liquid fire, wormwood and gall!

And yet Christians tell us, notwithstanding the melancholy experience of every day to the contrary, that the path of virtue is hedged up, and full of thorns while here on earth, and that the way of vice is strewn with flowers; that it is all sunshine and beauty now; but in the world to come, this order of things will be reversed!

Is this the way to convert men to believers? Is this the way to prevent men from transgressing the law of God? No wonder men love darkness rather than light; no wonder their deeds are evil, when they are told that this course is indispensable to their present happiness! This is the one thing mankind are in search after; and if *Christians* tell us that it is a dreadful hard thing to be virtuous, and seem to think that even eternal life will hardly compensate them for all the trouble of being good, as some are pleased to express themselves; if they tell us that happiness here is only to be found in the bowers of vice; the consequence is, that men will hardly embrace their gloomy, dreadful, hard religion!

We are often accused of preaching a dangerous doctrine. If we instructed men that they might live eighty or ninety years in sin—

that they might imbrue their hands in deeds of darkness and blood; and repent half an hour before they died and go directly to heaven; enjoying meanwhile greater peace and happiness than the man who walked virtuously—if we preached such doctrine as this, that he was neither punished here nor hereafter, we might be accused, and in truth too, of preaching a dangerous doctrine.

But we preach no such doctrine as this. We say “whatsoever a man soweth, that shall he also reap”—the same that he sowed, and in the same field. We are all farmers enough to know that we do not expect to reap our crops in Europe, when we sow our seed in America; and we ought to be Christians enough to know that *the righteous are recompensed in the earth, much more the wicked and the sinner!*”

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### ADVOCATE AND INVESTIGATOR.

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“EARNESTLY CONTENT FOR THE FAITH.”

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### OUR OWN CONCERNS.

It will have been perceived by the Prospectus of the next volume of the Gospel Advocate, that our terms are altered to one dollar and fifty cents a year, payable in advance. It may be somewhat difficult for some of our friends, who reside in places where we have no agent, to transmit that amount by mail. Such, if they prefer it, can send us *two dollars*, and the fifty cents over the price of the paper, will be applied on the postage, so that they can receive the full value of their money. Our agents will do us an essential favour, by collecting all arrears, and forwarding the amount without delay; for notwithstanding our best exertions, and the aid of our excellent friends, we have now nearly two thousand dollars standing out, for the current volume of this paper. We hope, and verily believe, that our brethren will not neglect us another week; as the sum due from each is small, while to us it is of great consequence. Our expenses are nearly thirty dollars a week, and *must be paid!* We do hope, therefore, that our generous patrons will, by timely attention to these things, place us in a situation to continue our labours without embarrassment.

It will have been noticed by our readers, that a premium of **TWENTY DOLLARS** has been offered to the students of the Theological Seminary in this place, for the best written essay *against* the doctrine of Universalism! This, though rather a novel way of getting along, we think will have a tendency to elicit truth. From the opinion we have formed of the gentlemen of the Seminary, we entertain strong hopes of their compliance with the terms of the proposal; and if so, our readers may expect an interesting debate in the commencement of the next volume. We are pledged to publish the first and second best productions, and probably shall give the whole of them to our readers, as we doubt not the ability of the gentlemen to do honour to themselves and the institution of which they are members; and the more good things the better.



Our subscription list, we are happy in saying, increases more or less every week, and since the removal of the establishment to this place, we have added about four hundred respectable names to it, which evinces a liberality on the part of our friends for which we cannot be too thankful. We have received such unqualified assurances of publick approbation, not only of our feeble efforts to disseminate truth, but also of the measure we were led to adopt in removing the paper to this place, that a doubt does not remain as to the expediency of continuing our exertions.

But respectable as is our patronage, it is desirable that it should be increased: First, because the more extensively the paper is circulated the greater will be the effect; secondly, because, by a more liberal and prompt support, we shall be able hereafter to reduce the price. If each of our patrons would procure one new subscriber for the next volume, and forward the amount for the year, it would enable us to afford the seventh volume for *one dollar a year*! If our friends could but realize the importance of this measure, they would, we think, exert themselves in our behalf.—Our opponents are vigilant, and it becomes the friends of liberal principles to be on the alert.

Our Western friends, to whom we are already under many obligations, may rest assured that we are not ungrateful. It will be our endeavour to merit a continuance of their liberal support; and we hope to be able to afford them our little sheet as cheap, and to make it as interesting, as any other of the kind.

With devout acknowledgments for all favours, and confidence in the good wishes of our friends, we respectfully request the aid of God and our brethren.

EDITOR.

#### A STRANGE LETTER.

We were not a little amused with the following letter, and thinking it worthy of preservation, we avail ourself of the permission of its author to insert it, a precious memorial of charity and biblical—not to Christian knowledge.

"Flemingsburg, Ky. Oct. 30, 1827.

Editor of the Gospel Advocate:—

You are hereby notified that M. B——g, one of your subscribers, has left the place *without paying his bill of postage*! Such conduct is, however, perfectly consistent with the doctrine you have taught. You will discontinue his paper. And if your doctrine is true, no one can be benefitted by believing, nor injured by not believing. Moral rectitude is not necessary to salvation—all the crimes that can possibly be committed cannot endanger man's salvation—all are equally sure of eternal bliss! Your publication is useless—your labour vain! For on your principle every man will be saved, as certain without your printing or preaching! You may insert this if you wish.

A. G. HOUSTON, P. M.

#### REMARKS.

Now the writer of the foregoing, we guess, is a believer in a day of judgment after death, and endless torment in eternity; and if so, we cannot see why he should feel so bad about losing his postage; for when he meets his delinquent at the judgment day, he can present his claim, and have it liquidated! And if the

limitarian notion of eternity be correct, we can see no propriety in having any law at all—for all these matters will be set in their proper order at last! But our good friend, the Post-Master of Flemingsburg, perhaps is afraid that the delinquent will repent before he dies, and so evade the penalty of the law! O, yes—there is the difficulty. For if orthodoxy tells the truth, a timely repentance will, like the insolvent act of New-York, exempt the soul of the sinner from imprisonment in hell, and leave those whom he has cheated out of their postage bills to go without recompense!

But suppose our good friend the P. M. should have his own way; would he punish M. B——g to all eternity? That would be too bad! Now we believe that "the righteous shall be recompensed in the earth, much more the wicked and the sinner;" and therefore, if we ever have a chance to get our pay of the above named delinquent, we shall surely do it, and advise the Post-Master to do the same. For if we let it run on to eternity, we may never get our recompense!

But suppose our salvation is sure; does it follow that our doctrine teaches men to cheat postmasters? No—we teach men to do justly, love mercy, and to walk humbly, that they may receive the reward of well-doing here in time. We reckon God will take care of us in eternity! Indeed, we should feel very unhappy did we believe that the eternal salvation of even one soul depended upon what we preach or publish! Yet we do not think our labour is altogether vain and useless,—for we are appointed to make known the riches of God's love and grace, that the world may learn to love God and keep his commandments. We might as well say that the preservation of our health is a matter of no consequence, because we shall die ere long and be rid of our pains, as to say that we shall sooner or later be saved, and therefore we need give ourselves no trouble about our present comfort! We believe our good friend in Kentucky will be saved from all sin and pain in eternity, but at the same time hope he will not be unhappy in time.

EDITOR.

TO CORRESPONDENTS.—Geo. W. Brooks, in reply to Asa, is received; but previously, a second communication has been received from "Asa," which rendered it inexpedient to publish that of G. W. B. until a certain condition should be complied with by the former. If "Asa" shall think proper to favour us with his name, that we may know who we contend with, his inquiries will be published; and then there will be room for any dispassionate reply that shall be considered to the purpose.

We have several trials for heresy on hand—one of Mrs. Emerson, one of Mrs. Doage, and the conclusion of Mrs. E. Curtis. They are all prepared for the press and will appear before long; but owing to their length, and a press of matter from other correspondents, they have been delayed longer than is desirable. *Adropes*—we would suggest to our friends, who shall hereafter partake of the pleasure of excommunication

from a corrupt church, to have the proceedings expressed in as few words as possible; for that kind of papal denunciation seems to increase latterly, and we fear the grievances of all cannot be redressed unless we use brevity.

Several communications have been received from our good friend J. B. S. but the hasty and incorrect manner in which they have been written requires that they should be copied before they are put into the hands of the compositor; and really, a multiplicity of cares inseparably connected with our publick and private duties, renders it impossible to devote much of our time to correcting the communications of our friends. This circumstance will serve as an apology for any delay in their publication. His examination of Mr. Keyes' sermon is in progress, and the remainder will appear soon after this week.

The well-written essay of our old friend T. F. is received, and is forthcoming in our present number—God willing.

We might add many more apologies—but what availeth it?

Mr. Badger's reply to W. I. Reese, No. 2, is received, but too late for publication this week.

## MISCELLANY.

FOR THE GOSPEL ADVOCATE.

### CHRISTIANS BEWARE!!

A certain person, as report says, was heard to say in a meeting for religious worship, not long since, that were it not for the civil law, the sinners in Auburn would eat up the *saints for bread!!* A certain sinner, to whom the circumstance was related, rather dryly remarked—and we think with some propriety if all the saints are as simple as the person who made the former declaration—that the sinners in Auburn were not so fond of *dough!*

It is a little curious, that our good neighbours should consider all the world's people *cannibals!* We are willing, if it will do any good, to be called "infidels"—"hereticks"—and even "recruiting sergeants of the devil;" but, gentlemen, don't call us man-eaters.

This affair brings to mind an anecdote.—"A certain man"—to use the language of our opponents, residing at a "certain place"—who had found out that three times one is three; observed to his neighbour, that formerly the *devil* was doomed to go on his belly and eat dust all the days of his life—but now, as is said by the orthodox, he walks on all fours, and feeds on "immortal souls!" Perhaps our Christian neighbours, thinking us devils, &c. imagine that we too, would like food of the same kind; but if they will mind their own affairs and let us enjoy the ordinary civilities of life, we will yet convince them that we do not bite our neighbours!

A REPUTED HERETICK.

The following remarks are from the Christian Register, an Unitarian publication, and relate to the discourse of Ezra Stiles Ely of Philadelphia, an extract from which was published in this paper a few weeks since. We concur with the writer in his opinions, and rejoice that so able a defender of the rights of mankind, has entered upon the work of holding up to contempt the miserable plans of the self-styled orthodox. *Appropos*—the Christian Register is ably conducted, and devoted to the defence of liberal Christianity;—it is published weekly at Boston, Mass. Ed.

### AN AMERICAN HIERARCHY!

We would call the attention of our readers, and, if it were possible, of every friend of religious liberty in the land, to the sentiments and purposes recently avowed by a Presbyterian Doctor of Divinity, which we have placed on our first page. Proceeding as they do from the notorious author of "*Retrospective Theology*," it is not supposed that much character can attach to them, or that they can derive any authority from this circumstance in their origin. The little respect, however, that we may entertain for the intellect or character of the writer ought not to render us blind to his schemes, or inattentive to his designs. In the present case, we regard this EZRA STILES ELY as the mere organ of the Presbyterian party—and if they see fit to select such a representative to proclaim their wishes and, however meanly we may think of their judgement, we are bound to regard his views and projects as deserving of all the respect, and invested with all the authority, that the General Assembly can challenge. We consider these extracts important, because they disclose the ulterior purpose of that system of measures, which has been so ingeniously framed, and so steadily and zealously forwarded by the orthodox party in this country. For several years past a plan has been maturing for amalgamation the multifarious and discordant sects which lay claim to that favourite, yet ambiguous title. The evidence and the fruits of this plan may be seen in the several "*National*" institutions lately established, for the diffusion of their common dogmas, such as the American Tract Society, the Foreign and Home Missionary Societies, &c. There now appears among the more ambitious and designing leaders of the party a disposition to form a powerful conspiracy, to crush the growth of liberal opinions, and to render it impolitic at least, if not dangerous, for a man to avow himself a dissenter from the new-fangled Calvinism now in vogue.

We have recently witnessed among ourselves a specimen of what some of those ambitious ecclesiastics would do, if their power but corresponded to their will. The late impotent and fruitless attempt of a Connecticut theologian to establish here the doctrine, that the minority should overrule the majority in all



ecclesiastical affairs, evidently betrayed his apprehension that liberal and rational views of Christianity were fast spreading through the orthodox congregations in our state, and that his cause was desperate if the choice between the two systems were left for a few years longer to the uncontrolled decision of the people.—Every one who knows very well that in one point of view it is a mere machine, by which the minister accomplishes his various purposes. If the congregation then can only be brought under complete and perpetual subjection to the church the orthodox hierarchy is at once established, and the religious vassalage of the people is sealed forever. These anti-scriptural and anti-republican projects, we rejoice to say, are not of native growth, but were imported from abroad, by men "unawares brought in, who came in privily to spy out our liberty, that they might bring us into bondage." For some years past, it should be recollected, there have crept into our Congregational churches Consociationist from Connecticut, and Presbyterians from the South, bringing with them as might be expected, their predilections in favor of the peculiar authority and discipline exercised by those ecclesiastical tribunals, and either wholly ignorant of, or utterly opposed to, the principles and the spirit, which from the first settlement of the country have prevailed in the Congregational societies of "the Old Colony" and "the Massachusetts." It is chiefly by strangers of this description that the implicable hostility to our free religious institutions is cherished and fomented. And we have reason to apprehend that by a treacherous combination with their former connexions and old coadjutors of the Connecticut and Presbyterian school, they will endeavor to abridge and destroy our religious liberties.—That they have the disposition and the will to reduce the whole country to a state of religious vassalage, we entertain not the slightest doubt. We have long since lost all confidence in the principles of the orthodox leaders. We believe that what they find themselves unable to accomplish by reason and argument, they are determined to effect by excitement, and clamour, and conspiracy. The arguments they cannot confute, they will smother—the men whom they cannot silence they will break down.

We would not be considered alarmists—but we do apprehend that a more serious and important controversy than has ever yet been known in our land, is ere long to be decided at the tribunal of public opinion—it may be at the ballot box. It is not a controversy about the dogmas and opinions of opposing sects; but a controversy between the friends and enemies of religious freedom. The former may be called upon before they are aware to bear their testimony, and to gather up their strength for the contest. We call upon the

advocates of religious liberty of every denomination, to be upon their guard; to watch every movement, and to resist to the utmost the very first encroachments of those aspiring and despotick men who preside over the orthodox councils. "Give place to them by subjection, no, not for an hour. Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

**SECTARIAN SPIRIT.**—When a man or woman drinks into a sectarian spirit, they become like a board which has been long warped by the sun or fire. It seemed impossible to bend it back without breaking.

Thus with a sectarian character, when he gets fairly initiated into the spirit of sectarianism he is about ruined. You can do no more with him than you can with the crooked board or plank. His mind is so warped or perverted that it is incapable of receiving right impressions; and exhibiting the truth to him is like "casting pearls before swine, or giving that which is holy to dogs."—*N. Y. Tellescope.*

**ANOTHER NEW SCHEME.**—A plan has lately been adopted in England, for raising funds for benevolent institutions, by "Aquatick Excursions," and "Public Religious Tea and Coffee Parties," accompanied "select musick." This, even the *Boston Recorder* calls an evil which requires to be firmly resisted—observing: "This is considerably in advance of the dinner, which in some instances has long accompanied an annual meeting; and which occasioned one to say, in writing to a friend, 'we had good eating and speaking.' We have imported the custom of having set speeches; and it is to be hoped that may suffice for us. A writer in the Baptist Magazine, raises his voice against the 'Parties'; and hopes they may be arrested, before they lead on to 'a public religious play, or ball, or masquerade.'"

**A TOUCH AT THE SUBLIME.**—The Hon. F. De Roos relates the following anecdote in his *American Travels*. He was sitting by moonlight on the brink of Niagara, gazing at the wonders of the place, until his senses seemed absorbed in contemplation.—"While reflecting," says he, upon the inadequacy of language to describe the wonders which I surveyed, an American gentleman, to my great amusement tapped me on the shoulder, and 'guessed' that it 'was pretty droll!' It was difficult for me to avoid laughing in his face—yet I could not help envying him in his vocabulary, which had so eloquently released me from my dilemma."

If instead of wandering after the meteors of philosophy, which fill the world with splen-

dour for awhile and then sink and are forgotten; the candidates of learning fixed their eyes upon the permanent lustre of moral and religious truth; they would find a more certain direction to happiness. A little plausibility of discourse, and acquaintance with unnecessary speculations, is dearly purchased, when it excludes those instructions which fortify the heart with resolution, and exalt the spirit to independence.

The British "Society for Promoting Christianity among the Jews," have at present 33 missionaries. We doubt whether they have made as many real converts since the commencement of their operations.—*Nat. Gaz.*

A correspondent in the state of Maine writes:—"Great exertions for the establishing of a permanent religious establishment, are making in this quarter, and for educating what I call ignorant, idle, and imprudent young men for the ministry."

His Holiness Pope Leo XII. has lately sent over his Legate General to South America, for the purpose of re-establishing the Church there, and to preserve it from the deleterious influence of Deism and Protestantism, which have, it seems, made considerable progress. [*Late paper.*]

#### OBITUARY.

DIED.—In the town of Ashtabula, State of Ohio, on Monday the 15th ult. after a most painful illness of five months, Mr. JONATHAN GILBERT, Jun. in the 56th year of his age.

As it has been frequently alleged by the opposers of universal salvation, that it will do to live by, but not to die by, I would barely observe, that during Mr. Gilbert's long period of sickness and distress, he was never heard to complain or murmur against the decrees of heaven, but exhibited a patience and resignation to the will of divine Providence, with a truly Christian fortitude, relying upon Christ as the Saviour of man, and God whose tender mercies are over all the works of his hands; and departed this life with a full belief, and joyful hope of the final restitution of all created intelligencies to holiness and happiness.

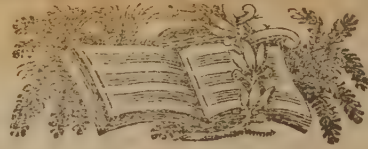
While laying upon the couch of sickness he was frequently visited by persons of different denominations, who appeared to feel a very great interest for his future welfare on account of his belief. One thing they appeared to be very solicitous to know, and that was, when it was he met with a *change of heart*; for it appeared if he could tell them *that*, and the precise time, they would be better satisfied. He informed them that if they meant a *miraculous* change, he knew nothing of the matter; but informed them, that during his life he had endeavoured to live honestly and deal justly with all mankind, and put his trust in God, as a being who would by no means clear the guilty.—All acknowledged that they never saw a person more composed, more calm and more resigned than he was, which to them was really surprising.

He was frequently asked if his faith continued firm and steadfast in the doctrine of the restitution of all things;—he would answer, with an animation upon his countenance,—"Yes, my faith grows stronger and stronger in the doctrine, and the nearer I approach the

dark valley of the shadow of death, I feel more confidence in the final reconciliation of all mankind to holiness and happiness." And so it was to the last.—He looked to Christ as a whole Saviour, trusting in the promises of God as a being of infinite love and perfections—a being the same yesterday, to-day, and forever—a being of goodness mercy and justice, who gave his only begotten Son to be a propitiation for our sins, and not for ours only, but for the sins of the whole world. He could say with the Apostle, "O! death, where is thy sting! O! grave! where is thy victory!" And thus he passed from the stage of action, to an unseen world, where the weary are at rest and the wicked cease from troubling.

So mote it be—God of our Salvation.—*Com.*

#### Poetical Department.



*From the Spirit and Manners of the Age.*

#### HEAVEN.

Heaven is the land where troubles cease,

Where toils and tears are o'er;

The sunny clime of rest and peace,

Where cares distract no more,

And not the shadow of distress

Dim's its unsullied blessedness.

Heaven is the home where spirits dwell,

Who wander'd here a while,

And "seeing things invisible,"

Departed with a smile

To hail, amid sepulchral night,

The morning of eternal light.

Heaven is the everlasting throne,

Where angels veil their sight;

Whence He—the high and holy One

Throughout those realms of light,

Diffuses by one thrilling glance,

The glory of his countenance.

Heaven is the place where Jesus lives

To plead atoning blood,

While to his prayers the Father gives

An unknown multitude,

Whose harps and tongues through endless days,

Shall crown his head with songs of praise.

Heaven is the temple whither prayer,

From saints on earth ascends;

The dwelling of the Spirit, whence

His influence descends

Like heavenly dew, to cheer and bless

His children in the wilderness.

Heaven is the dwelling place of joy,

The home of light and love,

Where faith and hope in rapture die,—

And ransomed souls, above,

Drink in, beside the eternal throne,

Bliss everlasting and unknown.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 47.]

AUBURN, SATURDAY, NOVEMBER 24, 1827.

[Vol. V.

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

AN ESSAY

ON THE PROGRESS OF TRUTH.

No. II.

The opposition to the emancipation of the human race from the bondage of their numerous masters, will be long and obstinate. There are so many notions abroad; so many vague and inconsistent theories are proclaimed by the learned, and enforced by those who claim the direction of the public mind, upheld by those in authority, and eagerly embraced by the multitude; the simple dictates of reason—the plain injunctions of morality, are so readily consigned to forgetfulness, that he who comes forward with a plain and rational scheme, is in danger of being doomed to suffer the contempt of the ignorant, and the persecution of the designing.

The experiment has been fairly tried: to the advocates of a blind and unnatural religion, and to the adherents of a cruel and despotic policy, every indulgence has been granted; we have listened with the most profound attention; we have believed with the most yielding credulity, and obeyed with the most persevering enthusiasm. The popular instructors, from their first existence, have contended earnestly for "the faith"—extolled the purity of their principles, and the wonderful efficacy of their instructions in making society virtuous and man universally happy. Alas! discord has marked their proceedings, confusion their preaching; and notwithstanding man was totally depraved at first, he has been growing worse ever since!

The circumstances of the age call aloud for reform. There has been so much tinsel; so many pretences have been made; so much noise about religion and divine communications has been heard; that men, whose minds have been enlightened by science—whose hearts are warmed by philanthropy, and whose bosoms bleed with compassion for the human race, have turned with disgust from every thing bearing such a recommendation, and sought in nature alone, a remedy for infatuated man. They may have gone too far; but every truly enlightened mind will reject with disdain every notion that contradicts the great principles of universal existence, or super-

cedes the necessity of studying them. I am no enemy to religion; but I would listen with attention, and examine with the most vigilant caution;—whatever is not conducive to our happiness while here, I reject as unworthy our attention. Happy would it be for all men, if they would come to this conclusion. But the obstacles to be surmounted in coming to this are many. They rise like mountains, and we tremble as we survey the broadness of their base and the sublimity of their tops.—The errors of antiquity are so numerous and so tenaciously embraced, that no wonder timorous souls are despondent. No improvement can be effected while men retain their veneration for institutions merely because they are ancient; nor until many, who now labour with the most persevering assiduity to perpetuate such veneration, shall cease from their pernicious task, and turn their attention to ascertain what is beneficial to man in his social and individual capacity. But the struggle to accomplish this, will be long and arduous.—Princes who hold their power on the precarious tenure of artificial distinctions in the human family, will be unwilling to enlighten their subjects. Truth is dreaded by them, for they well know the right, by which they govern, has no existence in the nature of things. Should people learn, the God of the Universe made all men originally equal, privileged classes would lose their prerogatives, and be reduced to a level with the rest of mankind. Kings would then depend on the suffrages of their subjects for their election.—This, the crowned heads of the earth well know. Hence it was, they saw with consternation the independence of this country, and armed their united forces against republican France. It is the apprehension that truth may enter the dark recesses of their deluded, degraded subjects, that binds together the "Holy Alliance" of Europe; and it is this that drives them to extinguish every ray of liberty that might for a moment illumine the darkness of despotism!

Kings and potentates will, from a regard to their own interests, oppose any innovation upon the old order of things. Their power is founded in ignorance, supported by arbitrary and unnecessary distinctions, and has no recommendation but its hoary age. Consequently they have nothing so much to fear as a spirit of inquiry, and close investigation.

Such a spirit would undermine the thrones on which they are seated, and trample in the dust every vestige of their tyranny! They will, it must be expected, use every exertion in their power to prevent any alteration in the condition of their people.

Our religious education, and the nature of our ecclesiastical institutions, are much more powerful obstacles in the march of improvements. These form an impediment much more difficult to remove, because supported by more stubborn, more numerous, and more complicated prejudices. It is here too, where reformation is most needed. Whoever has turned over the historick page and traced man through his *religious* career, has wandered in the midst of crime, through scenes the most foul and horrible that fancy can paint. Man, though doomed to suffer from the physical circumstances of his condition—though he is a child of sickness and distress—a prey to every calamity—affected by every change in this ever changing state, may forget the whole, in the magnitude and numberless variety of the evils he has heaped upon him by his pretended *spiritual assistants*!

From time immemorial men have formed themselves into religious associations; and under the pretence of superiour sanctity, of more successfully promoting their own and their brethren's welfare, have presumed to dictate to the world what it must believe, and what ceremonies it must observe. To overawe the mind and make it submissive to what all the better feelings of the heart oppose, inspiration has been pretended, and the voice of the Almighty has been made to sanction errors too absurd to be believed on less authority. The vendors of this inspiration have usurped an undue ascendancy over the lives and consciences of men; as degrading to those who obey as it is profitable to those who rule.

Particular churches have been established, and the priest has promised heaven to all who unite, and denounced the most horrid doom upon all who refuse. A creed was drawn up for the church; the more unintelligible the better, because the aid of the priest in its explication becomes thus the more necessary; a system of external duties is enjoined, the more absurd, or the farther removed from common utility the better, for its observance thus more clearly draws the line of distinction between those who belong to the church, and those denominated the world. All that is required to maintain the purity of one's character, is to believe this unintelligible creed, and damn all who doubt it; to perform the external duties enjoined, which usually consist in assembling together, making a few grimaces and genuflections, repeating over, parrot like, a few unmeaning words, in doing penance, supporting the church, and treating with infinite contempt or extreme cruelty all

who pay less reverence to such pious *indispensables*. This maintains one's claim to holiness, opens to him the doors of the church here, and of heaven hereafter—gives him a passport to regions of glory, and entitles him to endless beatitude in the mansions of felicity.

A class of men have been produced—fanatics, who have laboured with a zeal and perseverance worthy a better cause, which, had they been properly directed, would have done honour to themselves, and been of the highest utility to man. But alas! their zeal was not according to knowledge. They have been deceived by an unreal form—they have contended for a phantom—overlooked the great duties of justice and humanity—encouraged a blind worship, for they knew not what—tolerated a bigoted, superstitious religion equally derogatory from God, and unprofitable to man.

Antiquity is replete with instruction. So many valuable lessons are taught by her examples that we should frequently recur to her sacred archives. The farther our retrospection runs, the more have we to deplore—more prevalent and more absurd is the superstition. Implicit reliance on the priest, augur, soothsayer, sybil, or whatever name designated their character, comprised nearly the whole of man's moral and religious duties. The priests were mere tools of state; whatever they taught was designed to promote the interest of their masters, or to advance their own ambitious prospects. Thus it was with the priests of Greece, of Rome, and many of the oriental nations. Their religion was upheld for the express purpose of exacting that submission, and that support, which they despaired of otherwise obtaining. And the whole machinery was as much regulated by the state government, as any other department of state police. The philosophers, indeed, discarded the silly and absurd tales of which their religion was composed; they would have laboured to enlighten the minds and lead men to the practice of moral virtue, but the infatuated multitude, ever true to the hand that oppresses them, were the first to condemn any effort made for their amelioration.

The Jewish theocracy, however useful it might have been in its first establishment, soon became no better than that of other nations. The priests usurped nearly all the power, and seemed to regard little else than the receiving of their tithes and other offerings. They uttered, to be sure, the most horrid denunciations if the people thought for themselves, or became weary of their hierarchy. If the people worshipped Baal, notwithstanding they themselves had made the worship of the true God too grievous to be borne, they usually succeeded in overwhelming the nation with calamity, and when led away captive by their enemies, told them it was the just resentment of the Al-



mightly for their apostacy. But all this was apparently not because they cared more for one religion than another, only to support that one which best supported them.

O. A. BROWNSON.

(TO BE CONTINUED.)

FOR THE GOSPEL ADVOCATE.

MR. BADGER'S REPLY TO MR. REESE.

NO. II.

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."—SOLOMON.

MR. W. I. REESE:

*Sir*—Perhaps an apology may be necessary for my long silence, but I have only to say,—the business of our conferences, my engagement to preach awhile in Summer and Sea street Chapel in this city, my journey to this place, and duties here, have so much occupied my time and attention, it has been impossible for me to bestow any notice on the correspondence betwixt us. But I have now become so located that I shall have occasional leisure, which shall in part be devoted to my reasons against Universalism, and their defence.

It is my intention in this short letter, to notice your fourth letter, which was designed as an answer to my first, and your other letters in due time will come under observation.

In your introduction you have the modesty to say, my statements "ARE GENERALLY UNTRUE." This, sir, is a heavy charge, and if it is a fact, you are very unfortunate to commence a correspondence with a man who speaks and writes more falsehoods than truths; and how deplorable must his condition be in the sight of his Maker, when the scripture plainly declares, "all liars shall have their part in the lake of fire and brimstone which is the second death!" Can your system, sir, offer a person any consolation, who is in the situation in which you represent me? If you can prove I was moved by the immediate power of God, to write those lies, and that they will be for his glory, and the greatest possible good of his creatures, and that there is no future judgment, and that I am sure of heaven even if I *live and die in lies and blasphemy*, you will confer on me a great favour.

But the reader will inquire what are those *untrue statements*; one is, Mr. B. has said, in allusion to the Bloomfield controversy, "A FEW WEEKS," when the fact is, it was about FIVE MONTHS. What a dreadful crime! but what is *five months* but a *few weeks*? Another of Mr. B.'s *untrue statements*, is, he has represented Mr. Garret as his neighbour, when the fact is, they live nearly one mile apart. It appears, though Mr. R. is an Universalist, he would limit neighbourhoods to very narrow bounds. We live in a country place; I have been familiar with Mr. G. and the most of the neighbours from their first residence among

us; and should not think it harm to represent as neighbours, people who live several miles distance. To prevent my *untruths* in future, will Mr. R. have the goodness to inform me how far a neighbourhood extends in a country place like ours. But what do Mr. R.'s labours prove on this subject? They prove two things: first, that he is not over stocked with *modesty* or *charity*; second that he is scarce for stock, or he would not work upon such poor materials.

Again: he represents about all my statements concerning my appointments originating with Mr. K. the gentleman with whom he boards, as false; and says, Dr. K. has authorized him to say thus and so. But I am sorry he has mentioned this subject in the light he has, as it is calculated to produce unpleasant feelings, and embroil the neighbourhood in contradictions. All controversy should be so conducted as not to involve personal character, nor destroy personal friendship. On this subject I shall say nothing, only that the statements in my letter ARE TRUTH, to substantiate which, I refer the reader to the subjoined letter from O. A. Garret whose testimony will not be contradicted.

The next subject in your letter which I shall notice, will be "*your campaign to West-Bloomfield*." The dispute betwixt you and Mr. Millard, was got up by Universalists, if I am rightly informed, and ended in the everlasting disgrace of Universalism in that place; and I am told by good judges, that Mr. M.'s sermon defies contradiction. I want no other proof that you were confounded, than the hostile spirit that you and your friends have since manifested towards Mr. M. In time of his sermon I am told that some of your friends left the house, and others *muttered and growled* aloud: the next day I met some Universalists who were there, who appeared very angry; and represented Mr. M. as one of the greatest villains in the world, and you say that all the abuse you ever received would not amount to what you received that day from him. But why so angry? he was doing the will of God, if Universalism is true. How common it is in the present age, to have plain argument and pointed truth represented as abuse and persecution. Facts, sir, are stubborn things;—Universalism makes a great show at a distance, but cannot endure a close engagement.

You appear, sir, to be dissatisfied with my saying that this dispute ended your career in West-Bloomfield; and you say, I could not have been persuaded I "*SPOKE TRUTH*," when I said it. You then present as a proof that your career did not end with this dispute, that you attended three lectures at the academy immediately after. The character of the people, and number who attended those lectures, as I was informed by good authority, was the very grounds of my thinking your career ended.

Sir, is it not a just calculation upon the number who attended your lectures, to say, at your first you had about FORTY persons; at your second, NINETEEN; and at your third, only ELEVEN? This statement I believe to be a fact, and this subject needs no farther comment.

Towards the close of this letter, after giving yourself, Mr. Abbot, and the publick much trouble, you finally ask for my reasons to be given to the publick. We are glad to see you, though at the eleventh hour, doing your first work. But how much trouble you would have saved yourself and others, to have done this in the first place. Every opponent should have the privilege of stating his own opinions in his own language. Mr. Abbot does not pretend to remember my words, and your other informants differ from him, and from each other; and still you venture to publish my reasons. Is not this a careless manner of doing business? and you know, sir, that one word's alteration may destroy the face and beauty of a whole sentence, and give an opponent a great advantage. Though my reasons have been abused, counterfeited, and degraded into other men's language; yet I shall now, agreeable to your request, publish them in their own native simplicity, together with the arguments adduced in my discourse for their support; this will be attended to, as soon as health and leisure will admit.

Respectfully yours,

J. BADGER.

Boston, Mass. Nov. 7, 1827.

FOR THE GOSPEL ADVOCATE.

*Mr. Garret's Letter to the Editor.*

MR. EDITOR:

Sir—I have not become much acquainted with the controversy between Messrs. Reese and Badger; but I have just read Mr. R.'s 4th letter to Mr. B. in which are points alluding to circumstances with which I am acquainted; and think it a debt of justice due the publick, Mr. Badger and myself, to make this statement of facts through the medium of your paper.

Mr. Reese states in his letter, that he was authorized by the gentleman with whom he boards, to say that he never challenged Mr. Badger to meet Mr. Reese in publick debate—that he never pledged himself to attend Mr. B.'s appointment. If Dr. K. has authorized him to say as above, I conclude he has forgotten his conversation in two interviews at Capt. Samuel Sterling's in Lima, when Mr. B. myself and others were present; the first of which was in the Summer of 1826, and the second was in the Spring of 1827, at which place I understood Dr. K. to INVITE and URGE Mr. B. to give an appointment to preach against Universalism; and said Mr. B. dare not give an appointment, and that Mr. B. was in heart

a Universalist, and kept behind the curtain for the sake of popularity. I also understood Mr. B. to say he would make an appointment if Dr. K. would attend and bring their best man as an opponent, to which Mr. K. replied he would, and said "I shall bring no man but my little Dutchman," (alluding to Mr. Reese,) whom he considered competent to the task.

I am the person who called on Mr. Reese, and requested him to attend Mr. Badger's appointment, and was disappointed at his reply, which was as published in Mr. B.'s letter.

I possess no hostility to Dr. K. or Mr. Reese, but as this subject is before the publick, I wish it to appear in its TRUE LIGHT.

Respectfully yours,

O. A. GARRET.

West Mendon, Sept. 14, 1827.

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### "UTICA MAGAZINE"

The editor of the paper the title of which stands at the head of this article, has given his readers a specimen of "a quiet and peaceable spirit"—of a spirit of "peace on earth, good will towards men;" peculiar, we hope, to himself. We had thought before we saw the specimen before us, that an advocate of the gospel was bound to *advocate the truth*, in an open and fearless manner; but if what we find in the Utica Magazine is according to the spirit of the *gospel*, we say in the language of "the Church"—from such a spirit, "good Lord deliver us." We might give our readers a specimen of the "blessings of a quiet and peaceable spirit" according to the definition of the Utica Magazine, *alias* the Convention paper; but lest our friends should become too "conciliating"—too "charitable"—too "fraternal," by taking it for a pattern, we will forbear transferring any of its language into our columns, only such parts and portions of a certain article which is now under our eye, as relate to ourself.

Now, we stated, in our paper, that the "Universalist Convention of the State of New-York"—*as it is called*, "dictated in matters of conscience to those who acknowledged its authority." This statement gave offence to the friends of the Convention, and they denied the fact. Fortunately for us, (though we happened not to be beholden to the editor of the Magazine for it,) we procured a copy of the *resolution* of the Convention, which substantiated the fact we had before stated, and which the Magazine, or its editor, had denied! This circumstance, it seems, rather had a tendency to disturb the "quiet and peaceable spirit" of the Convention, and while we were accused of ignorance of the subject, and misrepresentation of the facts, the friends of the Convention who knew so much about the affair, were actually contradicting themselves\* But that the resolution itself *did* amount

\*We allude to the fact, that the Olive Branch, at New-York, in vindicating the Convention, stated, that



to a dictation in matters of conscience is too evident to be denied *even by the Magazine itself!* Instead of denying that part of our statement, the editor of the Convention-paper undertakes to *justify the proceeding!* After having pointedly accused us of misrepresentation in this very case—in saying the Convention had already dictated in matters of conscience, he gives up the ground in part and holds the following language:—

“As there has been so much said on the subject of dictating in matters of conscience, and as we have shown that the admonitory letter does not attempt any dictation of this kind, we will now state a case in which [we believe the editor of the Gospel Advocate will acknowledge] it would be perfectly right for a convention or any religious body, to dictate in matters of faith or conscience, if any conscience existed, or withdraw fellowship. Suppose, for instance, a preacher in fellowship with one of our associations, should become a decided disbeliever in revelation, a Deist or an Athiest, and still preach, claiming our fellowship and support: should we not have the right, nay, would it not be our duty, to *dictate to him and admonish him to return to the preaching of the gospel or quit preaching in our name, or subject himself to our disapprobation?* This is a plain case, and we wish Br. E. to answer this question.”

As the case above stated requires an answer from us, we give it in few words. *Ans. 1.* The order of Universalists throughout the U. States, (always excepting the Convention,) have never, to our knowledge, claimed the right of dictating in matters of faith or conscience—but always have claimed and exercised the right to *withdraw the hand of fellowship* from a disorderly brother; and this Convention, we believe, presents the first instance of the kind where matters of conscience have been meddled with in any other way. *2.* Nothing can justify an interference in any other way, (than by withdrawing fellowship, and taking the proper gospel steps previously to convince the subject of his error,) with matters of opinion; and it is a maxim with all Universalists, with whom we are acquainted, that our *faith or unbelief*, is entirely beyond our own control—consequently the latter is to be deplored as a misfortune, but not censured as a crime.

To proceed: After giving up the main ground of controversy, namely, that the Convention has dictated in matters of conscience, the editor of the Magazine unblushingly affirms that this dictation *did not relate to matters of conscience* on the subject of the ordinances of the Lord's Supper and Baptism. Now, to us, it was a matter of little consequence whether these ordinances were, or were not, the primary cause of the difficulty between Brs. Underwood and Brownson; our object was to show that the Convention had dic-

if the committee who addressed the letter of admonition to the brother whose certificate follows, had dictated in matters of conscience, it only proved that *they exceeded their jurisdiction*, whereas the committee only transmitted the resolution of the Convention itself with a letter which they were directed to write. The editor of the Magazine, all this time, held the resolution and letter in his own hands and knew the facts; and in the mean time contended for quite another thing. This proves how necessary a *Convention* is!

tated in matters of conscience; nor should we have alluded to the fact, had it not been that Br. U. himself stated to the editor of this paper, that he was, or had been, injured in his feelings, by Br. Brownson's opposition to the formation of churches in *such a manner*, that the benefits of the ordinances could be enjoyed by good and faithful brethren and sisters—and them only. And if duty to oneself and the publick did not demand a refutation of the denial of the fact on the part of the Magazine, we should let the matter rest where it is, and be contented with the victory already gained. But Br. Skinner has “fearlessly” affirmed “that the letter *did not* relate to those ordinances.” We would have the reader understand, that we *now*, as *heretofore*, intend to be understood, when referring to “the letter,” as meaning the letter and resolution of the Convention together, as (although the editor of the Magazine has attempted to separate the one from the other) the letter had particular reference to the resolution, and both were contained on one sheet, written by one hand, referred, either directly or indirectly, to one subject, and are to all intents and purposes identified. There is, then, “an untruth” between us! We will see upon whose head it falls.” After receiving the Magazine containing the article under consideration, being desirous to know the truth, we addressed a line to Br. O. A. Brownson, to whom the letter and resolution of the Convention through its committee was addressed, of which the following is a copy;—

Auburn, Nov. 16, 1827.

TO O. A. BROWNSON:—

Dear Brother:—The Utica Magazine of the 16th, has made some statements which I am desirous to correct, and in doing which I need your assistance. The article virtually concedes the main point in controversy, viz. that the Convention has “dictated in matters of conscience”—and the writer makes a lame attempt to justify measures of that kind *in certain cases!* The points on which I want a statement of facts from you are the following—

1. Whether the controversy between you and Br. Underwood grew out of your differences of opinion on the subject of Churches, Church government, the ordinances of the Lord's Supper, Baptism, &c. and whether the vote of the Convention did not have reference to those matters.

2. Whether you ever “stated in the presence of several, that the reason why” you “had adopted the course” you “had, in preaching against Churches and discipline, was, that another preacher of our order, who resided in the town where” you “preached, was unpopular among the people there, and” you “must pursue a course different from, or in opposition to him, in order to satisfy or please the people, [or words to that amount,]” and whether you regarded the resolution, as implying a censure of your *moral conduct* or of your *opinions*. Yours, &c. L. S. EVERETT.

To the above, which was dictated by a desire to know the truth, the whole truth, and nothing but the truth; and with a full purpose of heart to obtain facts by which to correct any misrepresentations whether made by us or others, we received the following answer:

ITHACA, Nov. 19, 1827.

Br. Everett,

I hasten to improve the first opportunity I have to answer your favour of the 16th instant.

To your first question, I answer; The controversy

between Br. Underwood and myself, which led to the letter and resolutions, addressed to me by the "Universalist Convention of the state of New-York" at their session last May, originated solely in a difference of opinion between him and myself, on the subject of church organization, and church discipline. He opposed my views, 1. Because he considered their adoption would eventually "bring Baptism and the Lord's Supper" into disrepute, if indeed, they did not render the administration of them wholly impracticable. 2. Because they were contrary to the rule, adopted by the CONVENTION, and also of the CONVENTIONAL ASSOCIATION, of which I was a member. 3. Because they were unscriptural; and 4. Because the preaching of them is premature. They may be correct but the state of the public mind will not bear them.

Br. Underwood stated in the Convention the sentiments embraced by me, which he deemed *heretical*. My defence was characterized by much plainness of speech, and not a little severity. I was reminded my language was improper, upon which I retracted, and asked the boon of a brother—forgiveness. The Convention, however, were of the opinion I was not sufficiently *humble*, so they addressed the letter admonishing me of what I had already acknowledged to be improper. The letter had nothing to do with opinions, but with the supposed impropriety of certain expressions made in my reply to Br. Underwood.

The resolution which was in the letter had reference to my opinions, as any one can see who can read, for they call upon me to "*correct such pernicious views.*" The charge you have made against the Convention, viz. "that it has dictated in matters of conscience," is correct, so far as I am capable of determining, whether I have a conscience or not. The views which were censured where my honest opinions.

2. To your second query, I can only express my surprise that Br. Skinner should have written the paragraph to which it alludes. The words, or something similar were spoken, but it was an *argumentum ad hominem*. I was told my views would render me *unpopular*. To which I replied, the opposite views had been preached in the place, where I resided, for a long time, and the preacher had destroyed his influence, and instead of rendering me unpopular, the preaching such views would have a contrary effect. On being asked if that was the reason of my advancing such sentiments, I repelled the insinuation with warmth. The charge of shaping sentiments to the prejudices of the people cannot be sustained against me, and those who know me have frequently told me that if I would bend a little to them, it would be better for me and perhaps for my doctrine. Whatever impression the Convention received, it had no reason to apprehend that I was afraid to declare my honest sentiments, nor that I was pursuing the course I was, merely from *policy*. Br. Skinner should be ashamed of making such an insinuation, for he knows me too well. The note added to the resolution (bottom of page 190) "*meaning gospel regulations or discipline*" is unworthy the writer and unjust to me. The exposition is arbitrary, unwarranted by any thing I have ever said or written on the subject. It also takes for granted the subject in dispute. I contended my views were congenial with the gospel, and the Convention said they were not, and forbid the promulgation of them, on pain of excommunication, for such would have been the consequence of the resolution.

In the controversy, the letter should never have been mentioned. The resolution was all that ever had any bearing on the question; but those who are willing to trammel the conscience of a brother, will not hesitate to wound his feelings or destroy his character, if the immaculate purity of their body require the sacrifice.

The opponents of the Convention introduced the letter, but they had reference to the resolution. The

friends of the Convention observed the mistake, and rejoiced, because the letter had reference to conduct, whereas the resolution had reference to matters of opinion. The letter is posted in that the people may be led to think there was some immorality in the case, and by thus casting a mist before the eyes of the spectators they may be able to hide themselves. The fact is the Convention did dictate in matters of conscience. But for my own part I believe four members, or rather three laboured under a mistake, they thought my views were different from what they were. Hence I suppose "N" and his voucher will justify themselves in saying I was against both churches and societies, and opposed to all order, though N. heard me say to himself the morning before the resolution was passed, that "I was a friend to order and would co-operate in any plan which seemed likely to produce it." And his voucher knows full well I have always been an advocate for societies, and also for a Convention.

In reference to "CORRECTION OF A CORRECTION," I remark, the paragraph is a mean and shameless quibble, unworthy the dignity of an editor, not to say of a man. I answer the statement is true in fact, though not in form; and the editor of the Utica Magazine knows it. They sent in the same Admonitory Letter the copy of a Resolution which dictated in matters of conscience.

This letter is at your service, make what use of it you please. More information can be given if necessary.

Your's Respectfully,

O. A. BROWNSON.

The only way in which Mr. Skinner can evade the force of the facts stated in the foregoing letter, is by entirely separating the letter from the resolution, which will be too contemptible a quibble to deserve or require a reply. We leave him, then, to settle the matter with his own conscience, and to ascertain on whose side the truth is found. But there are other things which demand attention. After having with apparent reluctance submitted the resolution of the Convention, he affixes a NOTE to the part of it which relates to the organization of Churches and Church government" in the following words—"MEANING gospel regulations or discipline." To the arrogance of a Pope, is thus added a note of the apologist of the Convention! Can it be possible that we have to do with such pitiful evasions? Heaven preserve us from the "bulls" of this "harmless" Convention! Reader—we may at some future period shew you what kind of Gospel discipline this Convention has adopted!

We would gladly avoid what follows; but self-preservation demands the sacrifice. By turning to our former article on this subject, the reader will find the following statement: "—— to our surprise and astonishment we learned, that while the editor of the Magazine was at Auburn, declaring without hesitation or reserve, that the Convention in its present form could not exist, the press at Utica was teeming with censure against our humble self, for condemning measures now universally acknowledged to be bad!" In reply to this statement, Mr. Skinner declares—"It is not true that we stated, as he says we did, when at Auburn, that the Convention, in its present form, could not exist." Here, then, is another contradiction. We would always distrust our own memory, rather than accuse a brother of falsehood; but as the editor of the Magazine seems determined to sacrifice us on



the altar of his "quiet spirit," we shall give the certificate of a worthy brother in the ministry, whose veracity will not be called in question, to parry the thrust made at us, adding at the same time, that testimony under oath, if necessary, can be procured to verify the statement to the effect above mentioned. We are willing to consider it a mistake on the part of Mr. Skinner, but are unwilling to submit to his palpable contradictions.

#### CERTIFICATE.

I hereby certify and affirm, that in conversation with brother Dolphus Skinner, at Auburn, on the 18th day of October last, on the subject of a Convention; he, the said D. Skinner, stated, that, in his opinion, the "Universalist Convention of the State of New-York," was exceptionable in its plan, and that it could not, or ought not to exist in its present form, and that he should prefer a Convention to be composed of at least an equal number of lay delegates, or words to that effect,—and I farther certify, that the said D. Skinner did plainly declare, that he was opposed to the Convention in its then present form; and that, in his opinion, some of those who had been engaged in sustaining said Convention, had conducted improperly, or words to that effect. And I hereby farther certify that, on reading the resolutions of the Convention, addressed to Br. E——n, before the council of the Central Association, in June last, it was insisted by Brs. Skinner, Smith, and Stacy, that both the letter and resolutions should be read in connexion, on the ground that *either* were but parts of the *whole*, and that therefore it was proper, on introducing it as a proof of any position, that both should be taken together; that accordingly both were read and considered as a proceeding of the Convention, without being denied by the friends of said Convention.

J. S. FLAGLER.

We have neither time nor inclination to add many remarks on the course pursued by the editor of the Magazine, at present; nor is it necessary to say much in vindication of the course we have pursued. It was never intended to have the controversy personal. We deprecate any such thing. Nor should any thing like severity have appeared in our columns, had not a perversion of the plain facts of the case been attempted by the friends of the Convention. True, our feelings have been injured by the course pursued by some of our brethren, and very likely we have used severity in our language towards the measures they have pursued.—We have long been satisfied that the perseverance of the friends of the Convention, would, if continued, result in a separation or disunion of the order—we have beheld with astonishment and alarm the rapid strides of a portion of our brethren towards that state of things which we almost intuitively abhor;—and, believing a firm opposition to any measures calculated to give an undue and artificial elevation to the preachers of our doctrine, a task called for by justice, truth, and propriety, though in itself a painful and thankless work, we have bared our breast to the shafts of opposition, and are prepared to endure the censure and reproach to be expected as the consequence. There are some things, in the article above noticed, which may, and may not, hereafter receive attention; as they are calculated to excite those emotions which we desire to allay. After heaping upon us much severe censure and abuse, under the garb of a "quiet and peaceable spirit," the editor informs his readers, that he "still

regards us as a brother and a Christian." His forgiveness is tendered us, but we shall not avail ourselves of it, until we are made sensible of having erred in our statements. Nor can we promise him the favour he proffers us, until some indications of reform are made apparent to our weak capacity.

#### RELIGIOUS INQUIRER.

The Editor of the above paper, in announcing some contemplated improvement in the seventh volume of his paper, holds the following language:—

"As the editor has determined to exert whatever talent or knowledge he may possess for the improvement of this publication—as he is anxious to give it a handsome dress, and will of necessity incur additional expenses—and as the work will evidently be the least expensive of the sort in the Union, by about half—the punctuality of subscribers will be absolutely necessary to its success."

Now, we have not the least disposition to find fault with the terms of the Inquirer, and certainly wish it success; yet we feel it our privilege to correct a mistake into which brother Canfield has fallen. He misjudges when he declares that his work will be the "least expensive of the sort in the Union, by about half." The Religious Inquirer is to be published weekly, on a Medium sheet, octavo, making a volume of 416 pages in all, and to be afforded at \$1 50 cents in advance. The Gospel Advocate is published weekly on a Super-Royal sheet, and afforded at the same price! Will our brother editor correct his mistake?—Ed.

The "Anti-Universalist" calls on us to point out "even ONE" falsehood in its columns!!! We refer its editor to their slanderous accusations against a respectable preacher of our order at Providence as replied to by the Cadet. If that is not enough, let them look over their files and write upon the whole "TEKEL." Let the publick pass sentence;—we have other matters to attend to, besides the Anti-Universalist. When we have nothing else to do we may notice their falsehoods:—Ed.

#### "OUR FATHER."

There are few serious and thoughtful people who have not felt the importance of the request made by the disciples to our Saviour—"Lord teach us to pray." The distance between man and his Creator is so immense and there is something so awful in approaching voluntarily into his presence, that nothing but the most exalted views, or the most sinless purity, can seem to embolden the natural man to hold regular communion with Him, who inhabiteth eternity. Opinions of this fearful kind however, would have a tendency to destroy, or to corrupt all the principles of religion in the human mind. They would tend either to excuse us, in our opinion, from the service of God, and thus gradually lead us to live altogether without "Him in the world;" or they would dispose us to approach him with the indistinct terror of slaves to mingle the gloom of superstition with our religious service, and to worship him, "not

in spirit and in truth," but with the dark and ceremonial rites of a constrained homage.

The model which is here given us of Christian prayer is very different.—It banishes at once from our imaginations, all the fears so natural to mortality.—It is "our Father" to whom it teaches us to speak;—it is that name, so dear and venerable, which it brings forward, with all its associates to our minds,—the name which all men have known and in which, all have been taught to trust,—and which cannot be pronounced without awakening in every heart the feelings of confidence, and hope, and love.—The first law of our faith is—That we should love the Lord our God with all our soul.—The second—that we should love our neighbour as ourselves—how beautiful both these precepts are illustrated in the form of the words we are considering, and how powerfully they blend in the same moment, benevolence to man with devotion to God.

#### ELECTION AND REPROBATION.

"The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell, and among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in the view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say amen, hallelujah, praise the Lord. It concerns therefore all the expectants of heaven to anticipate this trying scene, and ask their hearts whether they are not on the Lord's side, and can praise him for reprobating as well as electing love."—*Emmon's Sermons*, xvi.

"When they (i. e. saints) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others *who were by nature, and perhaps by practice, no more sinful and ill deserving than they* it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."—*Ibid*, ser. xi.

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing.—They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but, on the contrary, when they see this sight

it will occasion rejoicing and excite them to joyful praises."—*Edwards's Practical Sermons*, xxii.

DIED.—At Aurelius, on the 19th inst. HARRIET, eldest daughter of Stephen Lombard, jr. Esq. aged 11 years.

#### Postscript Department.



From the United States Gazette.

#### FRIENDSHIP.

And is it so? has friendship fled?

Or has it ever dwelt below,  
In bands of truth and virtue wed,  
Its soothing influence to bestow?

Have love and candor taken flight

With every truth to deck the skies?  
Have faith and virtue fled the light,  
To roam in garbs of treach'rous guise?

Or have they ever lived on earth,

Man's dreary pilgrimage to gild?

Or only had in fancy birth,  
And empty dreams of fiction filled?

Sometimes methought I'd found the grove,  
The hallow'd shade of friendship's home,  
I offered incense on the spot,  
And vow'd from thence I'd never roam.

But scarcely had I trimmed the lamp

That faintly glimmer'd in the cell,  
To view with caution friendship's stamp,  
When off the mask untrembling fell!

Exposed to view, a traitor stood!

Deceit, with brazen front portray'd,  
Walked forth in dauntless attitude,  
Nor mourned the characters betrayed.

Sometimes the form of truth and love,

Sincerity and candor shown;

But when I came the test to prove,  
The substance from my touch had flown.

O, Friendship! Love and truth sincere!

Your sacred presence I entreat;

Revisit this departed sphere,  
And make it long your blest retreat.

A dreary waste—a wild red spot—

It is, without your hallow'd forms;

No gleams of comfort round us shoot,

Confiding bliss no bosom warms.

Then, lovely recreants! hither guide

My seeking steps to your abode;

When found, I'd rest me by your side,

But doubting, wait for rest with God.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 48.]

AUBURN, SATURDAY, DECEMBER 1. 1827

[Vol. V.]

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### EXAMINATION

*Of a Sermon preached in Chenango, N. Y. by Josiah Keyes, of the Methodist connexion, in vindication of the doctrine of the eternity of future punishment, by J. B. SHANNON.*

[Continued from page 347.]

The second proposition assumed by Mr. Keyes, is, "*Those who die in their sins will be doomed to punishment.*" He goes on to say—"This follows as a necessary consequence of their having died in their sins. The wicked, even in this state of existence, are miserable; they fall a prey to rage, fear, jealousy and envy; these unholy passions, like a thousand stings, deprive their souls of ease. Even the dim light of nature could teach a heathen—no wicked man is happy. With this agrees the language of inspiration—'there is no peace to the wicked, saith my God.' The passions increase in proportion to the indulgence we give them, and the length of time we cherish them," &c.

First: I agree with Mr. K. that misery is the effect of sin, and follows transgression as its indubitable consequence. 2. I also admit that the wicked, even in this state of being, fall a prey to a thousand ills which deprive them of ease. I farther admit, 3, That even the dim light of nature teaches, that no wicked man is, in the present tense, happy; also, 4, That God spake the truth when he said, "*there is no peace to the wicked.*" I also believe "the passions increase in proportion to the indulgence we give them." Now, I do not see why I may not sit in the *great chair of orthodoxy!*

Again, he declares, page 7, "Those who have continued, the whole course of their lives, in sin, have their passions increased to a high degree. If they die in their sins, they die under the influence of these passions, and carry them into eternity. They, continuing to exist in their breasts, and operating in all their force, must necessarily serve as a source of torment."

That all sinners continue in sin to their latest breath is obvious. But it does not follow that all who sin have their passions increased to a high degree. Though Paul was "brought into captivity to the law of sin and death;"

it does not follow that his passions increased; for the contrary was the fact,—he brought under his body, and kept it in subjection—Again: Mr. K. supposes if we die in sin, we "carry our passions into eternity; that there they operate in all their force, and serve as a source of torment." Where did he find scriptural proof of this supposition? Do not all temptations come through the five senses? When the body dies will not those senses cease? and if so, will men carry their passions into another world? and, where the tempted are, there must be the tempter—and who will tempt mankind when the devil is destroyed? See Heb. ii. 14, 15. It seems that Mr. K. does not agree with the pious John Wesley, who said, speaking of the punishment of the lost, "this commences in that very moment when the soul is separated from the body: in that instant the soul leaves *all those passions*, the enjoyment of which depends on the outward senses. The smell, the taste, the touch, die—light no more;—the organs that ministered to them are removed far away! In the dreary regions of the dead all these things are forgotten!"\* *Quere*—If all these things are forgotten, how can they give pain to the soul? He seems not to agree, however, with the pious Kempis, who supposed that misers will have melted gold poured down their throats! And according to the reasoning of Mr. Keyes, the miser, the knave, the thief, &c &c. will all find employment in the world to come! It will not do to say they will not be such characters there; for if they are not such, they must be changed, and if changed, it supposes they will be made better: For what sort of a change would it be to change a thief into a thief, or a drunkard into a drunkard?

Mr. K. supposes his arguments may be proved from common sense, i. e. the common sense of men in general. I ask, by whose common sense? He adds, by that of "those who admit the immortality of the soul." If those are the persons by whom he proves his position, he leans upon a broken staff; for the soul is no where in the scriptures said to be immortal. [Here, in the original manuscript follows a notice of the opinions of the ancient fathers, which, as it does not materially affect the question in debate, is omitted.]

\*See Wesley's Sermons, vol. 7, p. 7.—Wesley was the founder of the Methodist Church..

Relative to the opinions of those men, whose writings are quoted by Mr. Keyes, I have only to say, that if he can prove they were inspired, I will then believe what they say, provided their testimony agrees with the word of God, and common sense.

I will notice a few more of the quotations made by Mr. K. "Josephus says the Pharisees held the wicked were to be punished with a perpetual punishment, and that there was appointed for them a perpetual prison." Philo says, "the punishment of a wicked person is, to live always dying." Here I remark: 1. Josephus does not say that eternal punishment is a true doctrine, but only that certain persons of whose doctrines Christ cautioned his disciples to beware, *believed it*. 2. The bible nowhere speaks of a perpetual prison, but to the reverse. Jesus was to bring out the prisoners from the prison house. See Isa. lxi. 1 Pet. iii. &c. It is said, the prisoners shall go out of the pit. How, then, can their confinement be perpetual?

(TO BE CONTINUED.)

FOR THE GOSPEL ADVOCATE.  
A LETTER,

*Containing a brief examination of some of the arguments supposed to favour the doctrine of the Trinity.*

TO THE REV. MR. TAYLOR,  
of Mendon, Monroe county, New York.

DEAR AND VENERABLE SIR:—Though you have been professedly labouring in the vineyard of our Lord and Master for many years,—though your locks have grown grey in his service, and your eyes become dim in reading his word, and though you may have been settled in your present belief for half a century, and wasted the midnight lamp for the instruction of others before my dust was fashioned into man, yet you will allow me to yield obedience to our Saviour, by calling "*no man master on the earth*." And while I hesitate not to regard you as my superiour in many respects, such as age, knowledge and experience, I must claim to say, what candour will not deny, that I may still be as capable of understanding what is fairly revealed, as yourself; and on the subject of revelation I shall address you.

The present is an age of inquiry; and it is vain to suppose that knowledge will recede rather than advance. Since the first reformer broke loose from the chains of religious cruelty which had held the world in fetters, there have been many avenues to correct knowledge discovered and made plain to community, which were before effectually and intentionally blocked up. The doctrine of transubstantiation, or "a change of the elements of the Eucharist into the real body and blood of Christ," is justly exploded by all Protestants,

and ranked by them, with *exorcism, extreme unction, surplus merit, the sale of indulgences, the pope's supremacy, &c. &c.* I hope you would sincerely pity the man who should advocate either of the above absurdities; and I should expect to beget a smile for my folly, if I were to attempt at this day, to refute them by scripture and reason; as the mere naming of them, to the discerning, is a sufficient exposure. And although this be not yet the case with the doctrine of the Trinity, in Protestant countries, the time may come, (and I think I should not be saying too much, in affirming, that, from what has been done and is doing, *the time will come*,) when it will only be mentioned as a specimen of the credulity and folly of our forefathers! I am aware, that that period has not fully arrived; but even now we may demand proofs of that strange notion, and thousands in this country, in attempting to *prove and explain* the unintelligible mystery, have discovered to themselves the impossibility of either, and openly declared their faith in the unity of God the Father, and his superiority to Christ the Son.

This address is occasioned by the discourse you delivered in the meeting house at Victor, in the forenoon of the 28th ult. from Matthew, chapter xvii. verse 5, last clause—"This is my beloved Son, in whom I am well pleased; hear ye him." After descanting upon the subject of the life, death, resurrection, and ascension of the Messiah, you were pleased to say that your text furnished proof of the Trinity! I was present, and took notes,\* the substance of which I will briefly state and examine, and shall hope to be corrected, should any mistake occur.

"1. Christ is *equal* and *co-essential* with God, because he is his son—and when the Jews interpreted his saying (John, v. 17,) to imply his equality with God, he (Christ) confirmed the fact, that he was God, by answering, 'Thou sayest it.'"

"2. Christ is God, because he was worshipped—he is the Creator—he is infinite in wisdom—omniscience and omnipotence are ascribed to him.

1. "Christ is co-equal and co-essential with God, because he is his son!" If here you used the word "*with*" to imply on the side, in the society, or company of, (and I know of no other sense in which you could employ it in the phrase—"with God,") then Christ, who is "co-equal and co-essential with God," is certainly as much God, as the Being with whom he is said to be co-equal, &c. And if Christ be "co-equal and co-essential with God," then there can be no dissimilarity be-

\*I would here guard the publick against supposing that I attended Mr. Taylor's meeting, to fault his views, as I went to occupy it myself it being my right; and as we were deprived of our privileges, I became his hearer.



tween them. For a person or being possessing the same essence and attributes of another being, cannot be different. Now the compound word, *co-equal*, is no more than *equal*; and either implies comparison, and comparison always implies plurality; and if there be no mistake in this deduction, i. e. that Christ is *equal with Jehovah*, co-essential with God, then Christ is *another Supreme God*, which is impossible. But how does your conclusion agree with the idea, that Christ is a *son*? You have said that Christ is *equal with God*, because he is the *son of God*!! But on the ground of strict and absolute equality your premises would result in the belief of *two equally Supreme Gods*!! and yet one Supreme God is the Father of the other, who is *equally Supreme*! and one of course is the *son* of the other, yet there is *no difference between them*. Hence it can make no difference which is called the father or which the son; nor is it possible to know how to distinguish where there is no difference. For on this hypothesis the Son is essentially the Father, and the Father is in all respects the Son; and admitting plurality, which you cannot deny according to your premises, the Son is essentially the Father of himself, and the Father in all respects his own Son!

You likewise intimated, that, when the Jews construed Christ's words, (John, v. 17,) to imply his equality with the Father, he (Christ) confirmed the fact, *that he was God*, by answering, "Thou sayest it." This, sir, you will not deny if you turn to your MS. The words of Christ above, about which the Jews quibbled, are, "*My Father worketh hitherto and I work.*" But could the Jews honestly suppose, that this language implied absolute equality with *his* God and Father? And if they did so view the subject, where did "Christ confirm the fact, by answering, 'Thou sayest it?'" I was surprised to hear you so forcibly remark that Christ confirmed this, especially, as you had written your discourse, and probably examined the context. By reference to the place you will find, that, neither in it, nor in any other part of the sacred oracle, did Jesus "confirm the fact," that he was the Supreme God! and, sir, your confirming phrase—"Thou sayest it"—does not occur in his answer to the Jews! Nor is it probable, that the Jews meant to charge our Lord with any thing more than making himself *like* (not equal with) God; and this is doubtless the proper rendering of the text. For the degraded sons of Israel could not have been so absurd as to have supposed that the *sonship* of Christ, (verse 17,) constituted him *equal with his God and Father*! But allow Christ to be the *Son* of God, which is my belief, does that make him the very God whose Son he is? Surely not; for it would be equal to affirming, that because Christ is called the

image of God, he must, therefore, be the very God whose image he is. Now, instead of Jesus answering as though he would convince the Jews of his *Deity* and *independence*, his answer was positively otherwise. See verse 19, &c. "Then answered Jesus and said unto them, Verily, verily I say unto you, *The Son can do nothing of himself*, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and showeth him all things that *himself* doeth; and he will show *him* greater works than these, that ye may marvel." See farther.—Does this language look much like teaching the Supreme Divinity of Jesus Christ? Words could not more fully express his dependence, and derived existence, and, consequently, delegated power.

2. "Christ is God, because he was worshipped," &c. "They are called Gods to whom the word of God came." In this sense I believe Christ to have been a God, but not the Supreme God. But was Christ worshipped as the Supreme God? That he was worshipped is true; but that does not determine him to be Jehovah. The word *proskyneō*, translated *worship*, signifies "*to prostrate one's self to*," but does not determine the object worshipped to be God the Father. This will appear as I proceed. The same Greek word occurs in the command, "Thou shalt worship (*proskyneō*) the Lord thy God and him only shalt thou serve." "In most instances our translators have rendered this word—*did obedience, bowed himself, &c.* but we notify the English reader that we shall uniformly render it *worshipped* as it is always rendered in the New Testament."\* Moses went out to meet his father-in-law, and *worshipped* and blessed him, Exod. xviii. 7. David, on coming out of the cave, stooped with his face to the earth and *worshipped* Saul, 1st Sam. xxiv. 8. Saul stooped to the ground and *worshipped* what he supposed to be Samuel the prophet, 1st Sam. xxviii. 14. Bathsheba and the prophet Nathan *worshipped* David the king, 1st Kings, i. 23, 31. The sons of the prophets *worshipped* Elisha, 2nd Kings, ii. 15; and chapter iv. 37, the Shunanite woman *worshipped* the prophet. It was customary in those days, as well as in the New Testament times, to pay this kind of homage to kings and prophets. When Solomon came to the throne, all the congregation of the princes bowed down their heads and *worshipped* the Lord, (Jehovah,) and the king, (Solomon,)—1st Chron. xxix. 20. It is said to the messenger of the Church in Philadelphia, "Behold, I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie, behold I will make them come and *worship before thy feet*," &c. Rev.

\*Sherman on the Unity.

iii. 9. The Jews, in derision, paid that respect to Jesus, which it was customary to pay to a king—"and bowing their knees, *worshipped* him, Matthew, xv. 17—19. After noticing the above texts, where the same word occurs, though *different objects of worship*, it is plain to the common sense of every reader, that there are *different kinds of worship*; and though it be granted that Christ was *worshipped*, it no more follows that he was the Supreme God, than that Joseph, Jethro, Saul, David, Elisha, Solomon, Daniel, and the bishop of the Church in Philadelphia, (Rev. iii. 9;) are, seeing they were also worshipped. Supreme worship belongs to God alone, "the Father of our Lord Jesus Christ." *But Christ was also worshipped*; and in the sense in which it is proper for him to be worshipped, he shall receive homage from all the ransomed creation of God, who has "HIGHLY EXALTED HIM and GIVEN HIM A NAME which is above every name that at (or in) the name of Jesus every knee should bow, of those in heaven, of those on earth, and those under the earth, and that every tongue should confess that Jesus Christ is Lord, [but observe, it is expressly said to be,] to the glory of God the Father"—Philip. ii. 9—11. You will perceive, sir, that if Christ be God, it requires stronger proof than you gave us. The mere circumstance of his being *worshipped* is not enough to prove your point.

But it will next be urged that "*he is the Creator.*" I demand what is he the Creator of? Did he create "*the heavens and the earth?*" This is no where affirmed in the bible. Is he the original Creator of man? *It* is no where said; and what you did say, you either affirmed without attempting proof, or by quoting detached sentences; neither of which methods should be allowed in disposing of a subject of so much importance, as the doctrine of the Trinity is supposed to be.

A text as much relied on as any, to prove that creation is the work of the Messiah, is St. John, i. 3, 10—"All things were made by him, and without him was not any thing made that was made.—He was in the world, and the world was made by him." This is regarded, perhaps as the strongest testimony to show the Deity of Christ and his equality with the Father. Before remarking upon the verses above, we will take notice of the probable design of the writer in his introduction, so far as is necessary for our present purpose; and here I shall be obliged to differ from those whose opinions I very much respect on other subjects as also their ingenuity here. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." Here observe, 1. John wrote long after the other Evangelists had written their histories; hence some things are admitted in John, which the

others record. It is more than probable that this gospel was not written till after the destruction of Jerusalem, (see Dr. Campbell's Preface to John's Gospel where this is proved, particularly Sec. 11,) when few of those who had *personally known the Messiah*, survived. Therefore, as John wrote his gospel for general use in his day, it was proper that he should account for the facts he brought to view, to the satisfaction of the majority of his readers who depended alone on such evidence, as they had not been eye witnesses of the facts. But this was not the case with all his readers, as will be seen presently. I may just observe, however, that my purpose will be met, even should the date of this book be earlier than has been fixed.

2. The date of his first epistle is, by archbishop Usher, fixed to A. D. 73, and by others still later. And the same style runs through it and his gospel. In the commencement of his gospel he says "in the BEGINNING was the word" &c. In his first epistle. "THAT which was from the BEGINNING" &c. But let the question be asked, *the beginning of what?* of eternity? eternity had no beginning. *Is the beginning of time meant?* Time cannot be said to have had a beginning but in relation to passing events. Is the *beginning* of the world intended? This I presume is what is generally believed, and that Christ was there, and created the universe. But this would not necessarily prove, that Christ was co-existent with the Father, as it is the sentiment maintained by the Arians. But it is objected, the text says, "and the word *was* God." There is good reason to believe, however, that the word here "is a mere appellative term of office." "John i. 1. is the only place in the whole bible, where, according to the English Version, Jesus receives the appellation, God; but, that this is a mere appellative term of office, appears from the structure of the Greek phrase, *theos en ho logos*, which should be rendered, "the word was God's, or a god," i. e. a divinely commissioned person.\* If this be correct, and I seek not to avoid the whole or any part of the force of the passage, this text falls far below the proper evidence to prove, that Christ is the uncreated God.

3. Is it certain, that the *beginning* of the material world is meant in the text? this certainly admits of some doubt. For John, the same John in his first epistle, 2 chapter, uses the word *beginning* several times, in a way to justify this conclusion, ver. vii. "Brethren, I write no new commandment unto you, but an old commandment which *ye had* from the *beginning*: the old commandment is the word which *ye have heard* from the *beginning.*" But verses 13th and 14th are still more appropriate. Here, however, our translators

\* Rochester Mag. p. 165. \*



have added two words in each of the verses, unauthorised by the original, which will be included in brackets. 13. "I write unto you fathers, because *you have known him* [that is] from the *beginning*. 14. I have written unto you fathers, because *ye have known him* [that is] from the *beginning*." Literally it reads, "because *ye have known him from the beginning*." Dr. A. Clark on the place, says, "By fathers it is very likely, that the apostle means persons who had embraced christianity on its first promulgation in Judea, and in lesser Asia; some of whom had probably seen Christ in the flesh; for this appears to be what is meant by *ye have known him from the beginning*. These were the *elders and eye-witnesses*, who were of the longest standing in the church, and well established in truths of the Gospel, and in christian experience." From this it is evident, that "*the beginning*," implies the commencement of the gospel ministry, in the above passages. Is not this probably its meaning in his gospel? If it be answered no, I demand the proof. But I proceed to show, that this view is not entirely destitute of foundation: "In the *beginning* was the word" — John's gospel, 1. i. That which was from the *beginning*, which we have heard, which we have seen" — 1st epistle 1. i. I have written unto you, fathers, because *ye have known him from the beginning*," chap. ii. 14. Now what *beginning* is meant in the above three texts? Manifestly the *beginning of the christian dispensation*. This will appear as we proceed. — The trinitarian strength in this passage lies in part in the expression, "*the world was made by him*." But let us carefully go over with this context and patiently search out the word rendered "*was made*," and that in the same connexion of similar import, that the reader may see how variously it is translated. In doing this I shall include the original word and its translation in brackets. I begin with ver. 3d. "All things [*egeneto were made*] by him, and without him not even one thing [*egeneto was made*] where [*gegonen was made*]. 6. *egeneto*, there was [a man sent]" &c. 10 and the world [*egento was made*] by him — 14 and the word [*egeneto was made*] flesh 15. He that cometh after me [*gegonen is preferred*] before me — 17. Grace and truth [*egeneto came*] by Jesus Christ. 27. *gegonen is preferred*] before me — 28. These things [*egeneto were done*] in Bethabara. 30, [*gegonen is preferred*] before me — 28. There is no word in the greek of the above texts answering to *thing or things*; hence I have put them in *Italicks*. Here then, the word *egeneto* is five times rendered *was made* — three times is preferred, once, *there was*, or *was*; once, *came*, once, *were done*. And on the authority of the common Version, and that of Parkhurst the 14 verse should be rendered "the word was flesh." But lest the reader should not perceive

the propriety of this version, let it be noticed more particularly, that our translators have rendered the word *egeneto was*, in the 6th ver. and Mr Parkhurst, translates the 17th ver. thus: "Grace and truth (*egento was*) by Jesus Christ." We may then, properly read, "the word *was flesh*," i. e. Jesus was a man approved of God," for the same reason, that the Baptist calls himself "the voice of one crying in the wilderness."

4. There is nothing connected with this Gospel nor the object of it, which demanded a history of the visible creation. It was then recorded in the Old Testament, which the christians had in their possession, that GOD, who is the FATHER of Jesus Christ, "*created the heavens and the earth*." The object of John evidently was, to give account of the moral change which had taken place in the world, by the instrumentality of Jesus Christ. And being then as remote from the period of its commencement as we are from that of our Independence, and being himself an active soldier in the *Christian Revolution*, it was natural for John to use the language he did, that the new state of things in regard to mankind and religion had been produced or brought about by Jesus Christ. And this is the way in which the verb is understood, when connected circumstances require it. See Parkhurst on the word, and Mat. iv. 3 John i. 12 and xi. 9. But, that the verb *egeneto* requires the sense here given it from its connexion, I shall endeavor to show more clearly hereafter, by a greater number and variety of passages. Yours respectfully,

W. I REESE.

West-Bloomfield, Nov. 22. 1827.

(TO BE CONTINUED.)

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## ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTENTED FOR THE FAITH."

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### IMPORTANT.

It always affords joy to the benevolent heart to hear of a change for the better in the moral condition of a fellow creature; and though we claim no superiority of benevolence, it has contributed much to the little stock of our happiness to learn, from the last received Utica Magazine, that the good editor of that paper has avowed himself (virtually) a convert to our opinion on the subject of a "Convention composed exclusively of ministers." Speaking of the plan proposed by the "General Convention," which seems pre-disposed to become a "National Establishment," and with his mental eye upon the circumstance that the members of that body were, some of them, in favour of its adopting a plan similar to that of the "Universalist Convention of the State of New-York" — as it is called, and probably having learned a little from experience of late, he holds the following language: —

"There is, however, one trait in the plan reported by the Committee on that subject, which we hope will

not be retained in the report of the Committee in whose hands the subject is now left for a more full and detailed plan. We allude to that clause in the report which requires all the delegates of the State Convention to be ministers, which clause we hope will be expunged from the plan. For although we have the fullest confidence in the abilities and integrity of our ministering brethren, yet we see no reason why an intelligent and worthy layman, if an association shall see fit to appoint him, ought not to be entitled to the privilege of going as a delegate to the Convention, as well as a clergyman. There are many that would do honour to the cause as such, whose abilities and integrity are no ways inferior to those of any minister that could be named. We think, therefore, the Convention ought to leave it optional with each association to send whom they please as delegates, either ministers or laymen, or both. Another reason why we should prefer having this left optional with the associations, is, that the rule requiring associations to appoint *ministers only* as delegates, will have a tendency, or at least it is possible that it should, to excite jealousies in the minds of some of our brethren, relative to the designs of the clergy (although this Convention of delegates would have no power to interfere with the concerns of individuals, or societies as such) and it is always well to guard against all jealousies, as well as against the possibility of an abuse of power.

"We have suggested these things for the consideration of our brethren generally, and particularly for those who are to detail more fully, and complete the plan to be hereafter adopted. Though we assume no right to dictate in these matters, we think the considerations we have offered, ought at least to be properly weighed, even if, when weighed in the balance, they should be found wanting.

This augurs well! Our brother improves rapidly under good instruction, and we entertain strong hopes of his safe deliverance from all his conventional imperfections. We recollect that some time since, a Convention, to be composed "exclusively of ministers," was in existence—*Query—Is it dead?*

N. B. Hereafter, we shall notice another article in the Magazine of Nov. 24, entitled "Gospel Advocate, vs. the N. Y. Convention—again." Ed.

#### THE OLIVE BRANCH.

In late number of the Olive Branch we notice an article on the subject of the "New-York State Convention," in which there are some things, in our humble opinion, incorrect. In pointing out these inaccuracies, we hope to be understood as having no personal allusion to those who made the Convention.

The writer of the article in question has not been able to see "why this body [the Convention] should have created alarm, or met with virulent opposition."—To this we reply:—it has excited alarm, because it was, and is yet thought to be, a measure fraught with mischief, inasmuch as it was calculated to place the controlling or governing power into the hands of "ministers exclusively." It has excited alarm, because it was anti-Christian, and hostile to the spirit of Universalism. It has been opposed with warmth, because, after it had been put down by a large majority of the brethren in this state, its friends continued to adhere to it against the feelings and will of the majority, and opposed with virulence those who opposed it.

We care not what the *object* with the Convention was—but we know what it has done;—we know that it has "dictated in matters of conscience," and the publick now know it. The Committee *did* not exceed their powers, as insinuated in the Olive Branch, for they acted by an express resolution of the Convention! Nor does this matter rest upon "the *ipse dixit* of some one,"—facts are stubborn things.

We do not boast of our equanimity, but confess that our feelings have been too much excited. Let the friends of the Convention keep the bantling out of our way, and they shall not be troubled with our "virulence," if they call it by that name.

We are amused with one statement made by the Olive Branch, and copy it entire.

"Neither do we think that it necessarily follows that the "Convention is dead," because it has not been approved of by all the Associations in the state, nor yet by the Conference at Auburn, (which, by the way, owing to the badness of the travelling, was but thinly attended,) much less do we think it "dead—dead—DEAD!" Who has killed it? As long as one Association is disposed to patronize this Convention, we see nothing to hinder its life. If there should not be a sufficient number of members to form a quorum, they can at least, *adjourn*. They will harm no one not in *fellowship* with the Convention; and they never had it in their power to compel the fellowship of any one, or of any society, or association, who did not wish it.

"We calculate, therefore, that the Delegates who have been appointed to attend the Convention, will attend it; at least, such as can; notwithstanding the doings of the Conference, as that body had no power over the Convention, being composed only of members from the different Associations."

In the foregoing extract we have a specimen of the peculiar spirit of perseverance of the friends of the Convention. Notwithstanding a large majority of the brethren have declared their disapprobation of the measure—notwithstanding a Conference was appointed, to consult on the subject, and many attended at no inconsiderable expense—notwithstanding such Conference unanimously voted down the Convention—and notwithstanding even the friends of the Convention declared it could not exist in its present form;—yet we are told that it is not DEAD—but sleepeth! "Who killed it?" Answer—THE ASSOCIATIONS by their regular delegates!

But this Convention has been christened an harmless and inoffensive thing—a mere bond of union—only designed to connect and bind together the Associations, &c. And we are asked, why all this alarm? Why all this virulence? Nay, we have been often told that the Associations or a majority of them could take away its power whenever it should become unmanageable! But no! Although we thought it was dead—we are told that so long as "one Association is disposed to patronize this Convention, we see nothing



to hinder its life!" This reminds us of an anecdote. "A certain apprentice to a blacksmith, laboured some time to make a harrow tooth of a piece of iron selected for the purpose; but as it happened, he failed in the undertaking. He next undertook to forge a horse shoe; but having taken too many heats, he failed in that also. A little chagrined at his want of success, he next attempted to make a nail out of the same piece of iron; but failing in this also, he thrust it into the water, exclaiming at the same time—there, it will make a his!" So it seems that our brethren, having been a little disappointed in their undertaking, can get together and—"adjourn!"

We did think, (and still do,) that the powers of the Conference extended so far as to have some influence on the Convention, but the editors of the Olive Branch think otherwise; and we shall not contend with them about non-essentials. So far as this, and the Associations west of us are concerned, we "predict" the Convention is dead. If others do not believe us let them "come and see."

### IMPOSITION EXPOSED.

If Christian charity is understood to be a principle that would lead one person to submit to the most unqualified abuse from another without complaining, we confess there is but little in mankind that bears a resemblance to it. Nor can we conceive that tame submission to insult is required, either by the laws of God or man. For although our Saviour patiently submitted to endure the ignominious death of the cross, he previously exposed the hypocrisy and wickedness of those who sought his life; and surely, the laws of our country, in tolerating all opinions, provide that the rights and privileges of one as well as another, may be—nay shall be protected, even should an appeal to some legal tribunal be necessary. But in ordinary cases, an appeal to public opinion, or rather, to the good sense of an enlightened community, is effectual in obtaining redress of ordinary grievances.

It is, therefore to a candid publick, through the press—that safeguard of our liberties for which we bless God—that we now appeal, in behalf of a persecuted and injured female—a woman—a mother, who has been thrown upon her defence by the mal-treatment of those, whose duty it is, we aver, to protect, to cherish, and to esteem her for her virtuous examples, rather than to persecute and pursue her like a felon with a vigilance that would become a better cause! Nor will our appeal be in vain: Publick opinion will never suffer a respectable female to be haunted, and persecuted, and reviled, by a horde of sacred busy-bodies, without their being frowned upon to some purpose.

The case to which we allude is that of a respectable member of the Presbyterian church in this village, Mrs. Shields, a woman whose character is invulnerable to the shafts of her persecutors, and whose examples ought to be held up to publick admiration, that spinners of "street-yarn" might learn their duty and become ornaments of society. We allude to the fact, that her industry is proverbial; that she prefers the sphere of domestick usefulness to meddling with the

concerns of others; and that she had rather—much rather, be found in the house of want, than in the tents of ostentatious parade. With a large family around her, who look to her for a mother's counsel, and a mother's care, she is not heard to murmur or repine—with fortitude she has borne the ills of life—she has reared her family to usefulness—she has done as a Christian ought to do! But all this, and much more that might be related, is not enough to satisfy those over righteous people, who make religion to consist in believing Calvinism, and imitating a ranting enthusiast. *She has been persecuted!* We will tell her "tale of woe."

Some months since, Mrs. S. was suspected of the "awful crime" of *DESIRING the salvation of all mankind!* She even went so far as to say, that there were some good people amongst the universalists! This, reader, was, we believe, the worst they could bring against her—and what probably made the case still more criminal, the partner of all her joys and sorrows—her husband, was a universalist! It must, of course, be quite heretical, for a woman to believe that her husband is a good man! She was also inquired of whether, if some other members of her family should die, they would go to hell? Her answer in the negative was the cause of her being called before a convocation of the faithful. But finding nothing against her, she was acquitted! A second attempt was made to find some cause of complaint against her, which terminated in her acquittal! Soon after, she received a line from her Pastor, Mr. Lansing, requesting her not to attend upon the administration of the ordinances! Finding herself thus excluded, without knowing why, she of course absented herself from the communion table; and, feeling injured without a cause, she thought proper not to attend their meetings, where she must be reminded of the wrongs which she was called to endure.

But it was not enough that she should be thus suspended, their thirst for their victim must be satiated by sending spies into her neighbourhood to find some cause of action against her. The neighbours were inquired of whether she was not on friendly terms with some of the Universalists—whether she did not attend to her domestick concerns on the Sabbath—and, for aught we know, whether she had not forfeited all claims to orthodoxy by attending to her own concerns and letting those of her neighbours alone! This inquiry resulted in another citation, delivered in due form by a stripling of the new-fangled religion, accompanied with the usual quantity of impudence, and with not a little pomposity. This citation required her to appear at the house of Mr. Lansing on the twenty-sixth inst. at 6 o'clock, P. M. to shew cause, &c. why she had "not attended the worship of God's house"—i. e. the Presbyterian meeting! Willing for the third time to appear before the "session"—conscious of having done her duty, she repaired to the place appointed, to confront her accusers. She went, when io! after waiting an hour after the time appointed, and not seeing either the "Rev." gentleman nor any of her self-constituted judges, she returned to her dwelling in peace and safety!

This, reader, is a simple statement of the facts!

After being harassed for several months, by those who assume to be her judges—after going, obedient to their nod, for three times, to meet her accusers, she finds herself where she was, prohibited their fellowship, the object of their abuse, (for we can call their conduct by no other name,) and liable to be again subjected to the inconvenience and mortification, of being dragged from place to place, to answer for that conduct, and those feelings, which God, and Jesus, and reason, and propriety, both sanction and approve!

What this respectable matron believes or disbelieves is not for us to determine; those matters are between God and herself;—but, we feel it to be a duty to stand forth in her defence. Nor will her peace be destroyed with impunity! If her enemies will therefore do well to ponder their doings; for if men will turn gossips they must be treated as such—let them look to their own matters, and after having squared their own accounts with God, if they have any religion to spare, their neighbours will purchase it at a liberal advance.

#### FAIR WARNING.

This number of the Gospel Advocate, completes the time, within which our subscribers, by paying TWO DOLLARS, are entitled to the current volume.—Our terms, as must be known by all our readers, are one dollar and fifty cents if paid in advance, two dollars if paid within six months, and *Two dollars fifty cents if not paid within Eleven months.* Law and equity will justify the exaction of the \$2 50 from every subscriber who does not immediately transmit *two dollars*, either through our agents, or by letter, postage paid; and we hereby GIVE NOTICE, that we are determined to adopt measures to obtain from all subscribers who are able to pay us, the amount now due. Two dollars, forwarded promptly, will be received in full for this volume; but if we are neglected, and do not obtain from each person who has not yet paid for this volume prompt and efficient means will be adopted to enforce collection.

The above measure will be justified by every friend to the cause of truth, when it is known, that our *all* has been put at stake in carrying on this establishment, and that the trifling sums due us from our patrons would place us beyond the reach of embarrassment, and enable us to prosecute our labours hereafter with success. It does, therefore, appear to us, that if our brethren could realize the importance of promptitude on their part, they would not neglect us another week. If any are too poor to pay us without injuring themselves or families, and will inform us of the fact, we will cheerfully give them a receipt in full; but those who can pay, and hereafter neglect us, will find that we are in earnest in giving this timely and fair warn-  
ing.

PUBLISHERS.

Auburn, December 1, 1827.

#### PROCLAMATION.

By DE WITT CLINTON Governor of the State of New-York.

WHEREAS, the recommendation of a particular day for the offering up to Almighty God, of pub-

lick and united thanks for his manifold blessings, interferes in no wise with religious freedom, and is the most direct and proper means of uniting individual thanksgiving in one social expression of the public gratitude: And whereas the people of this state have been greatly distinguished by the dispensations of Divine Providence, having experienced for a long time the blessings of liberty, plenty and peace, the benefits of great internal improvements, of prosperous seminaries of education, and of a general state of health, an abundance of the fruits of the earth, and an augmenting diffusion of the lights of religion and knowledge: Now, therefore, I have judged it my incumbent duty, to recommend to the good people of this state, the observance of *Wednesday the twelfth day of December next*, as a day of Prayer and Thanksgiving; and I do so, in the earnest hope and in the confident expectation, that all, except such as may be withheld by scruples of conscience, will on that day assemble in their respective places of worship, and present the sublime spectacle of a whole people offering the homage of devout and grateful hearts to that Great and Good Being, from whose bounty we derive all that we enjoy.



In witness whereof I have hereunto subscribed my name, and affixed the privy seal, at the city of Albany, this 23d day of October, Anno Domini, one thousand eight hundred and twenty-seven.

DE WITT CLINTON.

In compliance with the foregoing proclamation and recommendation of the Chief Magistrate of the State of New-York, the Universalist Society and Congregation in *this place* together with all who may feel disposed to unite with us, in Thanksgiving and Praise to the bountiful Benefactor of the world, will attend divine service at the Court House on the day above specified, at Eleven o'clock, A. M.

A person in Albany, (Mr. Alonzo Borne,) in whose behalf a subscription had been opened, in order to enable him to repair his shop, which had been much injured by a fire, gives notice, that having completed the repairs, \$4 68 remain, which he has placed in the hands of the overseers of the poor. This speaks well of the liberality and charity of the inhabitants of that city, and of the honesty of one who has experienced the blessing of both.

The extensive morocco factory in Fox-street, Albany, occupied by Covert & Jones and J. Peterson, was entirely consumed, with a great part of their contents a few days ago. Insurance, \$5800—which will not near cover the loss. Fire caused probably by a stove-pipe.

About 700 persons are supposed to be drowned from the wharves in New-York every year.

A Vermont paper says "a society of ladies has been formed in Maine, for the purpose of improving the manners of the gentlemen!"—A Herculean task, truly!

Mr. P. Clarke, a graduate of union college, N. Y. is lecturing in Vermont, on Symmes' theory.

THE GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published every Saturday, by L. S. EVERETT and G. TUTTLE, at \$1 50, if paid in advance; \$2 00 if paid within six months, and \$2 50, if not paid within the year.

L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 49.]

AUBURN, SATURDAY, DECEMBER 8, 1827

[VOL. V.]

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### AN ESSAY ON THE PROGRESS OF TRUTH. No. III.

Jesus Christ, about 18 centuries ago, appeared. He digested the crude notions of religion, then prevalent—selected from the systems already known, what was universally obligatory, to which he made some new accessions, and finally gave us a religion of reason and common sense, as pure, doubtless, as the circumstances of our condition require. His tragical death and the subsequent preaching of his disciples gave his doctrine a rapid and wide extension; but it had no sooner gained ascendancy over the ancient religion, than those in authority sought to make it subservient to state policy, dependant on courts and levies.

Christianity was diverted from its natural course, and instead of ameliorating the condition of man, making him more happy by making him virtuous, it uncapt the bottomless pit and permitted monsters of cruelty and blood to fill the earth with rapine and war.—The sickly wretch substituted for the fair daughter of heaven, never softened the heart, never called into action the virtuous principles of our nature, but allowed the appetites all their force, and the passions to rage uncontrolled.

Be sound in the faith, tell a religious experience, and support the church, was a passport through the society of the holy here, and to the regions of the glorified hereafter! This maintained the sanctity of one's character, regardless of moral goodness, and this being all that was required, little more was sought. Justice and mercy fell into disrepute, humanity was unknown, and common sympathy consigned to the land of forgetfulness. Zeal for the Church usurped the place of every other virtue. Then were seen swarms of mendicants pillaging the scanty pittance of the villagers, for which they gave indeed a few *holy relics*, such as "sanctified rice."

—“Tears which saints had wept,  
A thousand years in vials kept.”

Then were seen hordes of monks who cloaked every species of iniquity under the sacred garb of piety, constantly labouring to increase

the wealth and independence of the church. Then, too, holy enthusiasm raged. Mothers, without a complaint, could see their sons, and wives their husbands, turn from their warm embrace, confined in the dungeon of the Inquisition, brought before the *Ghostly Father*, or burned on the *Auto de Fe*!

Different in forms, but the same in spirit, are the religionists of the present day. Men, professedly holy, do not hesitate to declare from the desk, the supposed guardian of virtue, that the abandoned profligate is *less dangerous* in society, and more likely to be *saved*, than the honest upright citizen, renowned for his benevolence and general humanity. Faith is raised over morality, and those who style themselves sound in *that*, arrogate to themselves all that is correct in theory, or virtuous in practice, and denounce the most horrid doom upon all who do not bear the same character.

They indeed have an ardent love for God, manifest great anxiety to maintain the glory of his power and the honour of his character. They are ever ready to let him save, from endless woe, souls which his veracity stands pledged to make eternally miserable. But alas! they have so much to do to assist Omnipotence, they are unable to regard the wants of a neighbour. Or, if they have time to bestow a casual glance upon the necessities of a brother, their benevolence evaporates in prayer for his never dying soul, while the body is left to starve!

Men frequently change the name of their sect while they retain the spirit of their former opinions. The primitive Christians, with few exceptions, retained all the distinctive features of the several systems of faith from which they had been converted. A Jewish Christian was in general still a Jew, except in name and the observance of some few ceremonies. Papal Rome was Pagan Rome, under a new appellation. Images of gods were replaced by pictures of Christ and his Apostles, deified heroes by canonized saints, and the Pantheon became as much crowded with the one as it had been with the other.

The beads, crucifixes and holy triukets, had in so much reverence by thousands of *nominal* Christians, are good evidence, that the gospel of Christ, in the manner it was preached, has not much elevated their conceptions of things, or given them any very exalted

ideas of God or his service. The superstitious members of the Roman and Greek churches who regard these trifles, are no more worshippers of the true God, than were the blind votaries of Bacchus, Hercules or Apollo; nor indeed Protestants who place their highest sanctity in the observance of certain days or ceremonies—they are as much idolaters as were the deluded adorers of Wodin or Thor.

Most European nations, together with the civilized part of America, embrace unanimously the Christian religion; but it is not unfrequently, we find the *spirit* of that blessed doctrine exhibited in much greater perfection by the untutored natives of our forests. The *meek and humble* disciple of Christ, may blush for his own want of goodness when he marks the native generosity of the savage.—Little research is necessary to show the rational man, that the boasted religions of the day, bear strong marks of consanguinity to the long since obsolete superstitions of ages we hope may never return.

The religions of Greece and Rome are condemned, and justly. No man of common sense, but discards the Deistical notions of the Orientals, and the arrogant pretensions of the Pharisees of Palestine; but the most popular sentiments of our time are only a gross compound of them all, in which each ingredient retains all its peculiarities. The man that should draw a parallel of ancient faith, particularly of the Pharisees, with the most approved modern notions would be pronounced a severe satirist on the faith, and if he was in the synagogue would soon be cast out.

The directors of our opinions have discovered this identity, and to prevent any evil which might fall upon themselves, have very discreetly forbid the comparison, and prohibited investigation and the exercise of our own understanding. The reformer wishes to convince the people, the notions they imbibe are supported neither by reason or revelation; he is commanded to lay reason aside, and is told the priest, *who cannot lie*, has declared these notions to be inspired. He refers them back to their origin, explains the causes which gave them birth, the reasons which first gained them notoriety, and the circumstances which have perpetuated their existence to the present time: the vengeance of the clerical despot here, and the threatened wrath of Omnipotence hereafter, is the reward he receives for his benevolent intentions.

The Reformer expostulates:—"God has made man a rational being; can he be displeased with the exercise of the noblest faculty he has given us? The notions you imbibe, O people! are unreasonable and contradictory; they are dishonourable to God and injurious to man. The consequences of such sentiments are seen in that spirit of contention

which pervades every department of society—in the readiness with which parents, for the love of God, can discountenance their children, and children their parents for the same cause—in the alienated affections of brethren—the hostility, the animosity with which brother attacks brother, and sister rails against sister. O peace! heaven-born word! there is music in thy name, but alas! theological wrangling has driven thee from our bosoms, and banished thee from our dwellings! The domestic circle is invaded, and tranquility forsakes the fire-side! Malice and rage arm the priest—Fanaticism the multitude! Ignorance and cupidity urge them on, and tho' Religion may flourish, Happiness is gone.—Where is the calm and dignified Christian? Where is the man that dare assert the independence of the mind? Where the society not torn by contending factions? Where the community not distracted by intestine broils and the heart-withering conduct of professed religionists! O whither has wandered the genius of Christianity! Whither has fled the native benevolence and forbearance of the human heart? God of Love! restore to man the exercise of his reason, that in contending for religion, he may not destroy every thing worthy the name!"

"O the lover may"

Dis trust that look which steals his soul away :  
The babe may cease to think that it can play  
With heaven's rainbow ; alchemists may doubt  
The shining gold their crucible gives out :  
But Faith—fanatick Faith—once wedded fast  
To some dear falsehood, hugs it to the last."

The appeal to facts—to the benevolent feelings, of the heart, but enrages the deluded votaries of a blind and unnatural religion, and calls down upon him who makes it the curses and indignation of the ignorant, the superstitious, the biggotted and the designing. "Licentious Innovator!" "Infidel!" "Blasphemer of God and Reviler of the Saints!" are the honourable epithets he receives and the names by which posterity shall learn the extent of his philanthropy.

Men have so long been taught to distrust their own reason—so long heard enforced, as the only means of their eternal salvation, receive implicitly what the priest shall dictate,—that the great body of the people have forgotten that all were originally equal, and endowed with the same right to judge for themselves. They consider the various notions transmitted them by circumstances of which they never think, are absolutely necessary to maintain proper reverence for the God of heaven; they consider them sacred as the light of Jehovah's throne, and they would sooner part with life itself than renounce them. They believe their eternal all is at stake, if they do not swallow all the ancient whims however absurd or pernicious—all, all is gone! A



place of eternal, inconceivable torture remains as their inevitable doom!

O. A. BROWNSON.

(TO BE CONTINUED.)

FOR THE GOSPEL ADVOCATE.

*A few reasons for rejecting the doctrine of*  
**ENDLESS MISERY.**

1. Because of the vast disproportion, between the sins committed, in this short life, and infinite suffering. We cannot believe, that an infinitely wise and good Father will chasten or punish his backsliding children, more than is absolutely necessary for their reformation. Heb. xii. 10, 11, "For they (that is earthly parents) for a few days chastened us after their own pleasure; but he, (God,) *for our profit*, that we might be partakers of his holiness!" No one can believe that *endless* chastisement, can yield any profit to those who suffer it; what then is the conclusion? The apostle shall answer; mark his reply—"Now no chastening *for the present* seemeth to be joyous but grievous; nevertheless, *afterward* it yieldeth the *peaceable fruits of righteousness* unto them which are exercised thereby." The apostle tells us that *all* are partakers of this chastisement—that it is a token of the love of our heavenly Father, and a pledge of the sonship of those who are chastened, and that it afterward yieldeth the *peaceable fruits of righteousness* unto them, that are exercised thereby, instead of sinking them deeper and deeper in endless sin, misery and despair.

2. Because it is contrary to the precepts of the blessed Jesus, who taught mankind by the most unequivocal testimony, the impartial goodness of our common Father; "that he maketh his sun to rise upon the evil," &c. The Saviour commanded us to love all mankind, and this is equally binding upon all; and that doctrine which would impose any thing to the contrary, must be erroneous. If we obey the command, "thou shalt love thy neighbour as thyself," we can never see that neighbour in trouble or distress, without feeling unhappy ourselves. "We are all members one of another," and such is our constitution, such is the sympathy of our nature, that, "if one member suffer, all the members suffer with it."

3. Our Armenian brethren say, though not in so many words, that God wills the salvation of all men—that he has power to perform this will; but does not know how, or in other words, that he is lacking in wisdom. We say he has laid help on one, not only "mighty and able," but who is also "the power of God and the wisdom of God," to save even to the uttermost. We believe that "*known* unto God are *all* his works from the beginning of the world;" and "whom he did *foreknow* he

also did *predestinate* to be conformed to the image of his son. They tell us that we are free to choose or refuse the invitations of the gospel. But hear what our Lord Jesus Christ saith—"No man can come to me except the Father draw him." Again, he says, "all that the Father giveth me *SHALL* (not may) come to me"—"and him that cometh unto me I will in *no wise* cast out." The Saviour tells us moreover, that the Father has given him power over *all flesh*, for the express purpose that he should give unto all eternal life! Will he not perform the will of him that sent him? "This is the Father's will which hath sent me that of all which he hath given me I should lose nothing." How many hath the Father given him? "The Father loveth the Son and hath given *ALL THINGS* into his hand!"

4. The promise to Abraham, Isaac and Jacob, was, that in them and in their seed, (Christ,) should all the *nations, kindreds and families* of the earth be blessed. Now, if our brethren can show us a single person who has *no nation* nor ever had—who has *no kindred* or *family* nor ever had, they may then get over these promises. The gospel which God preached to Abraham contains no curse, but blessings altogether.

5. The last reason, why we do not believe the doctrine of endless torture, is, because God hath said positively and unequivocally, "that he *WILL NOT contend forever*." Why? "Because the *spirits would fail before him, and the souls that he hath made*." This is God's reason; if man cannot produce a better *why he will*, than he has here *why he WILL NOT*, we shall continue to quote this, as one of the reasons of the hope that is in us.

T. F.

FOR THE GOSPEL ADVOCATE.

A QUESTION TO THE "REV. DOCTORS."

Christian professors tell us, that there must be a future day of retribution, because the wicked enjoy so much more pleasure in this world than the righteous. Now, I wish to ask the expounders of *mystical* theology, what reason they have for believing that the wicked will be miserable in the world to come! they believe people will sin there, and if they do, why may they not be as *happy* in sin there, as while here on earth?

According to their theory, in order to become superlatively happy, we have only to become superlatively wicked; and if we are allowed to sin in another world, according to their doctrine, hell will be a place of unspeakable bliss. But are we certain that we can, or shall commit sin in another state of existence? Sin is a transgression of the law. Where there is no law there is no transgression. In order therefore for us to sin in the regions of darkness, the law must exist there; and it must be

transgressed or there is no sin. Will people tell that which is *false* in hell? and if they do, by whom, or by what criterion will it be proved so? Will he, "who is a liar and the father of lies"—will he attempt to prove it a falsehood? by what criterion would he do it? by the truth? If the truth should visit those regions, it would annihilate the place! Will people steal in hell? Is there ought in that dark store house of fire and brimstone, that would tempt men to break through and steal? Can people murder in hell? That which can be done, may be done: therefore, whenever they are satiated with *sin and happiness*, they will have nothing to do but murder each other and *depopulate the place!* T. F.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### TRUE RELIGION.

At this inclement season of the year, the chilling blast, as it sweeps over the face of nature, reminds us that many a widow and fatherless child may be destitute of the comforts (perhaps the necessities) of life. Perhaps, too, some amiable child, bereft of a father's, or a mother's protecting care, suffering under the accumulated woes of uncommiserated indigence, is tempted, for the needed pittance, to wander from the path of rectitude and barter peace of soul for the means of supplying its necessities! Ah! too many instances of this kind have occurred in the world;—alas! too often have the destitute, who have sought in vain for some friendly hand to aid them in their struggles against the tide of adverse fortune, become the victims of temptation! How many temptations beset the indigent! How many are driven to despair for the want of some friend to drop the sympathetic tear at their misfortunes.

We hear of many charitable societies, instituted for the purpose of converting the wicked from the error of their ways—but why so great exertions for such a purpose? Shall the answer be, that the souls of mankind are exposed to the wrath of God? that without money, they cannot be saved from hell? that all we have to spare must be appropriated to that end? What! Is the world in such a predicament, that without robbing the widow, or the fatherless child, or the orphan, of the boon that belongs to them, it cannot be saved? Is God a being who delights to rob the destitute of food and raiment, and put the means of feeding and clothing the hungry and naked into his own "treasury?"

Such reflections, and inquiries, were revolving in the mind of the writer, as, on a cold and stormy afternoon, a respectable female entered the door of his domicile, and seated herself by the fire. Good Heaven, I mentally exclaimed,—if she has taken it upon herself to beg money to educate "poor and pious youth for the ministry?"—or to send a missionary to Bengal, Calcutta, or the Lord knows where—or to support some lazy dhone among the Indians—or to buy tracts

for children—or to make her minister a life-member of some society—or to sustain any other "soul-saving scheme"—if this is her errand, or any thing like it; and a man is to be damned for refusing to give—I am in danger of losing all right and title to salvation!—I looked upon her countenance with attention; a heavenly smile was seated there. Her bosom heaved with compassion; benevolence and kindness seemed to have taken up their abode in her soul! But her errand? What was it? Ah! reader;—a *WIDOW*, and her *FATHERLESS CHILDREN*, were destitute and in want! Her errand was, to obtain relief—not for those who prefer idleness to industry, but for the *widow and fatherless*.

A few days afterwards, the worthy objects of her care were seen in the enjoyment of peace, gratitude, and moderate competence. The widowed mother, as she surveyed the little group of her dependent children, and beheld them, though unconscious of their benefactor, in the possession of many comforts, attempted to speak of the angel who had ministered to them,—but a generous glow of gratitude forbid utterance: yet the throbbing bosom and falling tear sent home conviction to the heart, that "pure religion and undefiled before God and the Father is *THIS* to visit the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world."

Yes, reader, this is religion. It does not consist in praying, nor in preaching, nor in professions of godliness,—but in *doing* acts of kindness. God, we conclude, has made the *earth* our sphere of action, for the present, and its inhabitants, in their present situation, the proper objects of our kindness: As he has made us all dependent upon Him, and each other, it is but justice that we should commiserate each other's woes. Parents know not how soon their own children may be fatherless, and it will be well for all to consider, that they may soon stand in need of the friendly aid of others. Above all, let us be cautious about perverting our own and the benevolence of others, by forgetting the old but correct maxim—"Let charity begin at home."

The following, is an article which was kindly forwarded by our highly valued friend, T. FISK, from Philadelphia, and is extracted from a paper entitled the "Free Press," published at Antigua, one of the West India Islands. Aside from the excellence of the article itself, there is a peculiar interest and importance attached to it, by the circumstance of its having originated in that "island of the sea" where "priests bear rule" and "the people mourn." It shows that a spirit of inquiry is abroad in all the earth, and will serve to encourage our brethren in the good and glorious work of spreading the truth that maketh free.—There is truly a door open which no man can shut: Error totters on its crumbling throne—and priests, and popes, and crowned heads, will learn at length, that *REASON* will yet rob them of their borrowed plumes, and appoint them a place *on a level with the rest of mankind!* Their Lordships will yet quasi



before investigation, and after clinging for a little time to the empty honours bestowed by the deluded multitude, will find that God is Love, and all men brethren.

Ed.

To the Editor of the "Free Press."

Sir,—Presuming that the freedom of your Press is extended to all subjects, I beg to request, through the medium of your paper, an answer to some objections which forced themselves upon my mind during the sermon delivered by our Bishop on Sunday last. The subject of his Lordship's sermon was, the inestimable benefits and happiness to be derived from the death and resurrection of our Saviour by those who obey his commands, on the one hand; and the dreadful sufferings which will attend those who despise his authority, on the other. I do not mean to say that the Bishop treated "the consequences of Christ's atonement" in a novel manner, but that certain objections, to which I request answers, arose in my mind during its delivery.

1st. It is a doctrine of our Church, as asserted by the Bishop and other Divines, that a sacrifice of extreme value and importance was requisite for "the propitiation of the sins of the whole world," but if the benefits of such a propitiation are to be confined to the few who "work out their own salvation," where is the necessity for so grand a sacrifice? Or in other words,—If Christ's sufferings and death were received by the Father as a full equivalent for all sins, how can man's co-operation by good works be necessary to make it complete? It is here proper for me to explain that I am far, very far from wishing or intending to assert that it is of no consequence whether we perform good works or not; I only mean to ask if the gracious purposes of the Father and Son can be thwarted by the folly, blindness, or perversity of men? and whether good works can in any sense be considered as a "mean" towards our eternal salvation, in opposition to the doctrine of scripture that Christ alone is "the way, the truth, and the life," instead of a *consequence* of our present salvation from sin and misery—"but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God?"

2ndly.—Wherever, throughout the Old Testament, the advent of the Messiah is referred to, I can perceive no qualification attached to his power and authority—I perceive it positively asserted that "all Kings shall fall down before him, all nations shall call him blessed"—I observed that his all conquering power shall be exerted to "seek and to save"—God informs the Jews that he will eventually "take the stony heart out of their flesh and give them a heart of flesh, that they may walk in my statutes and keep mine ordinances and do them"—that he will, in spite of themselves, make them good and happy; and Saint Luke

records that our Saviour was named Jesus, because he would "save his people from their sins;" i. e. from the commission of sin, not from the consequences of their sins, for if the cause is removed, the effect ceases. Throughout all such passages I see no *conditionality*; it is positively declared that so and so *shall* be done, and the existence of good or evil works, the use or abuse of free will is never taken into account—how then are we to reconcile God's beneficent promises with the danger resulting from the weakness and imperfection of our power always to fulfil the law? Can the gift of free will be perverted to the eternal opposition to the Almighty Giver? Would a wise parent trust a dangerous weapon in the hands of a beloved child? And shall man teach his maker, and say, "what doest thou?"

3rdly.—From the usual style of argument employed in our pulpits it seems to be imagined, that the bad man can hope for no benefit from Christ's power and merits, either in this world or the next, but how is this consistent with the peculiar end of Christ's office,—the destruction of sin for the salvation of the sinner?—The above idea is similar to that of the Jews, who give as one reason for the non-fulfilment of their prophecies, that their manifold sins have caused the postponement of the reign of Messiah the Prince, when, but for our great sins, his appearance on earth would not have been required; as the eradication of sin was the sole object of his mission—"they that are whole need not a Physician but they that be sick."

4thly.—I shall be glad to be informed how it happens, that during the most dreadful denunciations from the pulpit, of Hell-fire to all those who are not perfectly convinced of their own sincere endeavors to obey God's commands, and the particularity of description as to the extent and intensity of suffering in that "world of woe," that nine tenths of the congregation feel more disposed to slumber than to listen? Is it that each individual supposes an exception in his own favour, or that human nature revolts at the doctrine of eternal punishment from a God who is Love?

To my mind Sir, such declarations, not only do no good, but on the contrary are productive of much evil—They harden the sinner in his course of wickedness, they induce him to plunge deeper in his fancied pleasures in possession, as hoping for no pleasure in reversion. Fear, Mr. Editor, is an unworthy motive of obedience, neither is it efficient, for although it may for a time tie up the hands it can never tame the heart.—The man who abstains from sin through fear of punishment, will to a moral certainty, commit it immediately the well-known casuistry of the human heart shall have lessened his fear by the ingenuity and sophistry of its arguments; whereas, the man who has acquired just notions of the benignity

of his creator, who loves God because God "first loved him," will search for no arguments to lessen the feelings of love and gratitude towards so merciful and gracious a Being, but will endeavour to conform more and more to his nature from the influence of sensations so pleasing and delightful.

It may be said that fear is often employed throughout the Scriptures to enforce obedience to the Divine commands—true, but the ground work of God's word is *Love*, and in exact proportion to the depths of *depravity* is the employment of the arguments of fear and horror—so that the more terrific are our preachers, the more do they *un-christianize* their hearers; a mode of procedure which every day's experience must assure us is wrong, for to convince, it is necessary I believe, first, to gain the confidence and win the affections of our hearers. Moreover there is reason to believe, that many; (if not all, as some assert) of the threatnings of the new Testament refer to the then "wrath to come" at the approaching destruction of Jerusalem and the Jewish people; particularly when we consider that St. John the only Evangelist who survived and probably wrote after that memorable event, omits to record the predictions related in Matthew, XXIV, Mark, XIII and Luke, XVII. (chapters,) and that his Epistles are almost literally devoid of arguments of fear—This leads me to my concluding question—Whether it would not be advisable for our Ministers to refrain as much as possible from paralyzing the hearts of their hearers, and in lieu thereof to adopt St. Paul's method "I pray ye, in Christ's stead, be ye reconciled unto God."

I am Sir, Your obedient Servant,  
INTERROGATOR.

## MISCELLANY.

[From the Reformer.]

### STATE OF THE CHURCHES.

The late New Yearly Meeting of the Friends held in this city, was very numerously attended, and seems now permanently established as a Yearly Meeting, so that hereafter there will be two Yearly Meetings of the Friends' Society in this city, instead of one as heretofore.

The Methodists are in a fair way to experience much the same state of things among them, as has occurred in the Society of friends. The arbitrary nature of their government, and the more arbitrary proceedings of some of their Preachers, Elders and Bishops, are beginning to give great dissatisfaction and uneasiness, which in all probability will result in producing two bodies in this now extensive denomination of people.

Those who have power in their own hands, do not like to relinquish any part of it—and all men cannot see it right to submit to the

arbitrary power and dictation of a few individuals.

Two parties also among the Episcopalians, are plainly beginning to distinguish themselves, viz. the high church party and the moderate party, or the evangelical and anti-evangelical parties. A misunderstanding has existed for some time, which seems likely to be increased by the late election of Mr. Onderdonk for Assistant Bishop in the diocese of Pennsylvania. Mr. Onderdonk possesses high church principles, a large number of the opposite party, both ministers and laymen, presented a remonstrance with their signatures, to the "*Bishops of the Protestant Episcopal Church in the United States of America*," against his consecration. Mr. Onderdonk has, notwithstanding, been consecrated. Among other reasons assigned against his consecration, were the following:

"Because improper means were used to prevent the attendance of one clergyman at least, at the Convention held in May last, who, if he had been present, would have voted with those that opposed the election of Dr. Onderdonk.

"Because the Convention at Harrisburg refused, previous to the proceedings in relation to the election of an Assistant Bishop, to admit into connexion, several churches, delegates from which were in attendance; and thus denied to the lay members, representatives of those churches, the privilege of voting on the main question, or on previous questions.

"Because of the conduct of the majority, in refusing to listen to any overtures for peace.

"Because a majority of the officiating presbyters of the diocese did not concur in the election, as required by the second Canon of the General Convention.

"Because we sincerely believe that the consecration of the Rev. Dr. Onderdonk will be fraught with consequences prejudicial to the peace and prosperity of our church in this diocese.

"Because the Rev. Dr. Onderdonk has manifested a spirit, since the Convention at Harrisburgh, which forbids us to hope that he will exercise the office of a Bishop to the honour of God, the edifying of his church, or a wholesome example to the flock of Christ."

### METHODISTS AGAINST THE PRESBYTERIANS.

A Methodist Preacher in the *Holston Conference Messenger*, in commenting on the Minutes of the last General Assembly of the Presbyterian Church, makes the following remarks:

"What does the Assembly mean by '*regular faithful ministers of Christ*'? Is it not pretty evident, that by '*regular faithful ministers of Christ*,' they mean nothing more nor



less than Presbyterian? \* \* \* \* Do they not still firmly adhere to the principle which one of their preachers had the candor and independence to acknowledge, 'that they do not regard the Methodists (and perhaps they had the same views of others) as a religious denomination, a regular church; and because Methodist ministers are not classically learned, and regularly educated, they do not recognize them as *regular clergymen*.' Does not this principle, said to be held by all *regular Presbyterians*, fully account for the contemptuous manner in which they have treated us in this, and in former publications?

"The assembly speaks of 'a *travelling missionary*,' who now and then sows the seed of the kingdom? But what is here meant by '*travelling missionaries*?' Do they mean those men that sometimes travel through our country calling themselves missionaries, who visit our largest towns, and most populous neighbourhoods, on wages of from thirty to fifty dollars per month? I recollect when I travelled in the Forked-Deer district, one of these pompous gentlemen, came into my circuit; but he went immediately to the most populous town in that part of the country, and after having preached there once or twice, poor wandering missionary, he made his way to the next town or rich neighborhood he could meet with, and never pretended to visit the poorer and more destitute parts of my circuit at all. This, Sir, is only one among many instances with which you are not unacquainted. I have often been disgusted at seeing these pompous 'sons of Levi' parade through the western country, our most populous towns and neighbourhoods, where christianity has been established for years—live on the very fat of the land while they stay, and then return eastwardly; and to make it appear that *they* have been doing something, besides receiving forty dollars a month and living the fine gentleman, they *falsely* represented our country as in a state of moral degradation, but because the people possess independence enough not to cringe to them and bow at *their* shrine, and because they will not blindly swallow the dogmas of Calvinism."

#### *Treatment of females in countries where slavery prevails.*

Among the negroes on the slave coast, the wife is never allowed to appear before the husband, or to receive any thing from his hands, without putting herself in a kneeling posture.

In the empire of Congo, and among the greater part of those nations which inhabit the southern coast of Africa, the women of a family are seldom permitted to eat with the men. The husband sits alone at table, and his wife commonly stands at his back, to guard him from the flies, to serve him his

viactuals, or to furnish him with his pipe and tobacco. After he has finished, she is allowed to eat what remains, but without sitting down, which it seems would be inconsistent with the inferiority and submission that is thought suitable to her sex. When a Hottentot and his wife have come into the service of an European, and are entertained under the same roof, the master is under the necessity of assigning to each of them a distinct portion of viactuals, which, out of regard to the general usage of their country, they always eat at a distance from each other.

In the account which has been given by commodore Byron, of the Indians of South America, we are told that "the men exercise a most despotick authority over their wives, whom they consider in the same view as they do any other part of their property, and dispose of them accordingly, even their common treatment of them is cruel; for the toil and hazard of procuring food, lies entirely upon the women, yet they are not suffered to touch any part of it, till the husband is satisfied, and then he assigns them their portion, which is generally very scanty, and such as he has not a stomach for himself." The same authour informs us, that he has observed a like arbitrary behaviour among many other nations of savages, with whom he has since been acquainted.

From the servile condition of the fair sex in barbarous countries, they are rendered in a great measure incapable of property, and are supposed to have no share in the estate of that particular family in which they reside. Whatever has been acquired by her labour, is under the sole administration and disposal of those male relations and friends by whom they are protected, and from whom they receive a precarious subsistence. Upon the death of a proprietor, the estate is continued in possession of his sons, or transmitted to his other male relations; and his daughters are so far from being entitled to a share of the succession, that they are even considered as a part of the inheritance; which the heir is at liberty to dispose of at his pleasure.

At the Cape of Good Hope, in the kingdom of Benin, and in general, upon the whole southern and western coasts of Africa, no female is ever admitted to the succession of any estate, either real or personal.

The same custom is said to be observed among the Tartars; and there is some reason to believe, it was formerly established among all the inhabitants of Chaldea and Arabia.

*Eng. Paper.*

#### SIR ISAAC NEWTON.

Sir Isaac Newton, one evening in winter, feeling it extremely cold, instinctively drew his chair very close to the grate, in which a

large fire had been recently lighted. By degrees the fire having become completely kindled Sir Isaac felt the heat intolerably intense, and rung his bell with unusual violence.—John was not at hand; he at last made his appearance, by the time Sir Isaac was almost literally roasted. “Remove the grate, you lazy rascal!” exclaims Sir Isaac, in a tone of irritation very uncommon with that amiable and placid philosopher, “remove the grate ere I am burned to death!” “Please your honour, might you not rather *draw back your chair!*” said John, a little waggishly. “Upon my soul,” said Sir Isaac, smiling, “I never thought of that.”

*On the cause of rain.*—Every one must have noticed an obvious connexion between heat and vapour in the atmosphere. Heat promotes evaporation, and contributes to retain the vapour when in the atmosphere, and cold precipitates or condenses the vapour. But these facts do not explain the phenomenon of rain, which is as frequently with an increase as with a diminution of the temperature of the atmosphere.

The late Dr. Hutton, of Edinburgh, is generally allowed to be the first who published a correct notion of the cause of rain. (See Edin. Trans. vols. i. and ii., and Hutton's Diss. &c.) Without deciding whether vapour be simply explained by heat, and diffused through the atmosphere, or chemically combined with it, he maintained from the phenomena that the quantity of vapour capable of entering into the air, increases in a greater ratio than the temperature; and hence he fairly infers, that whenever two volumes of air of different temperatures are mixed together, each being previously saturated with vapour, a precipitation of a portion of vapour must ensue, in consequence of the mean temperature not being able to support the mean quantity of vapour.

The cause of rain therefore is now no longer an object of doubt. If two masses of air of unequal temperatures, by the ordinary currents of the wind, are intermixed, when saturated with vapor, a precipitation ensues. If the masses are under saturation, then less precipitation takes place, or none at all, according to the degree. Also, the warmer the air, the greater is the quantity of vapor precipitated in like circumstances. Hence the reason why rains are heavier in summer than in winter, and in warm countries than in cold. —*London paper.*

A young man named Anson Field, lately absconded with \$3000, which he was intrusted to deliver from the bank in St. Albans to the bank at Burlington, (Vt.) Previous to this transaction, his character was unblemished.

Owing to an accident which occurred to the mill-dam where our paper is manufactured, we have not been able to issue the Advocate this and the preceding week as early as usual. This will account for our subscribers not receiving it till late. The difficulty we hope is now obviated.

The Universalist Society and Congregation in this place together with all who may feel disposed to unite with us, in Thanksgiving and Praise to the bountiful Benefactor of the world, will attend divine service at the Court House on Wednesday next at Eleven o'clock A. M.



From the Evangelical Repository.

“Likewise, joy shall be in heaven over one sinner that repenteth, more than over ninety and nine which need no repentance.”—ST. LUKE, 15: 7.

What mean those peals celestial in the skies?  
What harp unearthly, breathes melodious sounds?  
Rapt, through the spacious vault, the echo's fling  
Its aspirations without end or bounds.

Ah! hear that shout of joy from seraph lips—  
Gabriel! the herald near the Eternal's throne;  
It speaks of joys ineffable to those,  
Who feel the musick of its heavenly tone.

Shout ye still louder! for repentant earth  
Hath yielded up a more repentant son;  
In trembling and in tears the suppliant kneels,  
And tastes the bliss of happiness begun.

Mortal, behold thy God! within thy breast,  
He breaks thy heart of adamant, and gives  
A heart of flesh once more, to know his love;—  
Hail ye in heaven! a pardoned sinner lives.

The bond of death shall lift thee to the skies;  
His bond of love shall bring thee to that choir,  
Who, in the heavens rejoice, when sinners feel,  
And own the Sire, whom endless worlds adore!

GLORVINA.

From the Saco Palladium.

Give me a little, snug farm, with learning sufficient  
to understand my bible, a little wife that can milk the  
cow and rock the cradle, that can sleep at night, and  
work all day, that can ‘discourse most eloquent music’  
on the cheerful spinning-wheel, and hang all your  
Greek and Latin. The present times are too unnatu-  
ral and luxurious.

Our ancestors lived well on bread and broth,  
And wooed their healthy wives in homespun cloth.  
Our mothers, nurtured to the nodding reel,  
Gave all their daughters lessons on the wheel.  
Though spinning did not much reduce the waist,  
It made the food much sweeter to the taste.  
They plied with honest zeal the mop and broom  
And drove the shuttle thro’ the noisy loom.  
They never complained as we do now,  
‘We have no girl to cook, nor milk the cow.’  
Each mother taught her red-cheek’d son & daughter  
To bake, and brew, and draw a pail of water.  
No damsel shunned the wash-tub, broom or pail,  
To keep unsoiled a long grown finger nail.  
They sought no gaudy dress, no wasp-like form,  
But ate to live, and worked to keep them warm.  
No idle youth, no tight-laced, mincing fair,  
Became a living corpse for want of air,  
No fidgets, faintings, fits, nor frightful blues;  
No painful corns from wearing Chinese shoes.

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 50.]

AUBURN, SATURDAY, DECEMBER 15, 1827.

[VOL. V.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### AN ESSAY

### ON THE PROGRESS OF TRUTH.

#### No. IV.

The least reflection, one would suppose, might convince the most sceptical that this excessive veneration—this implicit reliance, is the result of the craft of a class of man, who wish to revel in luxury without sharing the common burden. That man must be grossly infatuated who imagines the All-wise Parent of nature has suspended the eternal weal of his children upon the contingency of their believing certain religious dogmas. The religious opinions of the age may, indeed, have been transmitted to us from remote antiquity; they may be consecrated by the blood of martyrs, and endeared by the memory of our fathers who believed them; but the man, who disclaims all authority but reason, and all creeds but truth, will consider all these external ornaments of little importance, and every argument founded upon them, he will ever treat with contempt.

The grand secret is disclosed. No man is against reason, until reason is against him.—People that reason cannot be duped. In order to maintain their authority over our minds, priests have told us: it is offensive to God, that we exercise this noble faculty. Should men reason, the injustice of their practices would be discovered, and the solidity of their claims be called in question.

Many of those sentiments which have been outstripped by the improvements in natural and moral science, were, no doubt, in their first establishment useful. The first preachers of them considered them true, and very likely proclaimed them with the benevolent intention of ameliorating the condition of man. It was probably by the same desire, that they were induced to represent them as coming from God; and with the wish of insuring them a cordial reception, they were also led to make it criminal to doubt their truth. But ambitious men converted the precautions, those philanthropists had to preserve their sentiments, to a source of individual aggrandizement, assuming to themselves the prerogatives of the Most High—pretending to be under the immediate influence of his spirit, they declared

to the people, “whatever we do, however absurd or pernicious in its tendency, is suggested by the Holy Ghost, and you will be torn by demons if you do not believe it.”

A traffick in human souls the most deleterious in its consequences, was carried on by these spiritual merchandizers; but the people, however much oppressed and borne down by the heavy burdens they had to bear, must not complain, because their complainings would be against Heaven, whose vengeance would flash instant death upon them if they dared murmur against his will.

They brought forward their sacred books, written in a style and language wholly unintelligible to the great body of the people.—These books they said were from God, and no one must expect salvation that has the audacity to doubt them. To the complaint from the people that they could not understand these books, they answered, “true, many things in them are hard to be understood, which many wrest to their own destruction, but God has conferred on his servants *the priests*, the privilege of understanding them; believe what we say, give us of your substance to support us, and our children and we will guide you to heaven.”

If the people complained the doctrines preached were unreasonable or contradictory; they were answered, what is contradictory to us, may be perfectly consistent to God—with him doubtless black and white are the same. What to short-sighted man appears unreasonable may be perfectly reasonable with God;—with him it may be perfectly reasonable to say, infinite goodness may produce infinite evil, and still retain the character of infinite goodness.

Thus wearied with undue usurpations, the mind lost its elasticity, and finally yielded itself an abject slave to its spiritual master, placed unbounded confidence in what he taught, and obeyed with the most persevering enthusiasm what he commanded. The evil effects of such a state of things have come down to us. The cloven-footed monster which preyed upon our ancestors has come hither to embitter our felicity, and to render us gloomy vassals to clerical dominion.

Adventurous spirits from the old world have felled our forests,—converted the wilderness into a fruitful field—erected on the fastnesses of wild beasts, cities which bid fair to rival

the numbers, wealth, commerce and refinement of any which Europe can boast. Liberty has given additional splendour to our noon day sun; freedom has brightened the fires of our evening skies, and mental independence has given verdure to our fields and beauty to our landscapes. Here the care-worn son of despotick climes has found a home; oppressed virtue an asylum; and bleeding humanity, driven from the courts of tyrants, a retreat.

The enemies of the human race have cut their way to our peaceful shores,—have entered our paradise, coiled themselves around the tree of knowledge, and are now presenting us the “death distilling fruit.” The claims, which the inhabitants of the old world are already beginning to spurn, are brought hither to bind the sons of those fathers, who taught the world by their example to discard every species of tyranny.

My country! more is thy peril, greater is thy danger, than when the gigantick power of a trans-Atlantick prince sent its minions to ravage thy courts and destroy thy women and children. A direful doom awaits thee; the chains of a more dreadful slavery are even now clanking in thy ears;—repose not too much confidence in the virtue of thy sons—the mode of attack is secret and the movements of the enemy are silent.

A clerical hierarchy is threatened us, and the utmost vigilance is requisite to avert the impending danger. The leaders of the grand enterprize are as crafty as they are ambitious. The missionary cause, like the Crusades against the Infidels, was thrown out to engage the great body of the people, that the engine might move unobserved. The sympathies of the people were enlisted by many a pathetick description of poor heathens dropping into hell; the purse was opened—money was at the disposal of the reverend dignitaries who had shown so much compassion upon the wretched pagans.

They sought, as the next step, the superintendence of literature—they have obtained the management of nearly all the seminaries of learning; and, to make their triumph complete, they established their Sabbath schools, introduced their tracts and other books fraught with their own peculiarities, and thus they could begin with the infant and attend him through all the stages of his education. Immense power has thus been thrown into their hands; and they hold in their hands, to use their own exaggerated expression, “the lever that moves the moral world.” In this department their plan has succeeded.

One thing remains to be accomplished—this done, and their plan has succeeded in every part. This thing, is to get the supreme control of our political institutions. This, indeed, *remains* to be done; but there is some

fear it may be nearer effected than any philanthropist is willing to believe. The proposal that none but *Christians* should be elected to any office—the attempt to persuade the freemen of these states to vote for no man unless he belong to some church, if it succeeds, will pave the way to designate the *particular* church; and when such a measure has succeeded, a majority of the favoured church will compose the grand council of the nation. Woe be to thee, O Columbia, when that shall be the case.

(TO BE CONTINUED.)

O. A. BROWNSON.

FOR THE GOSPEL ADVOCATE.

## EXTRACT FROM A SERMON.

BY O. A. BROWNSON.

“We tread lightly over the graves of departed follies—we appeal to the mouldering urns in which they are entombed, for the instruction of the present and future generations; but we shed no tears for their loss! The fair sun of science has arisen! Its beaming effulgence is fast irradiating the moral world; and under its genial influence, intellect shall expand—shall unfold to astonished man, riches before unknown—treasures as yet unheard.

“The voice of the Eternal, thunders reproof to those ‘who worship they know not what.’ False the notion, derogatory from his character, is the supposition, that Jehovah receives praise from the blind credence of ignorant, deluded man. God is a being of absolute and unbounded perfection; he *must* be pleased with every approximation his creatures make to himself. Wisdom is an essential attribute of Jehovah; can he be displeased that his creatures should become wise? His knowledge is infinite; does he desire his children should remain in ignorance? Survey the Hindoos, the inhabitants of the South Sea Islands, run your eye over all the ignorant, degraded nations of the earth. What sublimity or what purity can their long revered systems boast? How little acceptable to God! How unprofitable to man!

“What missionary visits their benighted shores, but labours with his highest zeal and industry to enlighten their understandings—to elevate their conceptions of God and their fellow men? The enthusiasm so lately seen and so widely felt, for enlightening the heathen can well attest the general sentiment on this subject, when there is no danger of detecting long established and long fondly embraced errors. The offering of folly has no dignity, no worth; it is a stench in the nostrils of the Almighty.

“The developement of nature’s laws—the acquaintance with the principles of human action—the new truths which study and reflection will afford the diligent inquirer, will



prompt a more noble piety to God, will teach to reverence our God more deeply, and to serve him more devoutly. At every advance he beholds the wisdom of the Great First Cause; at every step will he be led to admire his works and adore the benevolence every where displayed. Every new discovery exalts his views—every improvement he makes in the knowledge of nature, calls forth increasing sensations of love, and elevates his gratitude to the all-benignant Parent of the Universe. He rises in the scale of being—holds communion with Heaven—looks with contempt upon all those low and contracted notions which degrade the bigotted and the superstitious.

"By the acquisition of wisdom man becomes more useful to man—is enabled to discover the best means of advancing his own, and his neighbour's welfare. He becomes a firm pillar in society. The more wisdom he possesses—the more intelligence he has, the greater will be the sphere of his usefulness, the more successful he is likely to be in removing the evils which may fall upon his own head, and in lightening the burden that may rest upon his brethren.

"To conclude: whether rich or poor, bond or free, in the church or out of it,—wisdom is necessary to direct the train of our pursuits. It ennobles the human character, corrects its errors, annihilates its follies, cultivates truth, imposes virtue, encourages philanthropy, expands the heart with gratitude to God, and with kindness to every created being. It sublimates religion, gives it a salutary influence, makes it approved by the understanding and soothing to the heart. The universality of wisdom and intelligence, will evangelize the world, "beat the sword into the ploughshare and the spear into the pruning hook." This will abolish ignorance, all the multifarious causes of contention, and drive sorrow from the abodes of man. Therefore, get wisdom, and with all thy gettings get understanding."

FOR THE GOSPEL ADVOCATE.

#### UNIVERSALIST CONVENTION.

MR. EDITOR :

I have recently finished, what I deem a refutation of your principal objections against the Convention. But for reasons, which I need not state to your readers, unless called upon by you; I consider it inexpedient to publish what I intended for my *first* communication. I therefore proceed to the delineation of my views concerning the mode of organizing the Convention.

1. It should be constituted of delegates, not exceeding a certain number, perhaps *four*, from each Association.

2. It should possess the power of performing its own business, viz. organizing council—

granting letters of fellowship and ordination to ministers of the gospel—attending the public worship of God—obtaining information relative to the religious condition of the several Associations—recommending measures for the advancement of the Redeemer's kingdom, &c.

3. It should hold its sessions annually, according to adjournment.

4. It should have no authority to interfere with the acts or regulations of any Association.

5. It should be a general bond of connexion and medium of religious intelligence, between the several Associations in the state.

6. Any Association should have the right to withdraw from the Convention, by giving previous notice, for a reasonable length of time.

It will be perceived that the above specified plan of organization, differs essentially from the constitution of the Convention, as it now exists; and entirely removes the principal cause of all the complaint, which has ever been made against the Convention. *It would be no longer composed exclusively of ministers.* "The General Convention of Universalists for the New-England states and others," at its last session, recommended the formation "of State Conventions, to consist of from two to four delegates (*who shall always be ministering brethren*) from the several Associations in the state," &c. I find myself obliged to dissent from the opinion of the General Convention on this point; and with the most profound respect for the superior wisdom of that body, I respectfully submit my views to the deliberate consideration of Universalists. Our brethren apprehend that evils might grow out of clerical control. It is not surprising that they should have such apprehensions. History records ecclesiastical oppression in lines of blood. Though we have abundant reason to believe we are governed by a policy, far more liberal and enlightened, than were the bigotted and bloody persecutors of the dark ages;—though there is now little or no probability that our ministers will attempt to oppress their brethren; yet I deem it wise to use every reasonable precaution against clerical domination. Besides this, I am fully persuaded, it is entirely *unnecessary* to ordain that a Convention shall be composed exclusively of ministers. For I think every possible advantage, derivable from a Convention, could be obtained without such regulation; consequently, without exciting fear and opposition from our brethren. Some ministers would probably belong to the delegation from every Association. If it should be necessary that the whole delegation be ministers, the Associations would know it, and would act accordingly. But they do not like to be unnecessarily restricted. I should be in favour of permitting each Asso-

ciation to send any number of delegates, from one to four, rather than of *requiring* them to send a certain number; because it might not always be convenient or expedient to send more than one. But every association should be represented in the Convention.

My second particular, I deem not superfluous; because, according to the view I have given, the Convention would be so fully *restricted* with respect to power, that an explicit statement, relative to its duties, will serve to show that it would have business to perform, and power to accomplish it. Against my third item, no objection would probably be made.

My fourth item differs from the plan proposed by the "Central Association," which was, to make the Convention a *Board of Appeal* from the decision of any particular Association." If the Convention be a "Board of Appeal," &c. it might nullify the acts of an Association: and consequently would possess a power, which I propose to exclude from it. I am not very tenacious of my opinion on this point. But I think the Associations would be capable of performing the business that properly belongs to their jurisdiction, with as much equity and propriety, as any other board, would be of performing it for them. Besides this, the establishment of such "board of appeal" would give additional scope to the spirit of litigiousness, without effecting any valuable purpose; *unless the Associations do not possess sufficient wisdom to govern themselves.* I am aware that our inferior and superiour courts of law may be referred to, as illustrative of such a system. This reference would have weight, if *contention* were the sole, or even the principal business of Universalists, when assembled in public bodies. But in a religious body, in which the most perfect good feeling has generally prevailed; I see no necessity for adopting the system, observed in the judicature of our country.

Very little need be said explanatory of my fifth particular. All will probably admit the necessity and importance of connexion and co-operation between the several Associations in the state. Without connexion, co-operation, and a common medium of intelligence, as a denomination, we must become a disunited, comparatively inefficient people; sadly ignorant of each other's condition, and too much unacquainted with the progress of that heavenly doctrine, in which we believe.

My last particular would give each Association, composing the Convention, the same privilege, we grant to members of Churches and Associations. No Association would be *compelled* to sustain the Convention: consequently its exertions would be voluntary, embracing its own and the public's good. This plan would probably make the *union* formed by the Convention, the most perfect and the

most compatible with the "liberty of the gospel;" while it would most effectually prevent it from assuming unwarrantable power, or infringing upon the authority of Associations.

You will doubtless recollect, Mr. Editor, that after my arrival at Auburn, I suggested a plan for organizing the Convention, to the delegates there assembled, similar to that above exhibited, and they were as *unanimous* in approving it, as they were in disapprobating the present form of the Convention. If any one can suggest a better plan, or point out any material defects in the above, *let it be done.* You may expect soon to receive something farther on the subject, from your friend and brother,

PITT MORSE.

Watertown, Dec. 6th, 1827.

FOR THE GOSPEL ADVOCATE.

### EXAMINATION

*Of a Sermon preached in Chenango, N. Y. by Josiah Keyes, of the Methodist connexion, in vindication of the doctrine of the eternity of future punishment, by J. B. SHANNON.*

[Continued from page 378.]

Again: As to the punishment of the wicked, which, according to the opinion just noticed, is to be "always dying" I would remark; it has been said that "sinners will die the death that never dies;" and I have been at a loss to know where our limitarian friends obtained the idea. But now we have ascertained that it was borrowed from the writings of an uninspired man. Is it not, however, as absurd to say that sinners live always dying, as it would be to contend that men never die?

Mr. K. supposes that if we can rely upon the Targums and Paraphrases, the point may be established beyond a reasonable doubt. I shall pass this by for the present, as I shall have occasion to resume the subject again.

Again, he says, "our Lord was a Jew, and therefore must have been well acquainted with the religious principles of his countrymen:—then he could not have been ignorant of the fact that they held the doctrine of future punishment; and if it had been such a capital error as the Universalists pretend, as he embraced every opportunity to expose the errors of his countrymen, we might naturally expect he would have spoken against this particular error; but this he never did, but on the contrary confirmed the doctrine by using the same terms that they employed to point out future punishment, apparently in the same way."

It appears that Mr. K. has favoured us with their opinions; but let me ask, where or when did Christ tell the people they should live "always dying?" or be punished with perpetual punishment? or that they should dwell in a perpetual prison? If Christ has no where



spoken of such punishments, what Mr. K. has said about his using the same language found in the Targums and Paraphrases, to point out future punishment, is manifestly incorrect. It seems Mr. K. thinks that the Universalists pretend, that the doctrine of future punishment is a "capital error"—but I should like to know what he considers future punishment. I suppose all punishment is future; i. e. after the commission of crime. But this does not imply that punishment must be in another world. I confess that Christ did speak of future punishment, in the sense in which I have considered it above; and in this sense all Universalists with whom I have had an acquaintance admit it. Where, then, are those of our order who hold the doctrine of future punishment to be such a capital error? It is very true that Christ did expose many erroneous principles of those to whom he spake; and one of these errors was that which led them to call down fire to consume unbelievers. He informed them the Son of man came not to destroy mankind, but to save the world. It appears that the disciples at that time had run before their Divine Teacher;—the fact is, they had imbibed many of the traditions of the elders instead of the precepts of Christ: And it would seem that Mr. K. and others of his class are rather the learners of tradition than disciples of the Lord Jesus. But if Christ taught the world of mankind that he came to *save* and not to *destroy*, can it be supposed that he contradicted this testimony, by teaching the doctrine of Mr. K? He should fear and tremble, lest while he is offering his "strange fire" upon the unhallowed altar of modern orthodoxy, it should consume him and he die before the Lord. For it is written—"with the same measure ye mete, it shall be measured to you again."

Again: Mr. K. proposes "to prove his arguments from the harmony of the divine perfections. God is holy, just, and good: He also is unchangeable. When he acts, he acts in conformity with these perfections, for he cannot act inconsistent with himself." How such statements agree with arminianism I leave the reader to judge.

Again, at page 9, he continues. "The justice, holiness and goodness of God, have led him to enact laws. Those laws being conformed to the fitness of things, are calculated to suppress vice, and encourage virtue, that it may have force. It is necessary it should be sanctioned by penalties; for a law without penalties must defeat its own design. The laws of God being an emanation from his own mind, like himself must be immutable. Therefore, when any one has violated this law, the justice, holiness, and immutability of God require the penalty should be executed; and if this is not the case, we must suppose God changes, alters his law, and accommodates himself to all the

weakness and frailties of his creatures. This must destroy every principle of good government and introduce universal confusion into the world." This is the argument of Mr. K. and I heartily concur with him in regard to the goodness of God and the requirements of his law. But let me ask; is it not his opinion that all men deserve endless woe? Do we not hear some people in their prayers tell Deity they are sinners, and deserve endless banishment? and that, his throne would have been forever guiltless if they had been placed beyond the reach of mercy! Now admitting such prayers to be any thing more than solemn mockery—and Mr K's statements to be true (which I am not much disposed to deny) it would result in the endless damnation of the world! It appears, then, Mr. K. believes the penalty of God's law will be executed—"when any one has violated this law," he tells us "the justice, holiness, and immutability of God requires the penalty should be executed." Very well. The scriptures state that "God will by no means clear the guilty." Ex. xxxiv. 7. But perhaps Mr. K. will suppose he has obviated this difficulty, by considering Christ as a substitute. See page 10th, where he remarks, "This penalty will be inflicted on the offender's own person or that of a substitute," &c. But what is Christ? A Mediator, i. e. one who stands between two parties, an intercessor—a pleader between God and men. See 1 Tim. ii. 6. Suppose, then, that I am charged with murder, and employ a lawyer to intercede for me, that is, to stand between me and the offended party, and I am found guilty; what would be the consequence? Mr. K. if consistent in the application of his principle of justice, would say—*hang the lawyer!* But this would clear the guilty; which he has admitted would destroy every principle of good government! Mr. K. has told us, that "the laws of God, being an emanation from his own mind must be immutable, and if the penalty of the law is not executed, (and on the ground of substitution it cannot be executed on the guilty) consequently he makes out that God *changes*, alters his law and accommodates himself to all the weakness and frailties of his creatures! For if mankind *deserve* endless punishment, and do not receive it, the law is not fulfilled, nor its penalty inflicted.

TO BE CONTINUED.

The inhabitants of Ternate, which is the principal of the Molucca islands, have a very simple method of worshipping the Deity. No one, not even the priests, is permitted to speak of religion. They have only one temple, the law prohibits more. There are neither altars, stones, nor images. A hundred priests serve in the temple, but they neither sing nor speak, but in solemn silence point towards a pyramid, upon which are written these words:

"Mortals, adore your God, love your brethren,  
and make yourselves useful to your country."

—*N. Harmony Gaz.*

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

### TO OUR READERS.

The two last numbers of the Utica Magazine contain a continuation of its editor's "*blessings of a quiet and peaceable spirit*" in which he undertakes to justify his zig-zag course relative to the Convention. Owing to the circumstance of his last number (that of Dec. 8th) not being received until to-day (the 13th) and as our paper goes to press to-morrow, we have neither time nor room for a notice of his lucubrations in this week's paper. We shall endeavour to "make an end" of the matter next week; meantime we assure our readers that nothing but necessity shall induce a farther continuance of this unpleasant controversy after our next number. We might let the matter rest as it is, were it not for the fact that some of our respected brethren are implicated very seriously in the last article in the Magazine, and justice demands an exposure of its barefaced misrepresentations. The editor of the Magazine may therefore rest assured, that we are not asleep on our post, and our friends, we hope, will not be alarmed for our safety, for we have the means, we trust, of making the "sinners in Zion afraid."

### BROWNSON'S ESSAYS

ON THE PROGRESS OF TRUTH.

It is not thought necessary to notice the productions which are now in progress on the above subject merely to ensure them a candid perusal by our intelligent readers, for whoever has taken in hand to read them at all, must have become deeply interested in the matters so ably discussed. We have no hesitation in believing, that but few, however much experienced, are capable of a more lucid exposition of facts, or of giving a more comprehensive view of the means of promoting, or the impediments which are likely to retard, "the progress of truth," than our esteemed and highly valued correspondent Br. Brownson. His exposure of those causes which have conspired to perpetuate ignorance, fanaticism, and misery in past ages, evinces a knowledge of ecclesiastical history which but few have the means of acquiring; while his animadversions on the present existence of similar causes and the means to be used to effect their eradication, are evidently the result of sound reflection and patient examination. If his arguments are a little tinged with metaphysics, they are not the less interesting on that account; and if we may judge from the pleasure we have received from their perusal, our opinion is, that our readers will consider the past, present, and forthcoming numbers of the essay, a valuable acquisition to the columns of the Advocate. Our respected brother in the faith will pardon us for this free expression of our sentiments relative to his productions, while we ingeniously confess, that we are somewhat selfish in so doing, inasmuch as we are permitted to hope that he will continue to contribute to our

columns, which cannot fail of securing a more extensive circulation to this work.

### "THE GOSPEL PREACHER."

We have received the first number of a work entitled the *GOSPEL PREACHER*, which is to be published monthly at Providence, (R. I.) each number to contain two Original Sermons, in defence of the pure principles of Universalism. The number now before us is neatly printed, and contains two Sermons by Br. D. Pickering. The first is from the text, Heb. xi, 6, the second from Ps. cxix. 89, 95. Judging from the hasty perusal we have given them, we conclude they will be read with peculiar interest by all those who desire to know the truth. Nor will the publick doubt the propriety of extending its patronage to the "*Gospel Preacher*," when it is known that it will be conducted by Br. D. Pickering, whose labours in the vineyard are already extensively known, and highly appreciated, throughout the country.

The work is to be continued, and published on the first Wednesday of each month, handsomely executed on fine paper, and neatly stitched in coloured covers; and will be sent to subscribers at one dollar a year in advance. Those who are anxious to obtain the work must apply to J. S. Green, publisher of the *Christian Telescope* Providence, R. I.

## MISCELLANY.

### FATE OF CHRISTIANITY IN JAPAN.

There is an interesting account of the spread, and finally the extinction, of Christianity in Japan, in the pages of the celebrated Swedish traveller, Chas. Peter Thumberg, M. D. The Portuguese first introduced the new religion immediately after their discovery of the country. Missionaries were sent by the Jesuits in the year 1549. They succeeded in spreading their doctrines over the whole of the empire. The Portuguese enjoyed the most ample privileges—travelling—preaching—and carrying on commerce in every part of Japan. Many of the native princes were converted; and in the course of forty years, so firmly was the Catholick religion established, that an embassy was sent to Rome to Pope Gregory XIII. with letters and valuable presents. The wealth and dignities which flowed so copiously to the Portuguese settlers, inflated them with pride, and called into action all their bad qualities and propensities. The natives quickly changed their feelings toward them, and henceforth viewed them as avaricious and haughty intruders, rather than useful and generous benefactors. In the year 1586, the hatred of the insulated Japanese broke out in a decree for the extermination of the Christians. This was partially carried into effect, and upwards of 20,000 individuals were massacred. Once more, however, it was destined that the new religion should raise its head, and in the short space of two years after the execution of the



above-mentioned bloody decree, not less than 12,000 persons were converted and baptized. Even the emperor himself proceeded to embrace Christianity, as did his court and family, and had the Portuguese learned by experience, and conducted themselves with gentleness and moderation, or even abstained from the perpetration of the *blackest* crimes, there is every reason to believe that they would have been unmolested. But each day increased their haughtiness; some of their ecclesiastics publicly insulted a prince of the empire; and the consequence was, the extermination of the Christian religion, and the utter ruin of the Portuguese commerce with Japan. The final stroke took place in the year 1596. In the first instance, the priests were forbidden to preach, many of the clergy were banished out of the country, and the mercantile part of the colony sent to the island of *Desima*. Almost immediately after the execution of this comparatively lenient sentence, a conspiracy was detected amongst the Portuguese, having for its aim the murder of the emperor. This led to an immediate decree of banishment to all who refused to abjure the Catholic religion, and of death to all who disobeyed. A most violent persecution now commenced, which ended in the utter extinction of all who adhered to the faith of the church of Rome.—History informs us, that 37,090 Christians who had taken refuge in and about the castle of Simahara were routed and put to death in one day. The Japanese argued from the immoralities of the Portuguese to the badness of their religion, and concluded, that a faith which did not restrain its believers from the grossest excesses and crimes, could not be of divine origin, and ought not to be tolerated in the empire. Many laws were passed to prevent the future re-establishment of Christianity in Japan; among the rest a day was ordered to be set apart in every year, for the purpose of expressing the national abhorrence of the exterminated faith; and on this occasion, the images of the saints are thrown down, trampled on, and subjected to other indignities.—*Christian Enquirer*.

From the Christian Enquirer we copy the foregoing account of the rise and fall of Christianity in Japan. It affords a striking example of the arrogance which too often characterizes the professors and teachers of the Christian Religion—a demeanor which cannot fail to excite enmity to Christianity itself, and often produces that virulence and hatred in its opponents which appear to have instigated the Japanese, in their endeavours to root out from among them every trace of Christianity. The Portuguese, instead of conducting themselves with gentleness and moderation, did not abstain from the perpetration of even the *blackest* of crimes, and the Japanese arguing from the

immoralities of the Christians to the badness of their religion, concluded that a faith which did not restrain its believers from the grossest excesses and crimes could not be of *divine origin*. Reader! confess that thou wouldst condemn every religion, *except*, perchance *thine own*, against which thou couldst adduce arguments similar to those which induced the Japanese to denounce and for ever to renounce the tenets and ceremonies of the Christian Religion.—*Olive Branch*.

*From the Universalist Miscellany.*

#### FREEMEN, UNIVERSALISTS, ATTEND!

From the Providence, R. I. papers of last week, we received the surprising intelligence that at the U. S. Circuit Court, held in that town, Judge Story of Salem, one of the presiding Judges, rejected a witness on the ground of his being a Universalist and of his disbelieving future rewards and punishments. The (Providence) Christian Telescope gives the following statement concerning this rejected witness:

“He believes in the Scriptures as containing a revelation from God, and publicly acknowledges his faith in that book called the Bible. We have from his own mouth, the following statement of what transpired in relation to him at court. At the instigation of an attorney in the case, Judge Story asked this witness—“Do you believe in a future state of rewards and punishments?” The witness replied—“I am an Universalist, I believe in the restoration of all things.” The Judge then remarked—“If you are a Universalist, you do not believe in future punishment.” The witness replied—“I do not.” The Judge then said to the witness—“You are rejected.”

The above account is, without doubt, entirely correct, and may be implicitly relied upon. Some other accounts have been published which appear to be imperfect, and to misrepresent the affair.

We are unaccustomed to call on our readers to maintain their civil liberties; we have been so totally unaware that such a duty could ever, in this country, fall upon the conductors of a paper altogether religious; that we know not in what language to address the public. But as faithful watchmen, we must raise our warning voice, and call upon our brethren to awake from their dreams of security. You are about to be proscribed by your judges as unworthy of confidence, you are to be shut out from your courts of justice; the laws of the land which were intended for the equal good of all, are about to be wrested by remorseless bigotry, from the protection of our property and characters, and to be turned into an insult upon you. It certainly becomes you to be up and doing.

Last Spring the orthodox professor Stuart

from Andover, called on the Government of this state to exclude you from all offices, from the privilege of an oath in our courts of justice; and now the Unitarian Judge Story puts the recommendation of the professor into execution; at least so far as lies in his power. These are movements which must not be suffered to pass by without notice.

#### THE SLEEPER CURED.

Some time since, a writer in the Lowell Journal, after advertising to the new invented cure of intemperance, expressed a desire that some one would next discover a remedy for sleeping in meeting. This would certainly be a desideratum, and we have heard of nothing approaching nearer to it than the method detailed in the following story.

A few years since, an aged clergyman in the western part of this country, speaking of the solemnity attached to the ministerial office, said that during the whole term of forty or fifty years that he had officiated therein, his gravity had never but once been disturbed in the pulpit. On that occasion, while engaged in his discourse he noticed a man, directly in front of him, leaning over the railing of the gallery, with something in his hand which he soon discovered to be a huge quid of tobacco just taken from his mouth. Directly below, sat a man, who was in the constant habit of sleeping at meeting; with his head leaned back, and his mouth wide open. The man in the gallery was intently engaged, raising and lowering his hand, and taking an exact observation, till at length, having got it right, he let fall the quid of tobacco, and it fell plump into the mouth of the sleeper below!—The whole scene was so indescribably ludicrous, that, for the first and the last time in the pulpit, an involuntary smile forced itself upon the countenance of the preacher. The unexpected intrusion of so unpalatable a mouthful, awoke the sleeper, and he was never known to indulge in that practice afterwards.—*Massachusetts Spy.*

#### NEWS OF THE WEEK.

**FATAL ACCIDENT.**—A man by the name of *William Goringham*, was scalded to death in the Distillery of the Hon. Nathaniel Garrow, on Friday last. In attending to his business about the Distillery he unfortunately slipped, and in falling knocked out the fasset, from a large receiver of hot water, and was immediately drenched with the scalding fluid. He survived but a few hours. He was a native of Ireland, where he left three children, and had resided several years in this village.—*Cayuga Patriot.*

The Worcester (Mass.) Mutual Insurance Company have been issuing policies for three years and six months, have insured to the amount of 700,000 dollars, and have never sustained the loss of a single dollar by fire.

Noah states that the New-York City expenditures amount to the enormous sum of \$1700 per day, or \$520,000 annually.

A new steam boat called the *Washington*, was launched at Essex, on the 25th ult. It is to ply on Lake Champlain as a tow, freight and passage boat. This is the fifth boat now afloat on that lake, and a sixth is to be added next season.

The Boston Centinel states that the first Boston Directory was published in 1789, by John Norman, and contained the names of 1456, being the mechanics, traders, merchants attorneys, &c. then living and doing business in Boston; as also the names of the publick officers, and the one bank. The Directory of 1826, contained 10751 names. That of the present year, 11104.

Mr. Harmon Goodrich has been appointed by the Post Master General, Post Master of the Albion Post Office, vice Mr. George Standart, jun. deceased.

The Detroit (Michigan) Gazette of the 13th instant, mentions that on the preceding day the atmosphere was so filled with vapour and smoke, that from a few minutes before ten o'clock until nearly noon, it became necessary to light candles in stores and dwelling houses.

Abijah Colburn, of Dedham, (Mass.) on splitting open a maple log which had been felled about a year, discovered in a cavity *twenty-one* young Rattle Snakes. They were in a torpid state, and from nine to ten inches in length.

It is understood that the people of the territory of Arkansas will apply to the next congress for admission into the Union as a state.

The practice of presenting visiting cards is one which does not prevail only in the civilized nations of Europe. The chiefs of the Lochoo Islands invariably present them to strangers, on the occasion of their first visit; it is stated by Capt. Maxwell of H. M. ship *Alcaste*, that when the heir apparent came on board his ship, one of the chiefs rowed forward in a canoe, and presented his Royal Highness' visiting card. It was made of red paper, and measured *forty-eight inches long by eleven wide!*

#### Poetical Department.



From the Philadelphia Magazine.

#### THE VOICE OF WINTER.

I come—my breath is on the blast!

A wreath of clouds is o'er me;

And the loveliest flowers of earth as I pass,

Have wither'd and shrunk before me.

I have found the earth in its richest bloom,

I come to gather its pride to the tomb;

I have found it all with joy elate,

I come to make it desolate.

The leaves of the trees are rustling and gay,

The sheen of the river is bright as the spring—

I will blow those rustling leaves away,

I will stop the streamlet's murmuring:

I will strip of its robe the towering oak,

Its roots shall be torn and its limbs be broke;

I will howl through the waste, and the wild beasts  
there

At the sound of my voice shall shrink to their lair.

The eagle shall close her soaring wing,

And seek her nest on the eyrie high;

And every songster cease to sing,

At the sound of my ominous rushing by!

I will bow to the dust the gayest flowers,

And strip of their pride the fairest bowers;

I will clothe the earth in white as I come—

The winding-sheet of her wintry tomb!

S. G. F.

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L. S. EVERETT, EDITOR.

Douglas & Allen, Printers.



# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 51.]

AUBURN, SATURDAY, DECEMBER 22, 1827.

[Vol. V.]

### GOSPEL ADVOCATE.

"EARNESTLY CONTENT FOR THE FAITH."

#### A SERMON,

Designed to exhibit the deleterious consequences resulting from a want of faith in the divine promises of the Gospel of Jesus Christ. Delivered at Auburn, on the second Sabbath of Nov. 1827.

Matt. XIV. 31.—"O thou of little faith, wherefore didst thou doubt?"

These words, as will be recollected, were originally addressed by our divine Lord, to Peter. The occasion was this: Christ, who had constrained his disciples to repair into a vessel, while he retired into a mountain to pray, during the prevalence of adverse winds, and at a time when the vessel was tossed with the waves, appeared to them, walking on the sea.—When the disciples saw him approaching them, about the fourth watch of the night, and in that peculiar manner, they were troubled, and exclaimed—"It is a spirit!" But, Jesus addressed them with his usual kindness of expression—"Be of good cheer; it is I!" Peter, who, though sometimes hasty and inconsiderate, was nevertheless strongly attached to his divine Master, being anxious, perhaps, to testify his love and affection for the Lord Jesus, answered him and said, "Lord, if it be thou, bid me to come unto thee on the water. And he said, Come." And when Peter was come down out of the vessel he walked on the water, to go to Jesus. But, when he saw the wind boisterous he was sore afraid; and beginning to sink, he cried, saying, "Lord, save me!" And immediately Jesus stretched out his helping hand, and caught him, and said unto him, in the language of our text, "O thou of little faith, wherefore didst thou doubt?"

Peter, though favoured of God, was subject to the ordinary infirmities of man. He had witnessed the striking evidences of the power and divinity of the Son of God; and did not seem to doubt that in him he beheld the promised Messiah. He had, during the day previous, fed upon the five loaves and two small fishes, which, by the exertion of the providential power of Jesus, had been made to supply the returning wants of the multitude; and he had, on various occasions, beheld such incontestible evidences of the divine authority of the Son of God, that it would seem impossible that he should refuse to give credence to the great Teacher. But, the circumstance under consideration, was, no doubt, designed to test his faith in the Redeemer, and show this sanguine disciple the utility of knowledge, as well as zeal.

The following particulars seem to require our attention:—1. Peter had seen and heard enough to convince him of the divine power and authority of Jesus Christ. 2. He had seen nothing either in his precepts or examples, that was calculated to excite a suspicion that Christ was *insincere*. 3. He had no reason to withhold the utmost confidence in his divine Lord. 4. His apparent want of faith arose from the *weakness of man*, and not from any real defect in the Son of God. 5. This want of faith, or confidence, did not alter the gracious and benevolent intentions of Jesus, but nevertheless operated to the detriment of the doubting disciple. These five particulars will, I hope, lead us to some profitable reflections upon the present condition of mankind.

1. That God who delighteth in mercy, has left nothing undone that could be wanted to convince his rational offspring, of his universal love, and unchanging goodness. All *Nature* cries aloud, that *Love* constitutes the distinguishing attribute of "Him with whom we have to do." His *Providence* unfolds his benevolence, and testifies his parental kindness;—While the *volume of divine truth* declares throughout, that he is good unto all.

Man, feeling within himself a latent desire for immortality, seeks for some testimony that shall cause his desires to ripen into hope. Opening the sacred depository of unerring truth, he finds the precious assurance that it is brought to light in the gospel! Feeling, yet, an aching void within him, he seeks to know that this state of immortality is to be a happy one. His inquiries are directed to God: he finds that the Eternal holds the reins of universal dominion;—that all worlds and systems of worlds are subject to his control; that all beings and things are compelled to yield obedience to the omnific energies of his word; that all things are dependent upon him for life, and breath, and the ability to act; that he foresaw the end from the beginning, and had wisdom to guard his universal realm against any unfavourable contingency; that his purpose has ever been to redeem from sin the great family of intelligencies; that his will was ever the same; that he doeth his Will in the armies of heaven, and among the inhabitants of the earth; that he pervades the wide expanded universe; that he fills earth, and air, and seas, and skies; that if we take the wings of the morning and fly to the uttermost ends of the earth, *he is there*; that if we ascend up into heaven, *he is there*; that if we make our bed in hell, *he is there*; that God is the only potentate, the only God, the only Saviour, the only, but all-sufficient Redeemer!! These considerations awaken in

the heart emotions of gratitude and fan into a flame of love the nobler energies of the soul. While contemplating the works of Creation we desire to see more of the vast expanse, and the enraptured mortal longs to take his flight among the stars! Beholding the works of Providence, he aspires to know the God that reigns in righteousness! Reading the words of eternal life, the soul longs to partake its joys! All earth and heaven conspire to elevate our hopes, and nought but hell would take them from us!

But what grounds have we on which to predicate such blissful desires and expectations? **GOD HATH SPOKEN!** The lofty battlements of heaven have resounded with the song of "Glory to God in the highest—on earth peace, good will towards men!" Jehovah hath spoken by the mouths of all his holy Prophets ever since the world began. Jesus, at the appointed time, appeared to seal the covenant and make the promise sure. He sent forth his ambassadors to proclaim the blissful intelligence—sanctioned their labours of love by his spiritual visitations—broke the sceptre of despotism—proclaimed liberty to captive sinners, recovery of sight to the blind, and declared the acceptable year of the Lord! "*O thou of little faith, wherefore didst thou doubt!*"

2. While we have before us these imperishable evidences of God's benignity and love, *there is nothing* to impeach the divine testimony, or jeopardize our salvation.

Admit the personality and all the boasted powers of the devil—suppose, if you please, that his head is like that of the Leviathan—that his horns are like the pyramids of Egypt—that his eyes are like two blazing comets—that his body is like that of the Mammoth—and that, with his tail, he can draw from their stations a third part of the stars of heaven;—admit that all his powers are directed against the purposes of the Eternal, and that his cunning exceeds itself;—does it follow, that a soul will be eternally lost, when God the Lord stands at the helm of universal government and wields the immortal destinies of all his creatures?

Admit that man has liberty to act, and that the creature in the exercise of this liberty, outrages reason, and violates the laws of heaven;—does it follow that this will render nugatory the fiat of Omnipotence, or destroy the councils of infinite wisdom?

Admit that Adam sinned, and that by his disobedience all nature became corrupt—admit, if you please, that the tender infant, while smiling in the fond arms of its mother, would dethrone its Creator, and hurl a universe to hell;—does it follow, that He who spake and it was done—who commanded and it stood fast,—that He, who marked, with the finger of his power, the trackless course of revolving worlds, will suffer such depravity to destroy his purposes of Grace?

But, turn for a moment to a consideration of the ministry of Christ; call to mind his life of humility; his precepts; his examples; his compassion; his purity; his dying prayer for his murderers; his heroic death; his triumphant resurrection; his glorious ascension: the comforts communicated by the outpourings of his holy spirit; and see what there is in all

this, to wean our affection from God, or weaken our confidence in his Son!

But let us not stop here. Examine the sacred testimony relative to the *object* of his ministrations of Love. He was called Jesus because he should save his people from their sins—the Father loved the Son, and gave all things into his hands—God covenanted to give him the heathen for his inheritance and the uttermost parts of the earth for his possession—he was proclaimed "the Lamb of God who taketh away the sin of the world"—to this end he became the propitiation for the sins of the whole world—he gave himself a ransom for all—he died to redeem us from all iniquity—he took part of flesh and blood that through death he might destroy death and him that had the power of death i. e. the devil—he came, as it was written in the volume of the book, to do the will of God!! "*O thou of little faith, wherefore didst thou doubt?*"

8. It is hardly necessary to remark, that there is no reason why we should withhold the fullest confidence in the power, wisdom, mercy, goodness, and impartiality of God. For, he has the wisdom to contrive, the disposition to effect, and the power to perform the grand scheme of a world's redemption; and he is without partiality, and without hypocrisy. What reason, then, have we to distrust the protestations of his love; or what ground have we for denying the validity of his oath? Hath he sworn and will he not perform? Are his determinations left to rest upon uncertainties? Is the way of man within himself? *Can he lose his own soul?*

4. But, notwithstanding the testimony to the foregoing effect is plain, and within the compass of every man's knowledge, there are thousands who *doubt*.—Yet, it must be confessed, that these doubts originate rather in the weakness of man, than in consequence of any ambiguity in the divine testimony. Could we see the great object with the Deity in permitting temporary evils to exist; or could we comprehend the motives which must actuate Almighty Benevolence, we should then, no doubt, be satisfied, and rely with holy confidence upon his word.

But we are too apt to make to ourselves a God possessed of all the passions incident to man. Feeling a spirit of malignity rankling within our own bosoms, we are prone to impute the same emotions to God.—This was the besetting sin of ancient Israel; and modern Christians seem to follow their examples. And if we, in this enlightened age, are guilty of this destructive fault, it is no mitigation of the offence, to plead that saints, in former times, have set the example.

When we duly consider the infirmities of mankind, we are prepared to exercise charity towards all who are so unfortunate as to fear and tremble before a God of implacable cruelty. It is rather a *misfortune* than a *fault*, to be thus sorely afraid; and so we ought rather to pity than despise the subjects of such dreadful forebodings as are experienced by those who doubt the verity and stability of God's promises.

To an *erroneous education* we may attribute many of those fears and doubts, which destroy the peace and



confidence of God's children. Their minds, having been impressed during the tender years of infancy and childhood, with those frightful tales of the nursery which conjure up a thousand frightful phantoms in the imagination, retain those impressions to the lasting detriment of their peace. Hence, if I may stop to moralize, I would entreat you, to keep your children in the land of realities, and not to suffer their minds to be filled with phantoms and fictitious woes, and "wild perplexities."

5. But, however seriously our doubts may affect our present happiness, we have the consolation of knowing that they cannot frustrate the benevolent purposes of God, nor render of none effect his gracious promises. This fact should be kept constantly in view by the honest inquirer after truth; for he who imagines, that any proposition can be made true by believing it so, is in a situation to be the dupe of every pretender to knowledge, and the victim of his own folly. All the purposes of God; all that he has done for us; and all that infinite mercy can do, *will be performed*. And although it has been wisely ordained, that our faith shall be the means of promoting our happiness here on earth, and the want of it the source of our worst sufferings; yet neither the one, nor the other, can affect, either directly, or indirectly, those determinations of God, which secure our *ultimate* happiness. This fact appears too plain to require proof or argument.

Having attended to these five particulars, we are prepared for a consideration of other facts, to be drawn from our subject.

I assume, as a general proposition, the fact, that mankind *doubt* in proportion to their want of faith.—Hence it was said to Peter, "O, thou of little faith, wherefore didst thou doubt?" Observe;—he was not accused of no faith at all;—he had a little faith, and doubted much;—whereas, if he had had much faith, he would have doubted but little;—and if his faith had been full, firm, and well founded, he would not have doubted at all!

Our world is full of instances of a similar kind, and one would almost think, that *doubting* had become the order of the day! I shall, therefore, in the farther exercise of your Christian patience, attempt a classification of persons of this description, and undertake to point out the various causes which conspire to excite an unreasonable apprehensiveness in the minds of mankind.

These *doubters* are comprehended, in general terms, in two classes;—1. Those who doubt the authenticity of the scriptures, and the utility of revealed religion altogether;—2. Those who admit the authenticity of the scriptures, but at the same time deny the testimony of all God's holy prophets, i. e. the restitution of all things.

1. Those who doubt the authenticity of the scriptures, and the utility of revealed religion.

Persons of this description make great pretensions to reason and consistency. They reject the bible, because, forsooth, it does not exactly correspond with the dictates of reason and philosophy! But these *reasonable* persons (and I deny them not the appellation) seem to be the most unreasonable of all men in some things of vital consequence. Take for example the grounds on which they reject the scriptures. I venture to say, that in nine cases out of ten, those who sling away the bible, do it without a careful examination; and if they have examined it at all, it was by the flickering light of poor, expiring orthodoxy! Thus, a book, which for 1800 years has been held sacred—which during the lapse of ages, has stood the test of scrutiny, a proud monument of its own correctness and heavenly origin—which has afforded unspeakable joy to the mourner—which has borne the tidings of peace to the disconsolate—which has been the poor man's solace, the widow's portion, the orphan's legacy,—which has

produced hope, expanded desire, excited love, and caused gratitude to spring up in the heart; this book, I say, is discarded without examination, by those who call themselves reasonable beings!

But, say these persons, the bible teaches that God is a changeable, hating, wrathful being—that he became incensed against his offspring, and, to satisfy himself, he vented his malignity against his only-begotten Son, who had never done an evil act,—that he made a hell of ceaseless misery, in which to burn his children—that although an infinite sacrifice was made to procure his favour for all, but a part will enjoy it: in short, its own statements are contradictory; *therefore we reject it!* But to all who would urge these objections, we would say, *have an eye upon these matters*, for in the language of kindness we declare—the bible teaches no such thing.

Many set at naught the sacred scriptures, because a corrupt system of theology has blended the darkness of paganism with the light of Christianity, and made the "lively oracles" to speak a language which reason condemns, and philosophy disproves. But the time has arrived when there are men found ready to defend the bible against the arguments of unbelievers, by showing that it comports with the reason and fitness of things. Stripping it of those unseemly appendages which have been affixed to it by a bigotted priesthood; we present it before you in its native purity and pristine loveliness. It confirms the language of Nature, by teaching us there is a God; it unfolds the blissful tidings of eternal life; it records the sufferings of the "Man approved of God;" it tells of salvation; it preaches peace; it yields the healing balm of life; it enlivens our social affections; it drives despondency from the dwellings of the afflicted; it wipes away the falling tear; *it cheers the dying hour!* "O thou of little faith, wherefore didst thou doubt?"

Mankind, if I rightly judge, are naturally religious beings. This proposition is sustained by all experience, and confirmed by both sacred and profane history. Perhaps I go too far in saying that man is *naturally* so:—But the fact is quite evident, that men are *universally* religious beings. Now, this being the case, it is of the first importance that the *best kind of religion* should be encouraged. Well, then, ye doubting unbelievers, will you make a selection? Perhaps the religion of *Nature* is considered the best. If so, *ours* is that religion! Do they tell us to worship One God? Our answer is, we do worship One, and only one God. Do they demand a religion of peace? Our religion is peace! Do they want an equalizing religion? Ours is equalizing! Do they want a religion calculated to excite charity and good feelings? Ours is that religion—it expands the tender affections of the soul to earth's remotest bounds! Do they want a religion of *Love*? Ours is that religion!!

Those, therefore, who doubt the authenticity and utility of revealed religion, are affectionately entreated to examine with candid attention, the sacred scriptures, for themselves, and after they have become satisfied of their truth, to take up the ennobling principles of divine Benevolence, and see if they do not harmonize with all that is consistent and good in the wide creation: See if the gospel we profess does not harmonize with the perfections of God—with his moral government—with the happiness of mankind—with the genius and spirit of our republican institutions—and with the nature of the human family! If it be found congenial with all these things, charge no longer upon the Christian religion the dogmas of men; but take it as it is—as *God made it*; as *Jesus proclaimed it*—a holy gift to man, more precious than the gold of Ophir, more desirable than all the riches of the East; and more satisfactory to the soul than all the honours of this poor, doubting world.

It will be perceived, by the attentive hearer, that one reason why so many have rejected the sacred scrip-

tures, is on account of the erroneous and absurd constructions put upon them by popular religionists.—Another cause of infidelity is the protestations, acknowledgments and conduct of professing Christians. I am led, therefore, as proposed, to speak of the other class of doubters.

(Concluded next week.)

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.  
TO THE PUBLICK.

As a letter, a short time since, from Mr. Badger, appeared in the Advocate, addressed to me, contradicting some statements made in my letter, I will just notify the readers of the Advocate, that they need labour under no apprehensions, that Mr. B. is more sound in his statements than before. *This will be shown in due time.* But as Mr. B. has promised to publish his reasons against Universalism "in their native simplicity, together with the arguments adduced in his discourse for their support," we wish to see them "*forthcoming.*" I wish not a moment's delay. There has been "*cavilling*" enough. Let the strong reasons come, and their defence. As it may be clearly seen, that Mr. B. has been evading the subject, I will omit noticing his *second* letter, till his reasons and arguments against Universalism be published. Should any one demand the propriety of this course, I reply, *it is to remove any farther obstacles out of Mr. Badger's way, (or to take from him the employment he seems to delight in, viz. contradicting,) that he may come to the work the publick are looking for.*

W I. REESE.

West-Bloomfield, Dec. 1 1827.

FOR THE GOSPEL ADVOCATE.

## UNIVERSALIST CONVENTION.

Mr. Editor—

As I have heretofore suggested a plan, for the organization of the Convention, which I consider less objectionable than that of the existing Convention; I now proceed to offer some arguments, in favour of establishing and sustaining a Convention duly organized. After all that has been said, relative to this subject, perhaps some of your readers may not perceive any utility in the formation of such a body, in addition to the associations which already exist. I believe nothing on this point has ever been presented to them, through the medium of the Advocate. I therefore trust they will cheerfully give the subject suitable attention.

1. What are the reasons which induce individuals to form into religious societies? These reasons result from the *social capacity* of our moral and intellectual nature, and from the genius of the gospel of Christ, which recognizes this capacity. Man can believe and obey the gospel in an *individual* capacity; but in this capacity alone, who does not perceive that

he is a being, weak and comparatively miserable? Who does not see that the requisition of the gospel, contained in the following words, "thou shalt love thy neighbour as thyself," calls into exercise our *social* powers? Mankind are prompted to associate, by the weaknesses, wants and sympathies of a common nature—by the genius and requirements of the gospel. In connexion with those by whom we are surrounded, when governed by suitable regulations and influenced by proper feelings, we give and receive instruction, edification and comfort—we unite our strength, means and influence in support of a common cause. None can reasonably deny that such union possesses vast advantages over *individual* exertions.

2. When several societies, professing the same faith, exist in the vicinity of each other, the social principle is extended by the formation of an association. But why cannot such societies stand aloof from each other? They can; but not with *equal* advantages, either to themselves, or the cause in which they are mutually engaged. Although some *evils* may grow out of such association, when the organization is defective, or when unruly minds and unfriendly tempers sway its councils; yet it is vain to pretend that the *abuse* of a thing furnishes an argument of any weight against its proper use. In general, the advantages of such connexion overbalance the evils, and thereby afford a rational inducement to form and maintain it. These arguments are generally admitted, both in theory and practice, by Universalists, as well as others.

3. I now come directly to the subject of the Convention. The God of all grace has prospered the doctrine of Universalism to such a degree, that *eight* associations now exist in this state. Each of these associations forms an independent body; but without a Convention, they are unconnected, except incidentally; they are comparatively unacquainted with each other's moral condition; they are unable most efficiently to co-operate in a cause, dear to all their hearts; they present the spectacle of a numerous denomination neglecting to extend the *social* principle and the general benefits of their cause, to the utmost limits of their ability. I have noticed but few of the arguments, which may be used in support of the cultivation and improvement of the social capacity of human nature. But I think I have said enough to show the importance of that capacity. And it is evident that all the principal arguments, which can be used in favour of the establishment of a society, or an association, will apply with equal force, to the establishment of a Convention; for the latter would be but the further extension of the same principle, for the same reasons, and with the same objects in view. It can not, with any propriety, be pretended that the formation



of a Convention, according to the plan I have exhibited, would be *dangerous*: unless it be admitted that our associations are still more dangerous. But perhaps it may be said, cannot the associations have as much intercourse and connexion as they please, by sending delegates to each other, without such a body as the Convention? I reply, in order for them to have a connexion in this manner, possessing any thing like the advantages derivable from the Convention, *each* association would be obliged annually to appoint *seven* delegations, to effect only a part of those purposes, which might be accomplished by *one* annual delegation from each association; and some of those delegations would probably be under the necessity of travelling more than 300 miles. I have said, to effect only a *part* of those purposes, &c. this is plain from the obvious fact, that without a Convention, our friends and the world must be deprived of all those benefits which would result from the session and publick worship of such a body. I now think of but one more objection, which can have much weight; i. e. the *impracticability* of the measure. It may be supposed that though the utility and importance of a common bond of connexion be admitted, yet the establishment of a Convention duly organized, will be attended with difficulty. 1. Because of the great disaffection that prevails against the existing Convention, on account of the imperfection of its organization. 2. Because of the great distance which some delegations would have to travel to attend it. With regard to the first cause of difficulty, I remark, our brethren surely must be above the influence of that vulgar prejudice, which would *transfer* their disaffection against *injudicious* means for the accomplishment of an object, to those means which they would admit to be suitable and proper; especially if the object be universally desirable. The second cause of difficulty, seems on the whole to furnish an argument in favour of the Convention. For though the distance to be travelled would, in some instances be considerable; yet if the Convention hold its sessions within one hundred miles of the centre of the state, the distance to be travelled would always be *less* than would be required to effect the same purposes in any other mode. We may safely calculate that all concerned, would willingly make the trifling sacrifice, in this respect which would be required.

Could all the associations be peaceably induced to enter voluntarily into the measure, they would doubtless experimentally find that "UNION IS STRENGTH"—they would add lustre and consistency to the cause of Universalism, and afford a most beautiful exemplification of that all comprehensive charity, which flows from Heaven's infinite love.

Yours affectionately, PITT MORSE.

Watertown, Dec. 14, 1827.

## IMPARTIAL INVESTIGATOR.

### "UTICA MAGAZINE"—CONCLUDED.

Several years since some of our respected brethren in the ministry conceived a plan for a Convention in this state. It originated, no doubt, in the purest intentions—some of our oldest and most respected ministers were first in proposing the measure, among whom, were Brs. Stacy, Kneeland, Underwood, and Smith.—Every person at all acquainted with those brethren and their proverbial faithfulness in the vineyard of the Lord, must accord to them the best of motives. They proposed to have the Convention consist of *two ministers* from each Association in the state; and that it should be composed of "*ministers exclusively*." The constitution was drawn and adopted according to that plan. Afterwards, for reasons that need not be explained, the constitution was so amended as to admit of *five* instead of *two* ministers from each Association, which yet constituted the distinctive feature of the plan of government adopted by what is called "The Universalist Convention of the State of New-York." This plan was opposed by many of our brethren among whom we are proud of being reckoned. We opposed it—not because the motives of its friends were thought to be bad—nor because we disliked their persons—nor because we were hostile to good government—nor because we wished to divide our order—nor because we had any sinister views to gratify; we did not oppose the Convention on any of these grounds; but we opposed it because we thought the plan of having a Convention composed "*EXCLUSIVELY OF MINISTERS*" a bad one! In compliance with the requests of hundreds of our brethren, we opposed the measure on that ground; until at length, to our astonishment, we learned that the friends of the Convention had actually taken the measure of extending their patronage to a paper, the Utica Magazine, with a view of supporting, as we supposed, and as we still believe, the plan of the Convention. It is not necessary for us to state that the measure excited alarm in the minds of many. It was considered an infringement upon the rights of others, and a measure directly calculated to excite suspicion of the rottenness of the cause which required the use of such means to sustain it. It was not until after we had been censured by one of the proprietors of the Magazine, for sending a copy of our paper into the county of Herkimer, that we formed the resolution to do all in our power towards an exposure of the above plan. Our readers need not be told, that the only ground on which we have thus far opposed the Convention is as above stated; but in order effectually to open the eyes of our brethren to the *danger* of adopting the plan we have from time to time adverted to its proceedings.

Our object, as already stated, having been to convince our brethren of the inexpediency of forming a Convention "*exclusively of ministers*," it will readily be perceived that whenever that object shall have been attained, our efforts may cease. We have witnessed the progress of a change of sentiment on this

subject with satisfaction, until the "consummation devoutly to be hoped for" is brought about. Now, to the joy of many hearts, our brethren almost without an exception throughout the state are opposed to a Convention to be composed "exclusively of ministers;" and we have the pleasure of knowing, that even the original projectors of the plan, are now convinced of the imperfection of it. All that is now wanted is a Convention to be composed of such delegates as the respective Associations shall in their wisdom see proper to appoint; and to such a measure we are, and have been, willing to assent, whenever, without coercion, our brethren generally express their desires to have it so.

Relative to the controversy between the editor of the Magazine and ourself, we have only to say, that we are sustained in what we have said by the certificates laid before the publick; and that we have never intended the controversy should become personal, and regret it has resulted in so much asperity. We have written a lengthy reply to his two last articles, but on mature reflection, we consider his productions rather as the result of ignorance of the subjects on which he treats, and therefore pass them over without notice.—He appears unwittingly to have turned about, and become an advocate for the very principles, for which, during the three last years, we have strenuously contended. Although we have it in our power to rebut his material accusations against us and our respected brethren whom he has assailed; yet we desist, and would advise them not to notice his aspersions. We shall therefore dismiss the subject, with this humble request, that if Br. Skinner continues his personal abuse, in his paper, he would not send it to us in exchange, as we are determined to forever let the matter rest, unless a Convention to be composed "exclusively of ministers," shall again be brought forward, when, if called upon by a sense of duty, we shall again enter our solemn protest against it. EDITOR.

## MISCELLANY.

*Solar Microscope.*—Of all the instruments ingenuity has contrived to aid in developing the mysteries of nature, there is none, which, by its exhibitions, affords more instruction and amusement than the Solar Microscope. Objects the most minute, are extended as if by magical power, to gigantic proportions and colossal size. All those little wretches which politeness forbids us to suppose infest the heads or houses of any of our readers, when placed before this splendid instrument, appear like herds of elephants. Fluids are shown to be teeming with population. Life seems busy among those substances in which the eye, unaided by artificial assistance, could detect no symptom of animated existence. Earth, air and water, seem filled with minute beings, and swarming with insects, hosts of whose presence or absence the unassisted sight takes no note. The common articles of food seem an-

imated, and the observer discovers, with some surprise, that at each meal, he may have destroyed his thousands, like Sampson, an ill-natured enemy might perhaps add, with the same weapon. The comparison of the finest fabrics, with threads like cables, and the roughest workmanship of nature, is far from complimentary to human skill. The organization of plants and insects, and the process of crystallization, are shown with a distinctness and elegance which cannot be rivalled in any other mode of display. More instruction and gratification may be derived from review, than witnessing the grimaces of all the monkeys, or the tricks of all the mountebanks that ever gathered idle crowds round them.—*N. Egis.*

*The Inquisition in 1820.*—The following fact shows that the inquisitors of our days do not fall below the standard of those who followed the frantic Torquemada.—\*\*\*\*\* was present when the Inquisition was thrown open, in 1820, by order of the Cortes of Madrid.—Twenty-one prisoners were found in it not one of whom knew the name of the city in which he was. Some had been confined 3 years, some a longer period; not one of them knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the pendulum. The method of thus destroying the victim, is as follows:—The condemned is fastened in a groove upon a table, on his back; suspended above him is a pendulum, the edge of which is sharp, and so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer; at length it cuts the skin of his nose, and gradually cuts on till life is extinct. It may be doubted if the holy office in its mercy ever invented a more humane and rapid method of exterminating heresy or of insuring confiscation. This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820.

## INFANT INNOCENCE.

"Youth has a sprightliness and fire to boast,  
That in the valley of decline are lost;  
And virtue with peculiar charms appears,  
Crown'd with the garland of life's blooming years."

How calm and peaceful are the slumbers of infant years! How insensible to the cares, unconcious to the troubles which those of elder age are doomed to endure! That babe on whom my eye now rests, thinks not of future times, when care and trouble will as surely haunt his path as life is prolonged; and when they will often indulge the wish that heaven had never permitted him to live beyond the days of infancy. He imagines not



how many bitter pangs will assail him, how many crosses he will meet with, how much fatigue he will be called on to suffer, before he quits this state of being for one more pure and happy.

It fills me often with regret to see the days of infant innocence emerge in those of riper years—to view the loveliness, affection and beauty of youth, lose themselves in the darkness, coldness, and formality of manhood.—It grieves me to think of such a wreck of charms—of such a transformation of manners and feeling—of such a change of quietude and peace—for the bustle, and care, and anxiety of the world. It seems cruel that we should lose a happy state of insensibility, to obtain one of knowledge, that can add nothing to our temporal happiness, and only make us feel of how little value is life, separate from the consideration that it is given us to prepare for the enjoyment of eternity.

#### FRIENDSHIP.

That Friendship may be at once fond and lasting, there must not only be equal virtue on each part, but virtue of the same kind; not only the same end must be proposed, but the same means must be approved by both. We are often, by superficial accomplishment and accidental endearments, induced to love those whom we cannot esteem; we are sometimes, by great abilities, and incontestible evidences of virtue compelled to esteem those whom we cannot love. But friendship, compounded of esteem and love, derives from one its tenderness, and its permanence from the other; and therefore requires not only that its candidates should gain the judgment, but that they should attract the affections; that they should not only be firm in the day of distress, but gay in the hour of jollity; not only useful in exigencies, but pleasing in familiar life; their presence should give cheerfulness as well as courage, and dispel alike the gloom of fear and of melancholy.

#### CHARITY.

This virtue is one of the noblest graces that adorns the mind of man. It shone pre-eminently in the works of the Immaculate Son of God, while on earth. A man devoid of this God like principle, cannot enjoy the blessings of the gospel; for the gospel requires us to love God supremely, and to practice good works, to open the hand of charity to the needy and distressed, to soothe the sorrows, and administer comfort to the desponding mind of man.

What heavenly feelings are enkindled in our bosoms, while performing the duty this noble virtue has inspired us with. To a man possessed of these feelings, how superlatively great will the female appear, endowed with

feelings corresponding with his own; she will appear to him like an angel of pity, pouring the oil of joy into the lacerated bosoms of her fellow creatures.

They will enjoy all the happiness, that can possibly fall to the lot of mortals, their aspirations for the happiness of their fellow creatures will be borne on the wings of raptured speed, to the throne of the Almighty, and all their charitable deeds registered by the pen of the recording angel.—*Christian Telescope.*

#### BENEVOLENCE.

While preparations were making a short time since, at one of the publick houses in a neighbouring town, for the disposal of a piece of property under the hammer for the payment of a small tax, a stranger stepped out of the stage which drove up at that instant, and hearing the tale of woe as told by the wife of the delinquent, (who through his intemperate habits had long since ceased to provide for his family,) whispered in the ear of the officer, and on learning the relation of the poor woman to be true, generously slipped the amount of tax into the officer's hand, with a direct refusal to give his name. Such acts of benevolence need no comment; they carry their reward with them. The gratitude of the poor woman was expressed in a flood of tears after the departure of the generous stranger.—*Id.*

There is a fine collection of Egyptian antiquities at Leghorn, sent thither by M. D'Anasty, the Swedish and Norwegian Consul at Alexandria. The manuscripts on papyrus are 126 in number. One of them, in particular, is exceeding interesting. It is in Greek, and is a treatise on metallic chemistry; containing nearly a hundred receipts for purifying or combining various metals. This collection also comprises about three hundred articles in gold and silver; comprehending necklaces, bracelets, ear rings, small figures, amulets, and other ornaments. Among them are three large and beautiful bracelets; one of which, in perfect preservation, belonging to King Touthmosis the third, the fifth Sovereign of the 18th Dynasty, called by the Greeks, Mooris. Among the scarabaei, which are about a thousand in number, is one of a large size, rendered very remarkable by the inscription upon it, which refers to the marriage of Amenophis the Third, the eighth of the 18th Dynasty with Queen Taia. There are also some bas relievos in stone, admirably finished.

*Anthracite Coal from Poughkeepsie.*—We have been informed that at the last meeting of the Lyceum of Nat. History, Professor Barnes presented some specimens of anthracite coal, said to have been obtained in the slate rock near Poughkeepsie. Professor Torrey, Major

Delafield, and other mineralogists who were present had no doubt that the specimens presented were accompanied and united with atrachite coal. The coal was disseminated thro' quartz, and attached to the surface or portion of shale, (clay slate) in small granular masses. One of the accompanying specimens was a piece of argillaceous schistus containing pyrites.—*Jour. of Com.*

#### THE HOLLAND COMPANY AND THE SETTLERS.

It is with pride and pleasure that we now advert to this subject. It is an old one with us, and has been uppermost in our views and feelings during the whole struggle. It possessed more *real interest and importance*, to the people of these counties, than any other. We have a right to feel both pleasure and pride at the happy termination of so momentous a contest.

It is happily terminated, in every respect. All the alleviations and ameliorations which were suggested, have been obtained; and along with them, an appointment in the Local Agency, more entirely unexceptionable and satisfactory, than any other that could have been made. There is nothing now left, even to grumble about.—*Batavia People's Press.*

Miller, the murderer of Ackerman, was on Thursday morning, sentenced to be hung on the 26th day of January next.

☞ We have published in this and the preceding numbers, the well-written remarks of Br. Pitt Morse on the subject of a Convention, and feel assured that the candid manner in which he has treated it will insure his arguments all that attention which the subject demands. He has happily kept himself aloof from the minister-convention, and is entitled, on that account if no other, to our respect. In the introduction to his first article he hints that he had made out a refutation of our objections to the convention; but really, if he has he must have refuted himself also; for we have repeatedly expressed and long entertained views not at all dissimilar to his own! In closing our columns against all *controversy* on the subject of the convention, we would be understood to make an exception in favour of candid arguments on both sides. We have a well-written article on hand furnished by our highly esteemed Br. Flagler, which, inasmuch as it contains a faithful narrative of facts relative to the convention of "ministers exclusively," may be useful to our readers. As he has been careful to avoid personal personalities, we may publish it in our next volume. So far as regards the plan proposed by Br. Morse, we have only to say, that from a very extensive acquaintance with the feelings and views of our brethren we are induced to think that whenever they can be assured that the old convention is "dead"—that is to say, when it can no longer, "*ad-journ*"—they will be willing to adopt any measure calculated to unite all hearts. But until they can be satisfied that the crystals of the old convention will not give birth to a thing of the same kind, we "predict" they will oppose any convention. Ed.

#### MARRIED

In Hatfield, Mass. on the 29th ult. by Rev. Mr. Waterbury, Mr. LEANDER MERICK, of Amherst, Mass. to Miss HANNAH ELVIRA MORTON.

In Rochester, Vt. on the 19th ult. by Rev. Mr. Hurl-

burt, Mr. LUTHER TUCKER, one of the Editors of the Rochester, N. Y. Daily Adv., to Miss NAOMI SPARK-HAWK.

### Portick Department.



#### THE INFIDEL.

[The following simple and touching stanzas, from the pen of Mrs. MUZZY, (one of the leading contributors to the PHILADELPHIA ALBUM,) will be found, perhaps, as interesting to most of our readers, as if they had been penned in a more lofty and less intelligible style.]

I saw the infant at his mother's knee,  
His chubby arms crossed on his little breast,  
His pouting lips repressing childish glee;  
With meek low tone his lisping prayer addressed

To that good God who shielded him from harm;  
Guarded his steps, his little wants supplied,  
Watched his soft slumbers on his mother's arm,  
And gave him shelter, food, all else beside.

I saw him rove the meadows, wildly free,  
His school-day tasks suspended for awhile;  
The soul's pure sunshine, childhood's harmless glee,  
Shone in his eye, and revelled in his smile!

I saw him enter, where the village throng,  
Warn'd by the bell's lov'd summons, meet in prayer,  
With glowing heart he joins the sacred song—  
With holy reverence, hears the precept there.

I saw a change—the sabbath day arrives—  
But not for him to seek the house of prayer;  
"He doubts there is a God"—and doubting, lives  
The worthless object of His gracious care!

Still he could blush, and when the tearful eye  
Of love, was fixed upon his alter'd cheek—  
Conscience, not wholly stifled, heaved a sigh,  
Her voice he drown'd in reasonings, bright tho' weak.

A fearful change—with converse rude and wild,  
In boisterous mirth he spends those sacred days!  
O'er midnight cups that holy name reviled,  
Which oft his infant lips invoked in praise.

The last sad change—upon his dying bed,  
Convulsed with fearful pains I saw him lie,  
"There is no God!" the unbeliever said—  
"There is no God! or what a wretch am I."

'Twas vain—the vile assertion was in vain!  
Conviction came, no reasoning could control;  
Their is a God! flash'd thro' his burning brain!  
"There is a God!" struck on his parting soul.

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L. S. EVERETT, EDITOR.

Doubleday & Allen, Printers.



# GOSPEL ADVOCATE, And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER...HATH NOT ONE GOD CREATED US...MALACHI.

No. 52.]

AUBURN, SATURDAY, DECEMBER 29, 1827.

[VOL. V.]

## GOSPEL ADVOCATE.

"EARNESTLY CONTEND FOR THE FAITH."

### A SERMON.

Designed to exhibit the deleterious consequences resulting from a want of faith in the divine promises of the Gospel of Jesus Christ. Delivered at Auburn, on the second Sabbath of Nov. 1827.

Matt. XIV. 31.—*O thou of little faith, wherefore didst thou doubt?*

(CONCLUDED.)

2. Those who admit, in general terms, the authenticity of the scriptures, but deny the restitution of all things.

Go to the Christian world, and ask the boasted advantages of *faith*, and an answer will be returned to the following effect:—God, of his mere good pleasure, elected a certain few, to everlasting glory, and reprobated the rest to ever-enduring woe; faith makes known this important truth, and is an earnest of the sinner's *salvation*? no—his *damnation*; and of the salvation of the elect. This comprehends the sum and substance of the popular faith; for although some say that it is, and some that it is not, predicated of a foresight of faith, good works, or any conditions performed by the creature, yet all agree, that this salvation is the result of God's predetermination. This fact renders the salvation of mankind a matter of *uncertainty*, inasmuch as no one pretends to know who will, and who will not be saved.

But, as truth is our object, we will assume propositions which none will deny, and draw conclusions which cannot easily be impeached. We will consider

1. The condition of the believer of the doctrine of endless misery, as it relates to his own salvation.

Now, suppose that a person fully believes the doctrine of election, as it is generally held by the Calvinists. This doctrine is thus expressed by Calvin himself: "God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath for their sins, to the praise of his vindictive justice." Suppose, now, that a sincere and honest person fully believes this doctrine: Suppose, farther, that, while under the influence of this belief, he beholds the approach of death; the waves of eternity are dashing upon his earthly tabernacle;—I demand, will he not *doubt his own salvation*? What right has this person to believe that *his salvation is secure*? Will he tell me that his faith is the earnest of his deliverance? The appalling proposition stares him in the face, and like some grizzly ghost declares, salvation is "without the least foresight of faith!"—Will he tell me that his works justify him? His election is "without the least foresight of works!" Will he pretend that his election is *known to be sure*? Our reply is, it is *impossible*; but if possible, this knowledge supercedes the necessity of faith. Shall we yet be told, that the hopes of this

person are predicated upon the perfections of God? Our answer is, nothing but infinite Partiality, can save a single soul on the plan I am now examining. For, if it be without any foresight of faith or good works; and, as often pretended, the worst sinners are as likely—nay more so—to be saved than the best moralists, then, I say, the man who cherishes the hope of salvation on this foundation, reals upon the supposed partiality of a God.

Will you tell me, brethren, that a person of this description can refrain from doubting, or dwell in peace, or rest in hope? *Nay*:—and as an evidence of this I refer you to the declarations of persons thus situated. Ask them if they have obtained a hope,—they will tell you "I hope I have got a hope." Ask them if they do not doubt, and fear, and tremble, at the prospect of death and eternity? Their downcast eyes speak in the affirmative! Their language is—"O, that we had the faith of assurance! O that we could obtain some incontrovertible evidence of our election to glory."

But, we must not stop here. The doctrine under consideration farther teaches us, "That though the death of Christ be a most perfect sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world,—yet it was the will of God, that Christ, by the blood of the cross, should efficaciously redeem all those, and *those only* who were from all eternity elected to salvation, and given him by the Father."

Now, suppose all this to be true,—suppose that, because the atonement was made by Jesus—because this atonement was of infinite value, it should be announced from heaven,—suppose, that the sound of salvation is heard as if seven thunders had uttered their voices—suppose, that all intelligent beings should listen to the angelic strains of the gospel with breathless attention and devout gratitude;—what proportion could consistently, on this plan, lay aside their fears, their doubts, and mental pains, and entertain a well grounded hope? Admit, that the sound of the gospel trumpet should salute the ravished ear of one of the elect; would it give a certain sound?—would he know that the salvation thus proclaimed was *for him*? Or if the intelligence of salvation should be heard by one of the non-elect, and he should receive it for himself, would he not be at last disappointed? Where, then, is the boasted consolation of such a doctrine? Where is any thing like certainty—any thing like peace—any thing like comfort, in all this? O, my soul! Are we bound to believe such sentiments, and thus trifle with the divine protestations of Jehovah? Has he given us a religion of *uncertainties*?—a faith of *doubts*?—Is the gospel of Christ a *lo*, here—a *lo*, there—a *lo*, no where!—"O, ye who believe such a doctrine, wherefore do ye doubt?" Has Christ died in vain? Has Jesus bled for nought? Hath God promised—*nothing*?

Again:—Will it be pretended that a conversion to such a faith or doctrine, can afford any assurance to the convert that he will ultimately be saved? If so, our reply is, that a person may be ever so effectually converted to a faith of *uncertainties*, and he will not be certain of his salvation. The system is radically defective in itself, and therefore, the more converts are multiplied the more the evil increases.

Go ask your neighbours, who are doomed by their

prejudices to listen to, and believe, the doctrine of infinite partiality, if their *conversion* has rendered them any more happy than they were before? Methinks they will tell you, if they speak the honest sentiments of their afflicted hearts—*Nay!* since we have been converted, our days have been attended with unceasing anxiety; our pillows have been watered with tears; and our souls have been filled with wo!" Your Speaker, brethren, is not a stranger to these things; he has felt the want of that hope which he now enjoys.

But hear these believers in a cruel God—what do they say? "O sinner—sinner! forsake the *pleasures* of iniquity, and travel in the thorny road to heaven!"—But why is the lot of the Christian so hard? Because, say they, we have to deny ourselves many pleasures; and, were it not for the hope of finally obtaining the joys of heaven, we could not hold on our way! And besides all this, could the whole truth be told, it would appear, that their hopes of salvation rest upon a precarious foundation, and that this fact, of itself, is the prolific source of untold misery.

This will account for much of that sadness, sorrow, and anguish, which is experienced by believers in the doctrine which I have noticed. This, too, will inform us of the reason why so many oppose the doctrine of impartial grace. They feel, *they say*, that were it not for the fear of hell, they would not be Christians; and, supposing that their religion is the only true faith; and feeling it to be a burthen which they are desirous of flinging off, they at once conclude that all others would do the same, were they not operated upon by fear. Hence arises a conscientious, but ill-founded opposition to the truth. But if the light of heaven could but shine into their hearts, and the glory of the Lord be revealed to their understandings, they would no longer doubt the sure promises of God, nor distrust his impartiality.

But thus far, I have only spoken of these doubts as they relate to the salvation of the person himself; I now would call your attention,

2. To the effect this doctrine is likely to have upon the feelings of the believer, as regards the happiness of others.

All of us have had parents; some of us have wives, and husbands, and children, and all have friends. No inconsiderable portion of our happiness depends upon these endearing relationships. While our parents suffer with sickness, pain or want, we intuitively sympathize with them, and commiserate their infirmities and their woes. When the wife is in distress, the husband drinks the cup of misery; when the husband languishes with pain, the affectionate wife stands over his bed, with angelick patience, to soothe his pillow, to administer the cordial of kindness, and to bless him with her prayers; and our children, we would not give them a stone instead of bread, nor a serpent instead of a fish; but we think—*we know*, that we cannot be happy while they are miserable!

Now, we know that these affections are so interwoven with our very being, that without them we become—not men, but *monsters*! To say that these feelings are to be extinguished in heaven, is to say, that in order to become qualified for that happy place, we must become *demons*. But I wish only to consider our *earthly* condition, at present, to see how far the doctrine of partial grace tends to destroy our present happiness.

Suppose, then, that a child obtains for himself a comfortable hope of salvation; but on contemplating the subject, he finds to his own satisfaction, that the parents who gave him being are out of the ark of safety: Now, I demand, *can this child be happy?* Can he look forward with composure, into eternity, and anticipate with complacency the dreadful condition of his father or mother in a hell of ceaseless torment?—*Impossible.*

Examine the case of the husband and wife—

Can a man be found so destitute of goodness, as to rejoice at the prospect of seeing, at some future day, the partner of his bosom enveloped in flames of remediless wo? Can a woman be found so unlike herself, that she can derive satisfaction from anticipating such misery as the portion of her husband?

Consider the case of the Parent. O, fathers and mothers, think ye, that heaven would be a place of happiness to you, if you should there know that your children were in a hell of eternal pain? Could you see them laid in the coffin, and borne to the silent grave, with composure, while believing that you were going to heaven, and they to hell? Can you, believing that they are totally depraved, and obnoxious to the wrath of God, yield them up to the cold embrace of death without a damning doubt of their final salvation?

But I will no longer distress you with so close an application of our subject. We will remove it farther off, and ask, can we be happy under the belief that any of our *friends* will be eternally lost? Nay, not so near. Take your worst enemy, and let me ask, can you be happy in anticipating *his* eternal distress? The answer is *Ne!* We cannot enjoy life, nor its blessings, so long as any such ideas are in our minds.

But to these inquiries it may be replied, that our affections neither prove the truth, or error of any opinion; and that we must seek to know *what is truth*, rather than what we *desire to have true*. This I cheerfully admit, but urge the circumstance of our better feelings being opposed to the doctrine of endless misery, as an evidence that such doctrine *requires us to doubt*; whereas, we are commanded to indulge and express to God our holy desires for the salvation of all men, "without wrath and without doubting."

If, brethren, you will take the pains to examine it, you will find the doctrine of endless misery a system of doubts from beginning to end. It actually requires that we should doubt the goodness, the mercy, the love, the impartiality, the kindness, the benevolence of God; it enjoins it upon us to doubt his promises, his purposes, and his oath: It requires that we should doubt the testimony of all God's holy prophets; it teaches us to doubt the efficacy of Christ's redeeming blood; it teaches us to doubt the testimony of the apostles—to doubt the impulses of our affections—to doubt the evidence of our senses—to doubt the accuracy of our candid judgment—to doubt the salvation of ourselves, of our parents, our wives, our husbands, our children—to doubt the salvation of a world! "O thou of little faith, wherefore didst thou doubt?"

Now, brethren, this doctrine of doubts and fears, is said to possess all that can comfort us here, or make us happy hereafter, and to be founded upon the immutable perfections of God. But, did God send his prophets, his Son, and his apostles, to give mankind a religion of doubts and fears? No—and if I am not mistaken, the doctrine now under consideration is without foundation in truth. It is built upon improbabilities, cemented by discord, and upheld by weakness. Its foundation is wrath—its principal material is the wisdom of this world—its builder and maker was Augustine the monk—it received its ornaments from the murderer of Servetus—it is sustained by *pride and fear*—it will be destroyed by the light of TRUTH.

But, brethren, call to mind the lovely perfections of God, view him as your Father, read his promises, contemplate his providence, learn his will, consider his purpose of grace;—take Christ as the pattern of things in the heavens, behold his examples, think of the covenant which God made with him, read his precepts, hear his prayer for sinners; and then let me ask, "O ye of little faith, wherefore can you doubt?"

The doctrine of divine benevolence, is the kind language of a Father to his children! It inspires confidence, and enkindles an holy and satisfactory hope! Do we doubt the fact that God exists? it removes all our fears,



—do we distrust his goodness? it declares he is good to all,—do we doubt his mercy? it tells us that his tender mercies are over all his works,—do we distrust his Love? it teaches us to love him because he first loved us,—do we doubt our own salvation, and that of others? its language is, *he is the Saviour of all men!* But,

Again:—There is another class of doubters which I neglected to mention. I allude to those, who, although they are convinced in their own minds of the truth of the doctrine of Universal salvation from sin, doubt whether it will be best to avow it before men and sustain it. These persons doubt for the following reasons:

1. Being afraid of losing their popularity, they consider it best, for the present at least, to sacrifice their honest opinions, rather than encounter the prejudices of mankind. 2. They fear that the promulgation of the doctrine will lead to unpleasant consequences in society, and think it better to let the people rest in ignorance than to disturb their repose. 3. There are others who fully believe the doctrine, and desire its more general prevalence, but think it best to let religion take care of itself. These I would denominate *practical doubters*.

Now, we learn from the New-Testament, that the primitive christians entertained views quite different from any of these. Because Peter had been taught by the vision of the sheet, that all, both Jews and Gentiles were to be partakers of the gospel blessings, he did not think it best to say nothing about it:—Because Paul believed that God was the Saviour of all men, and that Christ gave himself a ransom for all, he did not stop to consult popular sentiment on the subject. Nor did the eminent apostles of our Saviour think it best to let the people remain in ignorance of these things; neither did they refrain from exertion; as soon as they were instructed in the divine truths of the gospel!

Brethren:—We live in an eventful age of the world; a period giving birth to improvements, the magnitude of which astounds credulity itself,—shall we, as christians, remain inactive?—Our ancestors, whose memory we revere, were men, and like ourselves were liable to err. They were ignorant of many improvements, the benefits of which we now enjoy. They were in a measure ignorant of the science of our present government—they had not developed the hidden mysteries of the arts and sciences, to the full extent; they honestly believed, many of them, that a monarchy was preferable to a republic,—that without a king, a nation could not exist. But adversity and many trials taught them that man should be free, and that all are, or should be, “free and equal.”

As might have been expected, they brought along with them, from the land of their birth, many strange and absurd notions of religion. Although they had suffered persecution for conscience’ sake, they soon began to persecute one another—though wise in many things, they hung Quakers, and persecuted Baptists—though pious, they erred in the discerning of spirits and the hanging of witches.

Improvement in religion, then, is called for; and it is for the enlightened and liberal to effect it. In order to secure the great object in view, sacrifices must be made and tribulations must be experienced.—But, so true as there is a God in Israel, those who are most active in the work of reform, will reap the greatest reward. A discriminating publick will yet see the old maxim verified, that honesty is the best policy, and the meed of their approbation will yet be awarded to those who are most faithful.

It is not for us to inquire what the world will think or say of our conduct; God knoweth whether or not we are sincere and faithful to our consciences. We behold an alarming degradation of intellect amongst mankind:—we see the people prostrate before a wrathful deity:—we see the direful effects of those doubts and fears which are necessarily engendered by the doctrine of unnecessary torment:—we behold our prisons

filled with miserable beings, brought there by the influence of a doctrine, which, while it destroys the creature’s confidence in God, holds out the delusive hope of an escape from the consequences of crime:—In a word; we behold the world a moral wilderness—men robbed of the proper incentives to virtuous actions, and driven to perform acts which bear the semblance of virtue, by fear, and not by love—and the world filled with misery from the want of a knowledge of the truth; and the question is—“*who is on the Lord’s side?*”

Shall we, then, rise in the strength of truth and disarm the monster *Error* of its power? Or shall we wait for others to go forward? Would it not be well for each individual to say in the language of the Prophet—“as for me and my house, we will serve the Lord?”

To conclude: I have attempted to exhibit to you some reasons for trusting in the Lord Jesus Christ; and I have endeavoured to pourtray the folly of trusting in the creeds of men. Taking the case of doubting Peter for admonition to ourselves, we should strive to cultivate an acquaintance with God and divine things. that we may avoid a like want of faith.

While we remain in this imperfect state of being, we shall be liable to the ordinary ills of life. Our friends and kindred will be either taken from us, or we from them; and then, if not before, we shall feel the need of confidence in our Redeemer.

If, from a careful consideration of the love of God, we find the desired haven of rest for our souls, heaven will be open to our mental vision, and we shall see the glory of the Lord. When called to endure the trial of your faith, you will leave the frail bark of this life without reluctance, and leaning upon the mercy of God, you will not be afraid nor dismayed, but will trust in your unerring guide, and “fear no danger.”

And, with faith and hope, may the Lord give us *charity towards all mankind*; that our conduct may be a good example to others, and the end of our journey crowned with peace, and never-dying love.

AMEN.

## ORIGINAL COMMUNICATION.

FOR THE GOSPEL ADVOCATE.

### UNIVERSALIST CONVENTION.

Mr. Editor—

I have intimated the importance of having the Convention sustained by every association in the state. Unless all the associations can be induced to enter into the measure, the union which I contemplate would be incomplete. I now propose to examine the following propositions, viz. *The friends of the Convention should abandon it, for the present, because its continuance would excite division.* What are the facts in relation to this case? A Convention exists and has an appointment to meet next May. Some of the associations are in favour of its continuance, others are opposed to it. I believe the friends of the Convention generally, would be willing to remove the very foundation, on which the principal objections against it have rested, and no longer require a constituent delegation *exclusively ministerial*. But suppose its opposers are fully determined to oppose it in any and every form;—what shall be done? These associations are independent bodies, claiming the right of

transacting their own business in their own way. Every one must perceive that it would be extremely impolitical, for those who are in favour of the Convention, to *require* its opposers to come into the measures, even if they possessed the power of enforcing such requisition. But as they do not possess this power, they *cannot* require any to support the Convention; neither do they expect nor wish any to support it, except those who would do it *voluntarily*, and from a full conviction of its general utility. The above is one part of the subject. Let us look on the other side. Those associations, which are opposed to the Convention, claim to be independent bodies. Do they admit that those associations, which are in favour of the Convention are also *independent* bodies? They certainly do. None will pretend to deny this. Have, then, the individuals or associations, opposed to the Convention, any right to *require* its friends to relinquish it? They have not. Suppose several associations should esteem it a duty and privilege to sustain the Convention—suppose they should so modify its constitution as to make it as little objectionable as possible—suppose they should amicably give every association the privilege of joining their connexion—suppose they should also admit that each association has an undoubted right to stand aloof from the Convention: would the opposers of the Convention have any cause of complaint? I cannot perceive any. Where then would be the cause of *division*? It would be altogether imaginary. It may still be thought there would be a division, because some would be in favour of the Convention, and others might be against it. In order fully to reply to this supposition, it becomes necessary to define the term *division*. It is evident that this word, like most others in our language, may be used in more than one sense. 1. Division may signify disagreement, founded on an honest difference of opinion, attended with real affection. 2. It may mean a disunion, where there is just cause of complaint, accompanied with disaffection, or loss of friendship. According to the latter definition, or something like it, I have used the word *division*, in this argument. In no other sense can it be of any importance to our subject. According to my first definition, there is, and ought to be much division among Universalists; I therefore lose nothing in relation to the argument, by admitting, that in this sense, the continuance of the Convention would excite division. But division of this kind would exist without the Convention. In a bad sense, or according to my second definition, the Convention would not, could not excite division. If therefore, any should complain, because others should see fit to sustain the Convention; they would complain without any just cause—they would violate the sacred law of our Redeemer, "*All things*

*whatsoever ye would, that men should do unto you; do ye even so to them.*" Those who would not suffer an infringement upon their *own* rights, should be careful not to infringe upon the rights and privileges of others; nor ought they to complain of others for exercising those very rights, which they claim for themselves.

The truth is, when mankind possess a strong inclination to *wrangle*, they can always find occasion to vent their malignity. Like ancient Jonah, they think they "*do well to be angry.*" "A wrathful man stirreth up strife." "The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with." "Let nothing be done through strife or vain glory." "Where envying and strife is, there is confusion and every evil work."

On the contrary, when the members of human society have a distinct perception of their own hearts and their own weaknesses—when they recognize and duly regard the rights of their fellow creatures—when they cherish a temper modified by the holy influence of the gospel of Christ—when the "love of God is shed abroad in their hearts:" instead of labouring to remove the *mote* from a brother's eye, without the least consciousness of the enormous *beam* in their own eye; they will assiduously strive to correct their, *own* faults—they will manifest compassion to the ignorant—forbearance to the froward—candour to every antagonist, and charity to the whole human race.

I have now nearly completed what I think expedient for me to write at present concerning the Convention. Circumstances peculiarly unfortunate, in relation to the *past*, render it highly necessary for us to leave "those things which are *behind*, and consider those things which are *before*," unitedly labouring to restore peace and unity, harmony and brotherly love to the Zion of our God. "Finally, brethren, whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue, any praise,"—even though relating to the *Universalist Convention of the State of New-York*—"think on these things." "And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus."

Yours sincerely, PITT MORSE.

Wilmington, Dec. 20, 1827.

#### "HAVE I COME TO THIS."

How painful must be the reflections of a young man who has enjoyed the privileges of society, moral instruction and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to receive the penalty of the law for his transgressions, while comparing his advantage with his



circumstances. Indeed he may well say "*have I come to this?*"

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries. Among the number was a young man about the age of 24 years, of good appearance, and well dressed. On going into the prison he involuntarily exclaimed "*have I come to this?*"—Alas! too late to avoid the punishment justly due him for his crime.—What instructions such a scene and such language are calculated to afford to youth. It should teach them to obey the first commandment: to honour their parents; and in a word to remember their Creator in the days of their youth. And to a parent who possesses a deep interest in the welfare of a son just entering upon the scenes of active life: who knows the evil propensities of the natural heart and the exposedness of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude, lest on some future day he may have occasion to hear from that son the melancholy reflection—"Have I come to this."

#### ADVOCATE AND INVESTIGATOR.

##### THE CONCLUSION OF THE YEAR.

With this number we close the Fifth Volume of the GOSPEL ADVOCATE, and end our editorial labours for the year. It may therefore be proper to notice, in review, the course we have traversed, so that what *has* been done may serve as a beacon to guide us in our future labours, or warn us of the dangerous shoals and breakers, from which, though perhaps narrowly, we have hitherto escaped.—Through the blessing of benignant Providence, we have continued our work without any serious interruptions, and have done our best to furnish our numerous readers with a variety of useful as well as interesting matter, and to serve them with faithfulness and promptitude. How far we have been successful in meeting their approbation is for them, not us, to determine. But of this we rest assured, that we have ENDEAVOURED to subserve the great and leading interests of humanity and truth.

It was to be expected that our attempts to expose the popular errors of the times in which we live, would produce a spirit of hostility and bitterness on the part of those whose interest it is to prevent investigation; and that the hostility thus produced would oppose us as a common enemy with virulence proportionate to our faithfulness; and this we have in some measure realized; yet it affords

us pleasure to be able to inform our brethren, that, although the warfare has been conducted with more skill and caution, and the opposition to liberal principles more systematick and determined, it has been less violent and less successful than heretofore. We have the satisfaction of believing that the cause of Truth and liberal principles has advanced, during the past year, with more rapidity and triumphant success than in any previous year since the first promulgation of our sentiments in America. In the middle and western sections of this state, Truth has marched forward to the unspeakable joy of its friends and the astonishment of its opponents. In the states of Pennsylvania, Ohio, Kentucky, and Indiana, if we may form an opinion from an extensive correspondence with our brethren in those regions, the good and glorious cause (in proportion to the means used for its extension) has been no less prosperous.

Owing to circumstances beyond our control, contrary to our feelings, and, doubtless in opposition to the desires of our readers, our columns for the year past, have, in two or three cases, been used in personal controversy. In opening our paper to free discussions of all matters of opinion, we have suffered ourselves and others to animadvert upon some things, which have led to unpleasant consequences. In closing this volume we deem it an act of justice to ourselves and our patrons, to state explicitly, that hereafter, nothing shall induce us to engage, ourselves, or suffer others, in our columns, in any controversy in which individual feeling or character can be involved. It will ever afford us happiness to admit dispassionate investigations of *sentiments* and *measures*; but an indispensable requisite in all communications designed for this paper, will be an entire exemption from any thing personal. This resolution will be rigidly adhered to, and no earthly consideration shall hereafter induce us to depart from it. Our friends, therefore, will see a propriety in governing themselves accordingly, if they wish or expect to use our columns in defence of truth.

On looking over the pages of this volume, we have found a number of questions proposed by a friend in Genesee county, which through inadvertency have remained unanswered. We had not discovered the omission

until too late to give a satisfactory reply in this volume. We shall, as soon as time and opportunity permit, reply; but ask the boon of charity from our brother for the unintentional delay. With regard to some other inquiries which have been made during the year, we have only to say, that some reasons to us satisfactory have occasioned what might be called neglect by those who are unacquainted with the arduous duties we have had to perform.

Time, who waits for no man, has gone on in his course and rolled around another year, leaving it for us to regret, that it has not been in our power to be more useful in disseminating truth. But the record of our editorial labours is made, and if, peradventure, a memorial of our doings shall be passed down to posterity, we leave it, then to be determined, whether we have misjudged of our duty and of what the condition of our fellow beings requires.

When the aged brother who formerly conducted this paper committed the management of it to our care, we received from his experienced lips the admonitory warning to guard with one hand against the encroachments of our religious opponents; and with the other to expose any attempts of our friends to introduce amongst Universalists the unhallowed corruptions of the world. We have often, while beholding the conduct of our brethren, considered the caution as the voice of wisdom, and have endeavoured to be guided by it.—And such is the impression it has made upon our mind, that we dare not encourage our readers to hope that we shall be any less vigilant in guarding the ark of Christian liberty from the misdirected zeal of our dearest friends, than in checking the progress of that error of opinion which threatens to annihilate the fondest hopes of American Christians.

In relation therefore, to our future course, we will only add, that we shall endeavour to subserve the best interests of the cause of truth, our country, and our fellow beings. We shall be found, if not among the most able, among the most faithful advocates of Christianity in its purity. We shall continue to oppose, with a faithful hand, the craft and hypocrisy of a proud and ungodly world; and to defend the civil and religious rights of our fellow men.

Satisfied that every cent saved to our friends

and patrons would encourage them in extending their patronage, and having counselled with some of our most experienced brethren on the subject, we have concluded to issue our paper hereafter but once in two weeks on a full sheet instead of once a week on a half sheet, as heretofore. This arrangement will afford our patrons the same quantity of matter in the year, which will be equally interesting, and they will save one half of the postage heretofore paid, inasmuch as a whole sheet is chargeable with no more postage than a half sheet. In addition to this, (though rather more expensive to us,) we shall be enabled to publish a Discourse in each number, either selected, or original, entire, together with the usual quantity of miscellaneous matter. Indeed it will enable us to give our readers a greater variety in each number, and at the same time a valuable discourse on some important subject. We pledge ourselves to do our best endeavours to furnish an interesting series of Sermons, which alone would make a valuable volume for present and future use. The Sermons alone, being twenty-six in number, would cost, at the common price, single, not less than three dollars, when for half that price we shall furnish that number, together with a rich variety of other reading.

The paper heretofore used for the Advocate has been of a quality far inferior to that we expected to obtain for the work. The difficulty is now obviated, and we have engaged a supply for the next Vol. suitable for the purpose. The typography of vol. 6. will be superior to any of its predecessors.

With this relation of the past and view of future prospects we close the labours of the year, and humbly solicit a continuance of the public approbation and the encouragement to which our exertions may entitle us. Wishing our patrons the joy and peace of believing, and in the confident expectation of their final emancipation from every sorrow, we submit to their decision; as to the portion of favour to be allotted us in time, and to God in all things relating to eternity. EDITOR.

Since the above was in type, we have received assurances from some of our most gifted brethren in the ministry, that they will contribute a good proportion of SERMONS for the ensuing volume of the Gospel Advocate. Our patrons may therefore rely upon having one ORIGINAL sermon in each number. It will be



our care to see that the *subjects* shall be such as will be likely to interest and instruct our readers; and at the same time we shall endeavour to furnish a pleasing variety, embracing expositions of the most difficult passages of scripture. We doubt not that the plan we have adopted of issuing our paper every other week on a **WHOLE SHEET**, will meet with general approbation; and although it subjects us to some little extra expense and trouble, arising from the inconvenience of each number requiring the use of double the usual quantity of type, yet the amount it will save our patrons will amply repay us.\* The encouragement thus far received, is satisfactory, and we think warrants us in making our calculations to add considerably to the number of copies for the ensuing year. We hope our brethren will bear in mind that we are yet struggling against a powerful, well organized, and well disciplined opposition, and that nothing but a cordial co-operation of Universalists can enable us to succeed. True, we have been successful thus far—but there is much that remains to be done.

☞ The first number of vol. 6, will be printed during the first week of next month, and will be forwarded to our present subscribers. If there should be any among them who do not wish to continue taking it, they are respectfully requested to see that the number forwarded is carefully enclosed in a wrapper and returned. Care in all cases should be taken to preserve the paper from injury, as the loss of one number, to us, is the same as to lose the whole volume. Post-Masters will do us an essential service, by giving us early notice of any neglect on the part of subscribers to take their papers from the office, and by forwarding to us such papers as may be refused, without injury.

#### RELIGIOUS INQUIRER.

The Editor of the above paper has taken it upon himself to correct us in a statement we made a short time since, in which we gave him to understand that according to the *terms* of his paper he erred in saying it would be "the least expensive of the sort in the Union, by *about half*." We then politely requested him to "correct his mistake;" but instead of a compliance he undertakes in his last number to institute a comparison between the Advocate and Inquirer, and in figuring upon the matter has erred more egregiously than before. True, Br. Canfield has the advantage of us in being a "practical printer," and withal more experienced in matters of this sort than ourselves, but as it happens we employ a "practical printer," from whom we have obtained the following statement:—

The Gospel Advocate is calculated to contain five pages of Long Primer, and three do. Brevier, in each weekly number. There are 64 lines of 19 ems in each column, making for each page of Long Pri-

mer 2432 ems. The three pages in Brevier, would be the same adding 608 ems to each page; making each number of 3 pages to contain 23,034 ems. This quantity is spread over a sheet one third larger than the Inquirer, which is justly considered far preferable to the same quantity of reading on a smaller sheet, especially for the use of elderly people. Each number of the Inquirer is calculated to contain 18,200 ems, which is less than is contained in the Advocate by 4834 ems each week, and in the year it would amount to 251,368 ems *less* than the Advocate. In addition to this, we give our subscribers a Title-page and Index on an extra sheet, which has not been done by the editor of the Inquirer, and will not be, we conclude, as he has furnished his Title-page in the first number of his current volume. This calculation makes 4 vols. of the Advocate to contain about the same reading as 5 vols. of the Inquirer, beside the matter being furnished on a larger type. Our terms are \$1 50 cents in advance, and we give every sixth copy gratis, and 7 per cent. on all moneys collected by agents.

With this statement of facts we take the liberty to express our warmest desires for the prosperity of the Inquirer, and pray that the richest blessings of heaven may be enjoyed by Br. Canfield. We shall ever be ready to extend to our brother editors that kindness and courtesy which they will reciprocate; and will strive to make our little sheet not only interesting to our readers but useful in disseminating the Truth.

☞ The Editor of the Christian Intelligencer, who has also modestly noticed our former remark, is respectfully informed that *if* his paper is cheaper than any other in the Union, he and Br. Canfield can settle the matter between themselves, as we have never pretended that ours was the *cheapest* in the world, but only that the Inquirer was not "the least expensive by about one half." We greatly marvel that Br. Drew has laid the blame at our door. Ed.

☞ Br. Drew, of the "Christian Intelligencer," is respectfully informed that he will find an explicit avowal of the sentiments of O. A. Brownson in the articles over the signature of PHILANTHROPOS, extracted into the Intelligencer from the Utica Magazine. If farther information is desired, we are authorized to say that Br. B. would *not* have the "institutions of Christianity, as such, overturned," nor would he reject the divine law contained in the holy scriptures, as he verily believes that both the law of God, and the institutions of Christianity are perfectly consistent with the "law of reason," the "religion of justice," and the "morality of humanity in all its forms."

EDITOR.

\*Admitting that our patronage should not be much augmented the ensuing year, the proposed arrangement would save to our subscribers between Seven and Eight hundred dollars in postage alone. This fact, together with the contemplated improvement in the appearance and matter, warrants the belief that the change will meet with universal approbation.

ERATA. In the series of Essays by Br. O. A. Brownson, the following errors occurred:—In Essay No. 1. page 361, right hand column, 11th line from the bottom, *arises* read *lines*: No. 3. page 385, left hand column, 6th line from the bottom, *for ride*, read *lice*.

right hand column, 8th line from the top, for *forms*, read *form*: Page 386, left hand column, 26th line from the top, for *Deistical*, read *ditheistical*: No. 4. page 394, left hand column, 24th line from the top, for *courts*, read *coasts*: 25th line from the top, for *direful*, read *direr*.  
Ed.

## MISCELLANY.

[From the Religious Inquirer.]

**SUPPRESSION OF INTemperance.**—There has been we understand within a few days past a man in this vicinity by the name of Edwards—Rev. Justin Edwards, we believe from Andover, (Mass.)—the same that figured pretty largely in Dr. Beecher's late New Lebanon Convention that was got up for the regulation of revivals, &c.—soliciting money to fill the treasury of a "Society for the suppression of intemperance," [drunkenness,] the head quarters of which are in or near Boston. Now no one can be more in favour of any thing that can serve to put a stop to drunkenness than we are: but we like to have our fellow citizens act understandingly upon every subject, and therefore deem it a duty to state what we understand to be facts in relation to the character and design of this Society.

Already the reader has probably cast in his mind for a reason why this society should want money in order that they may suppress drunkenness. How is money to secure this desirable object; Are young men to be hired not to drink ardent spirits? No. Are drunkards to be hired to leave off drinking? No. Are retailers to be hired not to sell rum, &c. No. What then is to be done with the money? Why \$200,000 are wanted as a sort of "missionary pap," to hire and support as many worn out or rejected orthodox ministers as can be obtained for that amount (and there are enough who crave the "pap") to go out into various parts of the country and preach against intemperance, and in favour of orthodoxy—to get up as many new societies as possible, and obtain a call for the wished for settlement. The idea of suppressing intemperance we believe is a cloak to conceal sectarian purposes. It is true money will be taken very graciously from any person, be he orthodox or heretic, but let it be remembered no one has a right to say how that money shall be expended, or what ministers it shall go to support, but such as are orthodox in their faith. The Society was hatched in Park street Church, and this fact is enough to convince any one that there can be no liberality in it. If a Unitarian or a Universalist gives money to Mr. E. will he be admitted as a member of the Society and to vote in its concerns? Oh, no! He may give his money, but the orthodox must enjoy all the benefits of it.

There are a great many calvinistick ministers now in the country who are generally paid for their labours by their parishes:—What if they

should be disposed once in a while to preach against intemperance?—Would it not do as much good as it would to employ a few others, unprovided for, to do what belongs to every minister of the gospel? Why this would not get up revivals—it would not make new proselytes or add new societies to the cause of orthodoxy. Alas! how much deception is practised in the world under the garb of a pretended concern for the welfare of others.

The amount paid to Lord Byron by Murray for the manuscripts of his works, including all his productions of note, is stated at \$74,220.

All newspaper publications in England, intended to be transmitted by post, must be deposited in the post office before the expiration of the seventh day after the publication, or they are subject to single postage.

It is stated that Mr. Murray of London, has given Mr. Washington Irving 30097. for his "Life of Columbus," which is to be published the present season in four octavo volumes.

Wm. B. Giles has been re-elected Governor of the state of Virginia for one year.

## Portick Department.



### TO THE MEMORY OF A FRIEND & RELATIVE BY MRS. HEMANS.

"Blessed are the pure in heart for they shall see God."

We miss thy voice while early flowers are blowing,  
And the first flush of blossoms clothes each bough  
And the spring sunshine round our home is glowing,  
Soft as thy smile—thou shouldst be with us now!

Yet wert thou blest e'en here—oh! ever blest  
In thine own sunny thoughts and tranquil faith;  
The silent joy that still o'erflowed thy breast,  
Needed but guarding from all change, by death,

So is it sealed to peace!—on thy clear brow,  
Never was care one fleeting shade to cast,  
And thy calm days in brightness were to flow,  
A holy stream untroubled to the last!

Farewell! thy life hath left surviving love  
A wreath of records and sweet "feelings gives,"  
From sorrow's heart the faintness to remove,  
By whispers breathing, less of earth than heaven.

Thus rests thy spirit still on those with whom  
Thy steps the path of joyous duty trod,  
Bidding them make an altar of thy tomb,  
Where chastened thought may offer praise to God!

THE GOSPEL ADVOCATE, and IMPARTIAL INVESTIGATOR, is published every Saturday, by L. S. EVERETT and G. TURTLE, at \$1 50, if paid in advance; \$2 00 if paid within six months, and \$2 50, if not paid within the year.

L. S. EVERETT, EDITOR.

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THE  
**GOSPEL ADVOCATE,**  
AND  
**IMPARTIAL INVESTIGATOR,**  
DEVOTED TO THE CAUSE OF  
**Religious Improvement.**

HAVE WE NOT ALL ONE FATHER?—HATH NOT ONE GOD CREATED US? —*Mat.*

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L. S. EVERETT, EDITOR.

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*1826* Volume VI.

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**1826.**





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## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, JANUARY 5, 1828.

## THE PHALLOPEAN.

Give attendance to reading, to exhortation, to doctrine.

## A SERMON,

BY J. A. BROTHMAN.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals."—Rev. v. 1.

The book from which this passage is taken is emphatically a DARK book. Men of the most brilliant parts, and the most profound erudition have spent their time with intellectual efforts to scan its enigmatical sayings and to develope the truths it may contain.

It is styled a REVELATION, but the peculiar manner in which it is written has given occasion for wits to remark "it requires ANOTHER to make it intelligible. It is, brethren, highly figurative, containing some of the most striking and bold metaphors to be found in any book whatever. The book is probably prophetic; and as all prophecy must be in some degree obscure, we need not be surprised to find this book so difficult to understand.

God, in foretelling events does not seem so much to design giving us a knowledge of these events before they come to pass, as after they have happened, to convince us there is a BEING who presides over the affairs of the universe, who can, if he please, give man some notices of his plans, before they are completed. His design seems to be that man should recognize in the fulfilment of prophecy an overruling providence and thus be led to ascribe praise and adoration to him.

Much in this book probably relates to events already past. Some may have reference to what is now taking place, some to that hereafter to transpire. That which belongs to the future is necessarily obscure; about that we will not be particularly anxious. Time will make all plain.

The passage at the head of this discourse, appears to be attended by many difficulties. "A book," probably contains much knowledge. It is "written within." We should indeed like to know what is there written; but it is "sealed with seven seals." It is written on the "backside;" but whoever learned the contents of a book from its title-page? The apostle saw it, he wept bitterly because there was no man found in heaven or earth able to open the book.

On what was originally intended by this

book, we shall not hazard an opinion, but we think the providences of God, or his dealings with the human family, his gracious designs toward them, may not improperly be compared to a sealed book.

Many have pretended to unseal this book, and to unfold to inquiring man the knowledge it contains; but we are frequently inclined to think that they have seen little more than the TITLE PAGE. Great has been the call for expositors, but none have been found that were able to unlose the seals. Much anxiety about what is written within, has been expressed, but all in vain; the learned at length conclude they cannot read it because it is sealed, and the unlearned says he cannot because he is unlearned. See Isa xxix. 11, 12.

There has been much weeping because men have not more knowledge of the ways of the Most High. At this we are not surprised. We are surrounded by an immense unknown expansion; our feeble optics can extend but a short distance; a multitude of events are continually passing in which our interests seem involved: evils hourly occur, calamities befall us, our consolation becomes exceedingly sorrowful, our prospects dark and desponding, our bosoms are filled with grief and our hearts with depression; we sigh for deliverance—look eagerly around for some friendly hand to brush away the intervening clouds, and show us what shall succeed. We inquire in vain. All seem involved in the same uncertain doom, and are seeking the same assistance.

The sages of antiquity, sought with the most scrutinizing attention; they scanned the various operations of nature; they soared with genius through regions of ether; they delved with knowledge in the mines of understanding. Vain alike the flight and the descent! They attempted to pull aside the veil that shrouds the grave, and to exhibit a future world to our eager view; but alas! the gloom was impervious, the mist dimmed their sight, and they were compelled to retire ignorant as they commenced! They indeed saw the name of God traced on the outside of creation, and from the title were enabled to pronounce Him the author. But what he had written within they could not discover. The little they were enabled to conjecture served to increase their solicitude, hence their sorrow was unabated and their weeping continued.

Now, it might seem, at first sight, a serious objection to the goodness of Almighty God,

who with a word might give man a knowledge of his ways, to keep him in a state of so profound ignorance; but a more close inspection, perhaps, will render the objection evanescent and cause us to blush at our own presumption.

Deity did not make man a God, nor even an angel. He made him MAN, gave him all the powers and faculties necessary to secure him that rank in the scale of being for which he designed him. He placed him here, surrounded him with a variety of objects to attract his attention and engage his pursuit. He subjected him to disappointments, and evils of different kinds, that he might be led to the development of his own powers and to the ascertaining of his own resources.

Whatever Jehovah gives more than this—whatever additional manifestations he makes, is a mere gratuity, the effect of his benevolence, and not necessary to constitute him the being which properly would be called man.

For the comfort and consolation of this frail being, God has appointed "*The Lion of the tribe of Judah*," who shall disclose such facts as we need and at such times as we can bear them.

There are some things respecting the opening of this book, which it may not be unprofitable to notice.

1. THE OPENING IS GRADUAL. Man is a progressive being. He commences with a small stock, which he is commanded to improve. Had Deity given this book to him in his infancy, he could have made no use of it; it might be sealed with seven seals as well as to be opened. Man must learn to read before he could derive profit from perusing the book; and when he had become able to read, it would seem most proper he should begin with such lessons as were most easy to be understood and best adapted to the exigencies of his condition.

To rise from the circumstances of his primeval state, from the things most contiguous to him, to reflect on the Invisible Power of nature, was by no means the work of a moment. He must first learn to break the earth and procure sustenance for himself; he must erect a covert to shelter him from the storm; he must become acquainted with his fellow man, and learn to communicate his feelings and wishes, before he can have leisure to inquire into his origin or ask the purpose to be answered by his existence. He must for a number of years have marked the revolutions of nature, and the recurrence of the same events, before he could begin to reflect on that hand which silently impels the vast machine and governs all its operations. For let human reason and human wisdom be decried as much as they are, it was from the principles of his own nature, directed by his own reason, that man was to become acquainted with his Maker.

Look at man—you discover in his conformation evidences of a noble design, adapted to the accomplishment of a high and worthy object. You see contained within him the seeds of future greatness. These seeds must have time to germinate, spring up, blossom and ripen, before the fruit can be gathered; and I cannot but think it an error fraught with much misconception, and profound ignorance of the nature and design of Divine Providence, to suppose that a complete knowledge of his ways could be all at once communicated to man. God never labours in vain; and what could be the utility of communicating more to man, than he knows how to improve to his advantage?

But as God made man a progressive being,—as he made him susceptible of improvement; so when one lesson was learned, he gave him another, and continues to give new ones as fast as man is prepared to receive them; and as the march of intellect pursues with hasty strides the path of improvement, we indulge the pleasing hope that the seals of this book will be broken and we shall be able to read it.

There seems to have crept into the minds of men, an idea, pregnant with deleterious consequences, that in religion, man has arrived at a stand; that in this interesting science we are to attempt no farther improvement. The effect of such a sentiment is to paralyze the human mind, and render dormant all the active powers of man. Nature, providence and grace never said to man in his religious career, "Hitherto shalt thou come, but no farther."

What reason can be assigned why man may not be permitted to improve in religious knowledge as well as in any other science? Say not there is religious knowledge enough in the world. Say not the book is opened; it is our ignorance that would adopt a conclusion so false. True, the Lion of the tribe of Judah is able to unloose the seals, and he will do it; but he will do it no faster than moral and mental improvement shall warrant the disclosure.

Religion can not outstrip the improvements of the age. Excess of light to weak eyes, is dangerous. The truth of this maxim may be easily discovered from the influence Christianity has on the minds of the natives of our Western forests. These natives are men, but they may be called men in infancy. They have a religion which they believe is adapted to their condition; and does not that religion have a stronger tie upon their consciences; and does it not afford them more consolation than the Christian religion? There is much running before the time. The religion of our Indians is absurd enough, their practices exceedingly superstitious, but I know not as under existing circumstances they are capable of receiving a better. The attempt to christianize them has not been very successful, and I think for this plain reason, the refined pre-



cepts of the Christian religion are not adapted to the gross conceptions of a savage. The same remark will apply with little variation to all pagan nations. This however, is no argument against our benevolent exertions for the spread of the gospel, but should teach us to attempt to civilize before we undertake to christianize them.

Mankind were originally in the same condition in which savages are now found; accordingly they had a religion less pure and less refined or sublimated than the one they now possess. As science advanced, as the powers of human intellect became developed and the grand principles of nature better understood, we received a religion more correct, and more exalted in its theory, and more beneficial in its practical influence. Mankind have not yet reached the goal: Their race is not yet ended: Greater wonders may yet be disclosed, more valuable discoveries may yet be made. Man may yet rise higher in the scale of being, and shall we say his religion will not keep pace?

2. *The gradually opening of the book will be more beneficial than the unloosing of all the seals at once.* The design Deity had in making the world, should always be considered. This design is learned by observation, by an acquaintance with the things with which we are surrounded. From these, we are, I think, authorized to conclude, that Deity did not intend man at first should possess all the perfection he had allotted him, but determined he should come to it by degrees. He put the means into his hands, commanded him to improve, and assured him if he exercised these means properly he would be enabled to approximate perfection.

Creation was contrived to assist him: the several parts of which it is composed, the good and the evil, the pleasure and the pain, all were adapted to this purpose. Now had Jehovah unfolded all his plans, communicated all his designs, made more certain what would be his condition through all the stages of his existence, the great plan of infinite Wisdom would have been disturbed, and God would have had the mortification to find his purpose fail, and his design disregarded. Man would no longer have been an active being; his whole time swallowed up in contemplating his future situation, none would have been left to attend the necessary avocations of life.

Say the future is inconceivable bliss, of this, man is made sure by intuition or some other mode of communication; say, would not his mind be ill prepared for the performance of any action? Lost in the consideration of blessedness to come, all between would be filled with disquiet; his mind would rove from object to object without settling upon any; it would lose its relish for every enjoyment; society would lose its charms, pleasure

its power to please, life become a heavy burden, the sun become tardy in its course, and the heart would experience all that kind of sickness which arises from hope deferred.

Reverse it: say the doom of inconceivable woe is his portion; not only continual uneasiness here, but endless misery hereafter is appointed him; let this be communicated, where would be his joy? A settled gloom would rest upon his countenance, and his mind continually brooding over the severities of his condition and the awfulness of his end, would spurn every enjoyment it might otherwise have received. Reason would forsake him. The wild maniack would appear, raving horribly at every object he met. The understanding would lose its seat, and the night shade would wave its black top over the ruins of the intellectual world!

"Oh, blindness to the future, kindly given,  
That each may fill the circle marked by Heaven.  
The lamb thy riot dooms to bleed to-day;  
Had he thy reason would he skip and play?  
Plea'd to the last, he crops the flow'ry food,  
And licks the hand uprais'd to shed his blood."

The communication, at once, of all the knowledge the book contains, would destroy the freedom of the will, and render man a mere machine, as incapable of moral discipline as the sun, moon, or stars. Men feel an anxiety to become acquainted with the future, but infinite mercy has woven a veil to hide it from our sight; and he sins against his own felicity who wishes it withdrawn. Our ignorance of the future is one of the kindest favours granted us by our heavenly Father, and due submission to him will teach us to correct our solicitude about what is written in the book of Fate. If it be evil, it will be soon enough to suffer it when it comes; if it be good, its value will not be lessened by not having been anticipated. "Be not then anxious about the morrow: the morrow will be anxious about itself. Sufficient for every day is its own trouble"—Matt. vi. 34.

3. *Since one, "the Lion of the tribe of Judah," is appointed, who is able to open the book, we may rest assured he will open it as fast as we can read, or are prepared to receive the knowledge it contains.* The history of the past will demonstrate this. It is proper, however, to remark, all nations do not improve alike or with the same degree of rapidity: neither do all men; some far outstrip their brethren. But the book will be open to each nation, and to each individual as fast as his mental improvement shall render the disclosure admissible. Every nation in every age of the world has been favoured with some valuable discovery or some useful improvement. Different dispensations of religion, or different communications of Divine knowledge have been made. New accessions were made by the promise to the patriarchs, to the prophets, by the facts disclosed by the grea

founder of our religion, by the testimony of the apostles and primitive Christians, and by the enlightened pious in every century since.

The last age and the present are justly distinguished for their literary and scientific researches. A spirit of free inquiry has been encouraged, and we find the sum of our religious knowledge has increased. The theory of religion is better understood, is more enlarged in its nature, and more easily reduced to practice.

Science has elevated the human understanding, learning has polished and refined the human character. Hence the rough and incongruous notions of former ages have fallen into disrepute. Our acquaintance with different nations, by the aid of a more extended commerce, has made a more enlarged and liberal policy the basis of our political institutions. The partial creeds of antiquity have been compelled to give place to more liberal sentiments and a more benevolent practice. Hence we discard the narrow and contracted notions which degraded our otherwise ever to be revered fathers; and as children having a more favourable opportunity for education and mental improvement, we adopt a more liberal religion.

Some few, whose minds are behind the spirit of the age, may cry out, "dangerous innovations. They will sap the foundation of civilized society, level all distinctions, introduce anarchy and confusion regardless of virtue or vice."

But we have so often heard the cry, that we have ceased to be alarmed. No improvement in the arts of civilized life was ever made but it met with the same opposition—Had the forebodings of these "Hypochondriacks," received attention, what would have been our condition now? Instead of cultivated fields we should have had immense forests; instead of convenient houses to shelter us from the inclemencies of the weather, we should have lodged on the bare ground, or in a cavern in the rocks; instead of food to supply the wants of nature, we should have been half furnished scattered over the earth, gathering berries or pursuing the chase, every day becoming more precarious. Who so dead to the value of our blessings as to wish a return to primeval want?

So has it been with religion. Every advance has been made in the midst of opposition.—Moses was censured; the Prophets were stoned, and sawed asunder, or compelled to roam the earth in goat skins and sheep skins, "of whom the earth was not worthy."

Christ was crucified. The Apostles were "every where spoken against," and most of them suffered martyrdom. Luther and Calvin were excommunicated, and excommunicated others in their turn. Huss and Jerome of Prague were burned; so also were the bones of Wickliffe. Even we, my brethren, "both

labour and suffer reproach because we trust in the living God, who is the Saviour of all men, especially of those that believe."

All denominations in their turn have been accused of licentiousness; of teaching doctrines subversive of religion and morality, and the world may thank God for the persevering labours of each. The benevolent reformers of the present day, may be compelled to stem the torrent of popular clamour and sectarian invective, but the time will come when their labours shall be duly appreciated, and their memories be blest with the tears of gratitude shed by posterity.

The seals will be finally opened. Doubtless we shall discover beasts, and beasts in the shape of men, which will endeavour to establish and perpetuate their own interests and the interests of their parties; but the book being opened, and the knowledge it contains disclosed, we shall be able to discover the monsters, and when discovered, they will no longer endanger our safety. The kings of the earth may hide themselves; tyrants who oppressed mankind with their exorbitant exactions, and made them miserable with their cruelties, may flee to the dens of the rocks when their iniquity is uncovered. Ignorant and ambitious priests may call to the mountains to fall upon them when their craft is destroyed. Yea, sinners of every description may weep and howl in the day when the wrath of the lamb shall come; for it is not singular that such persons should be thus affected when the evil of their doings shall be made known.—Conscious this will be the case they may labour to prevent the disclosure. But all is in vain. The Lion of the tribe of Judah prevails to open the book. The mystery shall be finished, and the clear, unclouded blaze of knowledge shall illuminate the world. AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### A LETTER,

*Containing a brief examination of some of the arguments supposed to favour the doctrine of the Trinity.*

To the Rev. Mr. Taylor of Mendon, Monroe co. N. Y.

*Continued from page 381, of Vol. 5.*

SIR—In the preceding part of this letter, I considered and disposed of your first argument, and in part, your second, which I promised to resume, and proceed accordingly to redeem the pledge. Your proposition I did not consider as proved, because a careful investigation of evidence was not had. But that others may also be able to judge of the matter, I shall farther review the main pillar of the Trinitarian fabric.

When a quotation is made from the sacred writings to prove any proposition, the first inquiry should be, "*in what sense did the author use the language?*" This is often to



be ascertained only by the scope of the place or the context; and by the most common sense of language as used by the primitive followers of Christ. A neglect of this rule has led to the greatest theological extravagance and corruption. The use made of John's introduction, in modern times, affords a striking proof of this remark. For, whereas the design of the writer should be carefully sought in his general object, there has been a forced, and extraneous sense put upon the word *egeneto*, endeavouring to show, what was never attempted in the days of the Apostles, that Jesus Christ is the Creator of the Universe. But this is a sense the word *egeneto* will not admit. *Ginomai* occurs upwards of three hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, (where it occurs fifty three times,) *to be, to come, to become, to come to pass*; also, *to be done or transacted*, chapter xv. 7; xix. 3. It has the latter sense Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the Christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his Apostles, nothing has been done without his warrant. See John xv. 4, 5: "Without me ye can do nothing." Compare verses 7, 10, 16; John xvii. 8; Col. i. 16, 17; Cappe's Digest, vol. 1 p. 19. Consult the following texts to farther ascertain the primitive sense of the word *egeneto*: Matthew ix. 16; xxv. 6. Mark ii. 23, 27; Luke xxiii. 12; John viii. 33; ix. 39; xvi. 23; Acts xii. 5; xix. 26; Rom. i. 3; 1st Cor. i. 30; iv. 9, 13. ix. 22; Gal. iii. 13; iv. 4; Eph. ii. 13; iii. 7; Col. i. 23. Now I cannot find, that the Apostles or the Evangelists, use this word in any of their writings, 'in the sense of *create*'—and I am fully persuaded it has not this sense in the first chapter of John's gospel; as it is quite obvious, that, in the advanced period in which John wrote, he referred his readers no farther back than to the "BEGINNING" of the Christian dispensation, (for this is what the New Testament records a history of,) the sentiment drawn from the common version of this word is, in my judgment, wide of their true meaning.

It does not appear, therefore, that Jesus is the Creator of the Universe; though I am happy in the belief, that, under God his Father, *he is the renovator of the world*—a LIGHT to enlighten the Gentiles, and for the glory of Israel. And even following the common version of the 28th verse, the 3d is brought to the common sense of the term. "All things were done by him and without him was not any thing done, that hath been done:" i. e. "all things," in relation to the gospel dispensation, an account of which the venerable Apostle was giving to his readers, 'were done' by Jesus Christ, who brought life and immor-

tality to light. And the 10th verse, on which so much stress is laid, when compared with the 9th, and translated according to the common version of the 6th, and Parkhurst's translation of the 17th verse, admits of no difficulty in understanding it. "That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was"—what? Could John mean, that the material universe was made by Jesus, and that the world, in this sense, did not know him? This is far from being probable. The expression, "and the world knew him not," shows that by the word world, we are to understand, mankind, whom Jesus, as the true Light, enlightens. Hence, I think the 10th verse may be paraphrased thus: "He was in the world" [i. e. among the people; for the preposition *en* is often translated among; See Matthew xvi. 7; xx. 26, &c.] and the world [that is mankind; compare verse 9th,] was [enlightened] by him, and the world knew him not." Compare 26th verse: "But there standeth one among you, whom ye know not."

From the language and connexion of the 9th and 10th verses, together with the manifest object of the writer throughout the whole context, I think it is not doing violence to the subject to translate *egeneto was*, in verse 10th, and have the word *enlightened* understood after it; as this is not on what Jesus had done, but it is the plainest sense of the passage. Should it be objected, that this is taking too great a liberty, it may be replied, we have an example of the same liberty in the common translation of the 6th verse; and in Mr. Parkhurst's, of the 17th, as shown above.

If Christ were "infinite in wisdom," as you affirmed, how are we to understand his own words, Mark xiii. 32; "Of that day and hour knoweth no man; no not the angels which are in heaven; neither the Son; BUT THE FATHER." And if Omnipotent, how singular, that, on an occasion so favourable to manifest his undivided power, he should, without hesitancy, declare "the Son can do nothing of himself;"—chapter v. 20. See farther—"As the living Father hath sent me, and I live by the Father," &c. John vi. 57. Besides, Christ's being *exa tel*—being given a name—appointed an heir of all things—having all things given to him—having judgement and authority committed to him—his Father being greater than he—greater than all—his being a son and acknowledging a Father—his being tempted—fasting—being hungry—thirsty—faint—weary—his praying weeping—suffering—dying—rising—ascending, and sitting at the right hand of God his Father; all—all teach, that the Messiah is a dependent being, whose existence, rank, and other possessions were actually given him, by one, who of course, was his superiour. Yours, &c. W. I. REESE.

West-Bloomfield, December, 1827.

FOR THE GOSPEL ADVOCATE.

## REMARKS ON UNIVERSALISM.

The sentiment named in the caption of this article is one that presents itself to the benevolent mind as truly desirable. Even the most depraved in principle and the most abandoned in morals must in every moment of sober reflection devoutly pray for its truth.

The believers in endless misery may endeavour to reconcile themselves to the awfulness of their creed, and the partiality of their God, but every time they mingle their sympathies with their friends around the bed of the dying and the dead, they must wish, anxiously wish, that their faith is ill founded and the horrid doom they had anticipated for their fellow creatures exists only in imagination.

While on the other hand the believer in a full salvation, in the like situation, clasps his faith the firmer, and prays the more fervently it may not prove false. His faith also reconciles him to the character of his God: Disappointments and distress do not cause him to murmur against his heavenly Father, because he views them as necessary in the chain of Divine Providence to serve the purposes of salutary discipline—to prepare him for the reception of a purer and more permanent enjoyment.

Death to the universalist has lost half its terror. To him it does not appear "an eternal sleep" nor the gate of endless woe, but the door through which he must pass to enter the mansion of his Father, the apartment of his felicity. He who believes that death opens to a scene of inconceivable pain for the greatest part of mankind, must have a very exalted opinion of his own goodness or he will have some doubts respecting his own security.

The direct tendency of universalism is to prompt an ardent piety to God and a benevolent course of conduct to mankind. This system is the only one ever published that does not limit the Almighty. Arminianism may allow God to have goodness for it says he desires the salvation of all men, but it must limit his wisdom or his power, or else it would admit this desire would be satisfied. Calvinism indeed allows Jehovah infinite power and infinite wisdom, for it declares God can do whatever he wills, but represents the Deity deficient in goodness, or else it would say he willed the happiness of all his children. Universalism supplies the defects of both by allowing with the Arminian that Deity desires or wills the salvation of all men, and with the Calvinist that he has power and wisdom to perform whatever he desires or wills should take place.

The God of the universalist is just such a being as every rational man must love. Indeed all that is required to make every one love him is to teach him his true character. He is represented as the fountain of all excellence, as being good unto all, having a tender regard

for the welfare of his children, and as taking efficient measures to produce the happiness of his sentient creation. In a word it represents him just such a being, as such poor weak erring creatures as we, all need for our Father, our Friend and our Benefactor.

Universalism lays the foundation for the most extensive usefulness from man to man. It represents all as members of one family, bound to each other by the ties of fraternal affection. A partial doctrine or one that supposes only a few of this vast family are regarded by their heavenly Father might lead its admirers to suppose they were under no obligation to love or do good to any more than they imagined belonged to the favoured class. Universalism by rejecting this distinction, by teaching all men are beloved by God, says in very clear language to its followers, "ever follow that which is good with all men." The command to be godlike rests with due weight upon his heart and he finds it impossible to contract his charity to those of his own way of thinking or to confine his benefactions to those of his own particular sect.

God disregards all distinctions of this kind. His sun shines as gloriously, to light the *heretic* as the orthodox, and his showers distill their grateful influence alike over the fields of all parties, and "I do not" says the universalist, "discover that God has shown any preference to the persons embracing one creed more than to those embracing another, and why should I? He has commanded me to be like him and to obey the command I must love all men alike, do good to all as I have opportunity."

Universalism is the only system that has ever been preached which properly enforces the duty of forgiving our enemies. The highest point of perfection in any system of religion is to be like the God that system admits. Now a doctrine which teaches that God does not forgive his enemies but will punish them eternally, must not pretend to command its disciples to forgive their enemies, for if they should they would become more forgiving than their God. But universalism teaches God forgives his enemies, and therefore the command has a binding tie upon the consciences of those who believe forgiveness is a characteristic of their God.

These are some of the recommendations with which universalism presents itself to mortals desirous of truth, and these alone, it is thought, are sufficient to ensure it a cordial reception by all sober and reflecting minds. Many objections are indeed raised against this heaven-born system, but they are neither so many nor so weighty as they were in the days of Christ and his apostles. Ignorance has so long ruled in matters of religion, superstition so long reigned over the consciences of men, that multitudes are afraid to embrace the sen-



timent, because they think it so good, and so desirable that it cannot be true. But the sentiment spreads and through the good providence of God we believe it will continue rapidly to increase.

Man is a rational being and when he recovers the exercise of his intellectual powers he will bid adieu to those systems which originated in ignorance and have been perpetuated by fraud or tradition; he will then embrace enlarged and liberal views, he will consider Jehovah the Father of mankind, and mankind as brethren, he will then love with all his heart the Father, and love with all his faculties the children.

O. A. B.

FOR THE GOSPEL ADVOCATE.

### THE CHRISTIAN'S CONSOLATION.

Among the various subjects which present themselves for our consideration, there are none which appear to affect the mind so deeply, and leave so lasting an impression, as the contemplation of the close of man's designs and hopes, and the termination of his earthly career.

If we could but for a moment, consider ourselves as on the confines of our earthly existence from which we are soon to rush into endless scenes of untried realities, no more to return, we cannot but be struck with the most powerful sensations in beholding a spectacle so admirably solemn and so vastly sublime. It appears to me that this is by far the most grand and glorious situation in our whole lives; placed, as we may say, on the borders of two existences, we are enabled to contrast the never-ending felicity of the one with the fruitless glory of the other. Here we are enabled to realize, that the things of this world are temporal and can never satisfy those which were intended for the more pure and uncorrupted regions of eternal rest. Here we can look back, with an eye of pity, on the fruitless attempts which we have made to acquire that happiness which is the grand object of man's pursuit.

Here we can see that fame, honour, and renown, purchased at the expense of life and treasure, are no more than airy phantoms, or deceitful illusions of happiness, and can exist only in the imperfection of human conception and the short sightedness of finite and imperfect man. Here we can see, that it is not the sound of titles, the splendour of nobility, the pomp of ceremonies, nor all the carnal indulgences and sensual gratifications which this world has to bestow, that will in the least produce that peace of mind which knows no sorrow and feels no discontent. Here we have the consolation of realizing that this world is not our abiding place; that although pain may rack our mortal frames awhile, yet we do confidently anticipate that glorious period when we shall be delivered from this bondage

of corruption, and taken from this sublunary region of pain, to enjoy an everlasting rest in a world not made with hands eternal in the heavens. Here we realize that our deliverance from this thralldom of darkness and pollution is the power of Him "who worketh all things after the counsel of his own will."

It is this trust, this confidence, this hope, that enables us to bear the various ills of life, and affords us a pleasing and happy triumph in the solemn hour of death. When the last gasp of expiring nature shall make its appearance in the pallid features of the true believer, he is doubly strengthened with the hope, that when his spirit shall take its flight from this tenement of clay, the carnal propensities of his earthly nature will no longer trouble him, but that his spirit will ascend into the unpolluted regions of eternal bliss, there to chant the adorable perfections of the Universal God in praises everlasting. He not only rejoices in beholding his own emancipation, but that of the whole family of Adam; those with whom the ties of affection were inseparably interwoven; those with whom an intimate acquaintance through a long course of life had rendered near and dear, and most of all, those who were bound by the strong ligaments of kindred relationship: All these he beholds traversing the same path and destined to the same privileges which he is about to realize. Although he sees that they are now encumbered with a multitude of evil, such as pain, sickness and distress, yet he views it only as a preparatory means, to make them realize the exceeding riches of our heavenly Redeemer. Oh, what a glorious spectacle is here exhibited! too grand to be described, too glorious to be expressed.

Such is the believer's hope, and such the Christian's consolation. With such a prospect as this he can leave this world without regret, and bid a final adieu to all terrestrial things, without uttering the least complaint, or casting one impenitent reflection.

He can bid an affectionate farewell to those with whom his happiest hours have been spent, whose endearing ties time cannot destroy, whose unsinking worth language cannot speak, and whose meritorious career will be held up to unborn generations as an illustrious example for imitation. With such a hope as this, he is enabled to say, "welcome, death, thou glorious deliverer from this world of sorrow; no more shall cares and perplexities disturb my repose; no more shall grief and disappointment blast my peace, nor the rude winds of adversity strike fearful terror into my breast; but thou, O thou stern monarch of the grave, I hail thee, I greet thee as the final destroyer of affliction, and the unbiassed friend of poor, weak and miserable man. The hand that is now palsied, and the body that is now racked with excruciating pains, beholds

thy haggard countenance, thy unrelenting features, without one pang of despair or even of regret." So that his last ejaculation is, come, thou general friend of man, take my spirit to Him who gave it, and let my body return to the dust from whence it came.

Such is the language of those whose confidence is in God, and whose support is the word of divine light, love and truth. Such are the feelings of those, whose faith is built on the fulness of the gospel, and whose hopes are anchored in the belief of the final redemption of all mankind from sin and iniquity.

Lockport, Dec. 29, 1827.

C. H.

### IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

#### SABBATH SCHOOLS.---NO. 1.

It is now no longer a secret that a leading object with those who are most zealous in instituting sabbath schools, is, and indeed has ever been, to imprint upon the tender minds of children the peculiar tenets of orthodoxy. The utmost charity cannot now induce us to think otherwise; for the measures pursued are calculated to force upon the mind of every rational man a full conviction of the fact. Any questions, therefore, as to the claims of such institutions upon public approbation, resolve themselves into this one inquiry, *Ought an enlightened community to lend its aid and encouragement to assist in the perpetuation of sectarianism?* We shall assume the negative of this question, and give our reasons for so doing.

A sectarian spirit is hostile to the genius and life of the gospel. Nothing can be more evident than that it was the intention of our Saviour Jesus Christ to inculcate the pure principles of unlimited benevolence. Any thing, therefore, which is at variance with this sentiment, is opposed to the religion he taught; and he who does not know that sectarian dogmas, (no matter of what kind,) tend to instil into the mind a contracted spirit, is too ignorant to be despised. So that, these efforts to doctrinate the rising generation, are hostile to the pure principles of Christianity, and hence ought to be discountenanced.

That many do honestly believe it their duty to educate their children in the rudiments of orthodoxy, is a fact too palpable to be denied; but because they thus think, is no evidence that others who entertain different views should encourage them in so doing. True, such persons have the right to direct the minds of their own children, but their authority goes no farther;—others have a right no less dear or inalienable, to think and to act differently. Hence, all those who are convinced of the impropriety of inculcating in the minds of children the tenets of any sect, are called upon to say to the advocates of Sabbath schools, "thus far shalt thou come, and no farther." In other words, those who have seen the evil effects of inculcating sectarianism among children, are called upon by considerations of great importance, to withdraw their aid from such institutions.

As we intend hereafter to be more particular in no-

ticing this subject, the evil effects of Sunday schools will not be fully described at this time. It may not be amiss, however, to remark, that the evils flowing from such institutions are neither few nor small, setting aside, for the present, those already noticed. We are fully aware that this statement will be regarded by some as an assumption, but we think ourselves able to make it appear, that they ought to be regarded with a jealous eye by all friends to religion and the youth of our country.

If, then, Sabbath schools are found on examination to be detrimental to those whose benefit is designed to be promoted by them, how can persons of liberal and enlightened views feel justified in supporting them? Would it be best, to suffer our children to fall from a precipice lest by saving them we should give offence to our neighbours? On what principle, then, can we consent to have their tender minds contaminated by the inculcation of sentiments which our better reason condemns?

#### BIBLES, BIBLES, BIBLES.

We have been not a little amused to see the pompous accounts of the extraordinary benevolence of the self-styled orthodox, in supplying the bible to all the "destitute" in our country. We can hardly take up a paper of the limitarian stamp, but we find the statement of some resolution of some Bible Society to supply all the "destitute" in some particular county or state, with a bible. Even the good editors of our political papers will every now and then give currency to some "charity" of the kind; and indeed one would almost think, from the noise made about it, that the world would soon be evangelized, if in no other way, by the distribution of bibles.

But, N. B. in several instances, the pompous "reports" of those friends of God and orthodoxy, who compose these societies, have turned out to be incorrect. We remember not many months ago hearing it said, that a palpable blunder had been made relative to the number of the "destitute" in this county; and, if we mistake not, certain of the inhabitants accused the authors of the statement of misrepresentation, in a public manner. In the county of Wayne, a similar misstatement was made not long since, and publicly contradicted; and yet the "benevolent exertions" of these pious persons are trumpeted abroad as if all "creation had been in bondage until now." Judging from these facts we conclude that many other statements of the same kind are equally destitute of truth. To say the least, the publick have a right to conclude that these accounts are considerably exaggerated.

But there is some reason to believe that the object with these bible societies is to trumpet forth their charities, that the publick may be induced to give more liberally for their support. A certain quack doctor was accustomed to magnify the difficulties of every case, that the cure might appear the more marvellous; and our good Doctors of Divinity, by representing the citizens of our country "deplorably destitute" enhance the value of their charities in supplying them with the word of God.



The wonder of all wonders is this—why printers and editors of papers should be so anxious to tell these tales of benevolence. Do they know that there is already a powerful monopoly in the printing of bibles, which, by means of its overgrown funds, can print so cheap that no common press can compete with it?—There is not, we aver, an establishment which can afford bibles as cheap as the mammoth Bible Society in this country. We do not mean that they do not sell them as low, but that the Society can make more money on any given amount of capital than any individual establishment in America. All this clamour, then, about the benevolent exertions of this institution is mere wind; for the money expended in the distribution of bibles was begged of the publick, and belongs to those from whom it was taken. But we should be surprised if it should not yet appear, that those who have the “fingering of the dollars” have been careful to pay themselves out of the “Lord’s Treasury.” But, after all, we would recommend it to all our “destitute” readers, to apply for a bible without delay, for the more the “parent institution” is made to disgorge itself, the better.

#### IMPORTANT DECISION.

The following, which is taken from the N. Y. Enquirer of the 18th ultimo, shows that there is yet a redeeming spirit in our country, to which we may look with confidence for the final extermination of bigotry, and an effectual defence of our civil and religious rights. The absurd idea that a belief in a future state of rewards and punishments is the only sufficient, or indeed, any sanction at all, to the oath or affirmation of a witness, is fast losing ground. The time has come when men begin to know that the boasted restraints of orthodoxy exist only in name, and that we need not resort to mystery to find a preventative for any vice with which our world is afflicted.

Wise men had long since discovered the fact, that the rewards and punishments to be expected in time were amply sufficient to give a due sanction to an affirmation in any case however important; but it has remained for this generation to demonstrate that fact to the world. The framers of our declaration of independence were fully satisfied of all this, and did much towards the establishment of it as an *axiom* in morality and civil jurisprudence; but their successors were left to stem the tide of intolerance and secure the enjoyment of the rights of conscience to all of every name. It will be plain to any one who will take the trouble to examine the subject, that to deny any person the privilege of his oath or affirmation in a court of justice merely because his opinions were different from those of others, is effectually to violate the institutions of our country. True, the oath of a man morally disqualified, ought not to be received as evidence in any case; but care should be taken that mere matters of opinion are not construed into immorality. Some of our more enlightened jurists have discriminated between depravity of heart and error of doctrine, and have learned to appreciate a man’s moral worth without regard to sectarian creeds. An import-

ant improvement, then, has been brought about, and we are concerned to know who have been most active in effecting it.

Have limitarians laboured to secure this right to their fellow men? Have they not vehemently contended that all those who deny the notion of positive endless punishment should be prohibited the privilege of giving their testimony in courts of justice? They have: and even now, their leading presses are teeming with arguments to sustain such anti-republican principles. There may be honourable exceptions to this remark, but as a body, the different sects of believers in endless misery have done all in their power to deprive a respectable portion of their fellow citizens of the right under consideration. There have been persons of liberal sentiments among our Unitarian brethren who have laboured with us to secure this inestimable privilege to all; and not a few among those who are denominated unbelievers have espoused the cause of equal liberty; but we affirm that *Universalists* have been the steady defenders of this right, and they only, as a people, have acted in concert for the attainment of that object. We do not say that others have not done any thing in the cause, but that Universalists, despised as they have been, are entitled to the reward of publick approbation for having been the leaders in this work of reform. We do not claim for them all the credit, nor pretend they have acted from disinterested motives altogether; but we aver, that had it not pleased Heaven to prosper our sentiments in this country, a portion of our fellow citizens might have been, at this time, deprived of this most precious gift of God. We give, therefore, the following, as a case in point, to show the benefits which have already and cannot fail to result from perseverance in the great and glorious work in which we are engaged, and hope our fellow citizens will render honour to whom it is due. En.

#### OATHS AND AFFIRMATIONS.

We have lately had considerable discussion in Rhode Island relative to the admissibility of testimony from persons called *infidels*: and indeed the question is constantly presenting itself in some shape or other.

On the 29th ult. an action of trover was brought in the Marine Court before Judge Scott.

On behalf of the plaintiff a gentleman, a member of the *New York Free Press Association*, was produced to give testimony, but was objected to by counsel for the defendant, on the ground that he did not believe in a God nor in a future state of rewards and punishments.

The Judge interfered and questioned the legal propriety of interrogating the witness upon matters appertaining to any particular creed or religious belief, and as a sanction for this opinion he quoted several eminent law authorities, and late decisions regarding the admission of evidence from witnesses which might entertain opinions probably similar to

those of the present witness, and the law went even so far as to say that those termed Infidels who held to the solemn obligation and inviolability of an oath were clearly admissible as evidence.

The counsel for the defendant again urged, that notwithstanding these authorities they could not see how they applied to the present witness, for they were ready to produce evidence that this gentleman's philosophy taught him to deny the existence of a God altogether, and also a future state of rewards and punishments, and he has in an especial manner avowed his entire disbelief in the God of Moses.

The counsel for the plaintiff here argued upon the various points in the law authorities, and decisions already quoted; and also respecting the undoubted veracity of the witness, whose affirmation ought and must be admitted as sufficient evidence in this cause or in any cause.

The counsel for the defendant frankly admitted the veracity of the witness and from what they knew of the gentleman, they would as soon take his simple affirmation, as the oath of any one. They expressed no farther interest in the question, than being pressed to urge the objection by their client.

From some suggestions thrown out by the Judge, at the instigation of counsel, the witness obtained permission to state his opinions of a God, and a future state of rewards and punishments.

He believed, he said, in a Great, Powerful, and Immutable ruling principle, inherent in the whole of nature, and this may be said to govern the Universe. He cared not, neither did he consider it of any importance, whether this spirit or principle was denominated God, or any other appellation. As to his opinions of a future state of rewards and punishments, he considered this subject of so abstruse and complicated a nature, as might tend to a high philosophical discussion, that perhaps would not be in accordance with the regular proceedings of this, or any other Court of Justice. Regarding the solemn obligation of an oath, he had no hesitation to say, that a false oath or affirmation, being an evil act, would carry with it, or produce its own punishments, as virtue has its own reward, and this punishment might be said to be during the present or any future state of existence. He expressed an inclination to go no farther on the present occasion, when the court asked him, if he had scruples to swear upon the Bible. He replied in the affirmative. His affirmation was accordingly taken as *legal testimony* in the cause.

#### "PLAIN TRUTH."

An arrangement has been made with the gentlemen who issued Proposals for publishing a semi-monthly

paper with the above title, by which they will be supplied with the "Gospel Advocate and Impartial Investigator." This paper, it will be perceived, contains double the quantity of matter of the proposed publication, and at only one third extra expense. Ordinarily the Advocate will afford as much reading on the subjects designed to be discussed in Plain Truth as could be displayed on a half sheet, and this paper has never been pledged to any sect, farther than gospel truth and right reason would justify, nor will it be, so long as it remains in the hands of its present proprietors. It may be proper to state, that a list of the subscribers to Plain Truth has been forwarded to us, and those to whom this number may be sent, who are disposed to accept it, if they have not paid already, will please forward us One Dollar and fifty cents, or if they have paid any part, to forward the remainder by mail, or return this sheet to the Editor Gos. Advocate, Auburn, N. Y. without delay. If more convenient, subscribers to P. T. can send us a Dollar note for the extra fifty cents, the balance of which will be applied on the postage, or two dollars if nothing has yet been paid which will entitle each subscriber to the Advocate one year free of postage.

This arrangement, it is believed, will meet with general approbation; and we hope to convince all our readers that we abhor priestcraft, in all its varied forms, in exact proportion to our love of civil liberty and religious freedom. Our motto shall be "The truth—the whole truth—and nothing but the truth;" while it will be our constant aim to oppose with firmness that wicked and abominable policy which threatens to demolish the fair temple of our country's freedom, and erect in its stead a Theocracy, the oracle of which is MAN speaking from a cloud of impenetrable mystery to his infatuated and deluded fellows.

### GOSPEL ADVOCATE.

"EARNESTLY CONTENT FOR THE FAITH."

#### TO THE READERS OF THE ADVOCATE.

On presenting our paper in its present form, it may not be amiss to offer a few introductory remarks. In attempting this annual task we have another object in view than merely a compliance with custom—viz. that of dedicating this volume of the "GOSPEL ADVOCATE AND IMPARTIAL INVESTIGATOR" to the cause of liberal and rational principles.

We consider it an axiom in moral philosophy, that the mind should be kept free; hence, the impropriety of pledging ourselves to maintain any particular doctrines, either as relates to religion or morals, will appear obvious. Our opinions may be different at some future period from what they now are; and though we might enter into engagements with the reader to contend for what we now believe, and though such engagements might bind us to the appearance of uniformity of sentiment, yet they could not control our mind or our opinions. The mind is, it ought ever, if of necessity will be, FREE, or influenced solely by the objects presented before it. This freedom of the mind and its proper concomitant, liberty of speech, we presume is dear to each of our readers; and if it is of value to them, they will cheerfully concede that the conductors of religious papers ought by no means to be shackled with set opinions or established creeds.



It will therefore be a privilege which we shall claim for ourself, to think, to speak, and act without restraint, so far as may be compatible with the dictates of reason and moral rectitude.

While our own mind is carefully kept open to conviction, we shall claim and exercise the right of animadverting upon the opinions of others. This will be done, not with a view to injure the feelings of any man or number of men, but that truth may be elicited and presented in its native simplicity to the world. If any feel themselves annoyed by our plainness of speech, they will have liberty, if they avoid personalities, to enter our columns and correct us by argument.

We are not alone in the opinion that the liberties of our country are jeopardized by the accumulation of funds to a vast amount, which are already in the hands of the clergy, and their satellites. It will therefore become our duty and our privilege to exhibit to our readers the plain facts of all such unholy encroachments, that the publick may know when to withhold their favours, and when, and how strenuously, to oppose those schemes of clerical aggrandizement. We have long been satisfied that the object with the popular religionists of our country has been to obtain for themselves a supremacy over the minds, consciences, and purses of their fellow-citizens; and this impression receives daily strength from their management, and particularly from developments recently made. Well would it be for our country were this all: But recently unequivocal declarations have been made by men of high standing among our nominally orthodox clergy, that none but people of their own stamp ought to be elected to offices of honour or emolument! Such sentiments, coming from such men, are calculated to excite the most serious apprehensions in the mind of every friend of man or lover of his country; and we feel it to be our duty, to oppose with firmness all such attempts to amalgamate church and state. We shall endeavour to awaken the publick to a sense of its danger, and lend our feeble aid in guarding against all evils of that description.

We are providentially located in a place which may with propriety be termed the focus of orthodoxy. We are placed, as it were, on "Pisgah's top," where we have an opportunity of beholding the operations of the self-styled "armies of the living God" in all their serpentine movements; we beto us if we fail to sound the tocsin of alarm whenever danger is to be apprehended. The Theological Seminary being located in this place, it may be expected that our opportunities for acquiring information will not be misimproved.

While we shall endeavour to guard the ark of Christian liberty, we shall not forget to render what aid we can in building up, in the hearts of men, the temple of pure religion. The unprecedented increase of light throughout the territory in which our paper circulates, demands that we should strive to keep pace with the improvement going on, and endeavour to rebuild the walls of Zion whenever they become dilapidated by the controversialists of the variant sects in our country. But the duties which devolve upon us are too numerous to be particularly specified in this article; let it suffice, therefore, that we shall "contend earnestly for the faith" and do all in our power to lengthen the cords, and strengthen the stakes of our universal Zion, by exciting to a noble ardour in the cause of truth, and pointing out the "way in which we should go."

This number may be considered as a specimen of those to follow, both in matter and arrangement. We congratulate our readers on the valuable acquisitions to our correspondents which have been recently received. We are happy in being able to present our patrons in this number, with the Sermon by Br. O. A. Brownson. It contains much useful matter, and will

serve as an introduction to those which may follow.—It is hoped that each future discourse may be illustrative of those important facts "written within" the sacred volume, and draw the investigating powers of the mind from the "title page" to a contemplation of those divine realities disclosed by the Word from heaven. The opening of the seals will be gradual; but we look for the time when the full blaze of celestial light shall burst upon the eye balls of the mentally blind, praise be elicited from every tongue, and gratitude from every heart. If the watchmen upon the walls of Zion do but remain faithful, the glory of the Lord will be revealed, and all flesh shall see it together.

It is impossible for us at this time to express our thanks to our numerous patrons for their liberality and promptitude in sending us corrected and augmented lists of subscribers from every quarter. The increase of our patronage, we are happy to say, is entirely unprecedented. We rejoice that our friends, prove themselves worthy of all confidence in the hour of trial. Their promptitude, their readiness to overlook the faults of our head, and the misconceptions of our mind, their engagedness in the cause, their activity in spreading the good tidings of the gospel to the utmost limits of their ability, affords the assurance that they will hand down the precious gift of religious liberty and eternal truth to posterity, even should the blood from their devoted hearts be required to sustain it. With such supporters, and such prospects, and such substantial aid, we shall "thank God and take courage" to go on with our arduous labours. The Redeemer of Israel is with us, and there is nothing in all God's holy mountain to make us afraid. Wishing prosperity to all during the year, and with prayers for the prosperity of truth and liberal principles, we add no more. **ED.**

#### THE PREMIUM.

Our readers are apprized of the fact that a premium has been offered to the students in theology belonging to the Seminary in this place, of Twenty dollars for the best, and a sett of Mosheim's Ecclesiastical History for the second best essay AGAINST the doctrine of Universalism. The premium of twenty dollars was offered by a gentleman of respectability in this place, and the Students were assured that the offer originated in an honest desire to know the truth, and to have it promulgated to the world. We have pledged ourselves to publish the essay, however conclusive it might be against the doctrine we profess; and at the time had no good reason to believe that they would refuse or neglect to stand forth in the opposition to our sentiments. But we are compelled to inform the publick that as yet we have received nothing from them!—What strange fatality has deprived us of the satisfaction of giving our readers the lucubrations of those "wise ones" we are unable to divine. Perhaps, however, we may yet be instructed by some of them what to say; or possibly we may yet receive the Essay; but should they fail after all, we may attempt to set before the world the language of their conduct, and endeavour to give a reason, if not an apology, for their silence. Meantime, we again renew the invitation, and humbly but earnestly entreat the gentlemen of the Seminary to favour the waiting publick with their best efforts to refute the doctrine of the final restitution of all things. Notwithstanding the time has elapsed in which we expected it, yet we cheerfully extend it farther, and pledge ourselves to bestow the premiums, as originally offered, if the essay shall be forthcoming during the present month, on the conditions heretofore specified. **EDITOR.**

**NEW SOCIETY.**—It is with much satisfaction that we are enabled to state, that a New Society of believers in the Restitution has recently been formed in the

flourishing village of Ithaca, Tompkins county, N. Y. They have succeeded in engaging the ministerial labours of Br. O. A. Brownson, who has taken up his abode with them, and who has already begun a good work among them, and bids fair to be the honoured instrument of doing much to the glory of God and the happiness of men in that place. They at present hold their meetings in the Academy, but appearances indicate, that ere long they will erect a house of worship, where truth divine, unadulterated with the wisdom of men, shall be fearlessly proclaimed, and joyfully received by many. May peace, unity, and heaven-born kindness be multiplied among them.

THE SOCIETY AT BUFFALO, has engaged the services of Br. M. Morgan, whose labours, we are informed, are eminently successful. We rejoice to learn that present prospects in that place are very flattering, and hope the time may come when truth shall cause the modern Babel of self-styled orthodoxy to totter upon its foundation, and when the votaries of error shall flee to the strong holds of Reason for safety.

#### UNIVERSALISM AT WASHINGTON.

By a notice in the United States Telegraph of Dec. 15, we learn that our indefatigable brother, T. Fisk, was to preach on Sunday the 18th, at the Capitol in the Representatives' Hall. It is well for the friends of truth that we have those among us who are capable of defending the faith before the more enlightened portion of our citizens, and who have sufficient enterprize to carry the spiritual warfare into the camp of the enemy. We trust the Stripling of Israel will contend valiantly and successfully.

#### FOR THE GOSPEL ADVOCATE.

##### A WATCHMAN UPON THE WALLS.

I am persuaded that some into whose hands this may fall, will conclude the writer would have manifested more prudence to have remained in obscurity the remainder of his life. But as truth is my motto, and a host of faithful champions are leading the van, I have no thing to fear from man which bringeth a snare; neither do I court the favours, or dread the frowns of self-styled orthodox professors. But to use the language of Dr. L. Beecher, "an open field and fair play is all we ask and what we shall insist upon, and let God speed the right." Well done Dr. fair play is a jewel! But to the subject.

As a preacher of the Gospel, and a watchman on the walls of Zion it is my duty to watch over my own, and guard the rights of my fellow-citizens, and see that no one encroaches—to sound the alarm at every approach of danger. And if there ever was a time when this was needful, it is at present—when every nerve of orthodoxy is strained, and every machine in motion, to support superstition and bigotry, calculated to enslave man, and influence the most simple to offer up their reason on the altar of human tradition, and bow in reverence at the shrine of idolatry. And if the question is asked who is at the foundation of this unhallowed work, the answer is "Mystery, Babylon, the mother of harlots, and the abomination of the earth." Now,

this venerable old matron could not have been a mother without children, and it is very natural to suppose she would teach her daughters to practice the same abominations, and drink the contents of her cup. They have proved themselves faithful to her instructions, and zealous in her cause. Remember, that while the mother and her daughters are found employed in this strange world, they are the professors of Zion, therefore deserve our notice. The prophet Isaiah 3d chap describes the daughters of Zion in their apostacy, as walking with stretched forth necks, and wanton eyes, mincing as they go, and making a tinkling with their feet; similar to those in modern times who are walking the streets of Zion, mincing because they are bound with the chords of superstition and bigotry, yet tinkling with their feet, to denote their good works in the cause of religion. But we discover no natural or graceful mien, for they are hooded and veiled, their features distorted, girded not with truth, but self-importance, showing some times, symptoms of feigned humility, at others, a head and shoulders above the common people. And this is all accounted for when we consider they have been stretched on the bedstead of Ogg and desire to see others tortured by the same instrument. Proverbs ix chap. we have a description given of one of those unchaste children, called a "strange woman filled with flattery and deceit."—Looking through the casement of my watch-tower, I beheld many simple ones walking the streets of Zion in the twilight, and in the dark night, who, when approached by this loud and stubborn character possessing in some degree the confidence, impudence and ignorance of a N. or a F. of modern times who have made a very conspicuous figure in the religious world, who like the one described in the Proverbs, they lay on violent hands, hold their victim fast until they have described the furniture of the bed of Egyptian manufacture, and expressed their love for immortal souls; and according to their story, they have made their peace with God, offered their offerings, entered into solemn covenant ever-more to love and never sin.

The writer of this has been one of the simple ones thus caught, flattered and inticed to try this and solace himself with the promised love; but by painful experience he found the bed too short to stretch on, and the covering too narrow to wrap; therefore, to use the figure which ought to denote rest and ease, we well know the limited systems of men were never calculated to give peace, ease, or rest to the soul. A few of those popular doctrines are as follows. The fall of *Angels* from heaven; total depravity; infinity of sin; partial election, and reprobation; a wrathful *Deity*; the mysterious doctrine of the trinity; a personal, tormenting devil; and at last what is called the bone and



marrow of the Gospel, ENDLESS DAMNATION to a large portion of our race! These are among the many absurdities warmly advocated by professors of religion. And whenever any man of reason, candour and truth, shall dare to suffer reason to assume her empire and turn his back on these creeds of human invention, he may expect the senseless hue and cry will follow, "heresy, heresy!" But I am determined to arise in the strength of truth divine, shake myself from the dust, put on the beautiful garments of salvation, and go forth in the strength of the Lord, vindicating the glory and excellence of his character, and by his assistance, to continue in the best cause that ever engaged the faculties of man, or called into exercise his social affections; by which he reciprocates every blessing with his fellow man! Yes, the glorious doctrine of God's everlasting love, lays a sure foundation for man's present peace and fills the soul with the sacred prelibations of immortal joys. With these views and feelings, we can go heart and hand in the good cause of religion, for we have something to rely on: and as an evidence of our love to the Supreme, we ought to practice every virtue that is beneficial to others as well as ourselves; for our interest is one. Some will say that this doctrine will answer for this life; yes it will, there is life in the truth. But say some, "it will not answer to die by." If they mean that man cannot die morally while he possesses moral life, we honour their judgement. As it respects the dissolution of the body. If I retain my reasoning powers I shall be as willing to trust God in another state, as the present. The reason why people are not more happy here, is, they do not reflect on the principles calculated to happy; and the reason why some are always in fear about the future state of their fellow beings, is, they are ignorant of the nature and perfections of the true and living God. And by some strange infatuation men have created one in their own imaginations, as changable, weak and wrathful as themselves. As Pope has justly expressed it—

God's partial, changeful, passionate unjust,  
Whose attributes are wrath, revenge and lust,  
Such as the souls of cowards might conceive,  
And form'd like tyrants, tyrants would believe.

But we adore the Supreme Fountain of life, light and immortality: we ask no other God, for He supplies all our wants according to his own fulness, through the medium of the Gospel which is heaven's proclamation of good tidings to all. A WATCHMAN.

### SELECTIONS.

#### EDUCATION OF FEMALES.

In the education of both sexes, much would be gained by definite conceptions of the ends which instruction is expected to accomplish. Parents so seldom take the trouble of think-

ing much on this point: they are too much inclined to very vague impressions that education is a good and respectable thing, which cannot well be dispensed with—a matter of course, a decent, and, on the whole, a useful compliance with custom. In regard to particular branches it is presumed that modern improvement or the fashion of the day will lead to the right selection, and the proper quantity of time and attention. Fathers are usually so absorbed in business, and mothers in domestic cares, that no thorough investigation of this subject is attempted, and all is relinquished to the judgement of the teacher or the choice of the pupil.

It would be far from advantageous for parents to exercise a fretful inquisitiveness or a dictatorial direction in regard to the details of instruction; but every mother who wishes to see her daughter truly well educated, should put herself in possession of thoughts enough on the subject to make her an intelligent observer of the progress of her child, and an harmonious and efficient agent in conjunction with the teacher.—The ability thus far at least to aid the improvement of their children, is within the attainment of all mothers who can afford time for daily reading and reflection: it implies no personal application to study: it requires nothing beyond a desire to exert a useful influence in advancing the great objects of education, by an endeavor to ascertain what these are.

Much light would thus be shed on the part which a mother may advantageously take in aiding the efforts of teachers, or attempting to supply any thing that may seem to be wanting. Were mothers to think oftener on what they have felt to be actually so useful themselves in life, what their experience has pronounced useless, and what they feel to have been omissions in their own education, there would neither be a disposition to countenance the degradation of the sex by restricting woman to a narrow and illiberal sphere of acquirement, nor to authorise the waste of invaluable time in laborious but useless application.

In the education of females, then, what is the object? It is not usually to make either artists, housemaids, or scholars. Music and drawing are delightful accomplishments; they are an admirable discipline of taste. But they are far from being indispensable to usefulness or happiness; and if they consume a large part of the day to the exclusion of less elegant acquirements their tendency is to make the mind weak and worthless. Domestick accomplishments are a truly useful part of education, for which every mother is responsible; they are a field of benevolent labour; and their influence on the disposition and character, is highly favorable in all situations of life. But if they encroach on a single hour belonging to mental improvement they are a source of degradation.

to the mind: they interfere with higher and nobler usefulness. It is of ill selected and unavailing study, however, that there is, perhaps, most reason for complaint.—Mathematicians and linguists are men must be by profession; it is their sphere of usefulness; and science and literature, to their utmost attainable extent, it is the duty of such men to acquire. In an humble measure these pursuits are requisite to all professional life. Not so with the female sex: their object seldom or never is express preparation for any scientific or literary purpose. General mental improvement is the rational aim of such studies among females, when time permits application to extend beyond the indispensable limits of a correct understanding of etymology, and an adequate proficiency in arithmetic.

The current apology that whatever is good mental discipline for the male sex, is so equally for the female, assumes false ground. The sphere of action and of qualification are different to the sexes. In some conditions of life, years of classical study are indispensable to the usefulness of man:—the object in view is an *intellectual* one purely. To females, on the other hand, whose station in life is one of *moral* usefulness, reading is valuable rather as subservient to that general mental improvement which favors moral influence. Long continued and severe application to study would monopolize in their case the time that should be devoted to the cultivation of those qualities which enter most largely into woman's daily pursuits. The studies, then, which should preponderate in female education, are those which affect the disposition rather than the intellect. The predominating object with man must generally be the active pursuits of life. Manual or mental labour must usually occupy most of his hours. His time, therefore, is not mispent nor his labour misapplied in education, if they are devoted in very large proportion to the acquisition of mere learning. A divine must devote several entire years of life to the study of language in order to be qualified for his professional services. To a daughter, a sister, a wife, or a mother, on the contrary, the acquisition of one happy trait of disposition, is worth more in their daily duties, than all the learning in the world. The education of man, in a word, must often demand a larger proportion of attention to intellectual than to moral purposes; in the proper education of females the case is reversed. The difference in education, then, between the sexes, is not at all one of comparative merit or to be settled on the ground of comparative strength of mind; it arises from the natural difference of object in view in the two cases; and the objection to the prevailing rage for classical studies in female education, is only that it must and does interfere with an adequate attention to the higher and better purposes of female life.

Refinement of feeling and of taste, of manners and expression, religious elevation of character, are of infinitely more value to woman than any native or acquired superiority of intellect.—Moral excellence should be the great object of all human education; but this is peculiarly true in that of woman, whose offices in life, and whose influence on society, are those of a purer and gentler being.

From the Universalist Magazine.

#### A CANDID INQUIRY.

Is there any difference, as to the certainty of events, between allowing that the divine Being knew, from eternity, every one that has or will take place, and the opinion that he has absolutely foreordained whatsoever comes to pass? Answer: As to the certainty of events, or as to the possibility of their not taking place exactly as it was foreknown they would, there is no difference. Then the conclusion follows, that those who allow that God knew, from all eternity, all events, do, by this concession, establish the unavoidable necessity of events as strongly as those who contend for their divine predestination.

The foregoing premises being indisputable and self-evident, it further follows, that the demand which our Arminian doctors have made on those professing the doctrine of predestination, to reconcile the predestination of sin with the guilt and just condemnation of man, fails, with equal force, on themselves, with only a slight variation in the manner of expressing it. If the Arminian requires of the predestinarian how God can be just in administering condemnation to the transgressor of his law, while he contends, that God, from all eternity, predestinated this transgression, then may the predestinarian return the demand, and ask the Arminian, how God can be just in administering condemnation to the transgressor, while he allows that he, from all eternity, knew that this transgression would take place, and that it was impossible that it should not?

Having advanced thus far, we come to the point where all controversy between the Predestinarian and the Arminian naturally subsides, and where it behoves them to unite the energies of their minds to understand the proper solution of the question, which each in his turn has put to the other.

In order to succeed in this attempt, it is necessary, in the first place, to be satisfied, that all events, including all the actions of moral beings, were always known, fixed and ordained, in the divine mind, for the ultimate good of all beings. The moment this great and glorious truth is understood, the mystery of the before mentioned questions is cleared.

For if the allwise Creator determined that the sin and guilt, which have characterized the family of man, should all result in the



benefit of all, even the appearance of injustice is not discovered.

Why has our Creator constituted our bodily senses, so, that fire, which is necessary to warm and comfort us, should give us acute pain when it comes in contact with our flesh? Among other good reasons, we say that this is necessary in order to incite us to avoid having our flesh consumed by this element. Why has the Creator given us the sense of taste, so organized, that certain things are intolerably disagreeable? Answer: So that by this we may distinguish between that which is good for food and what ought to be refused. Now as these natural senses were not given us for the purpose that we should never suffer to any degree from possessing them; but that what we learn by such suffering might prove salutary to us; so was the moral sense of right and wrong bestowed for a purpose equally benevolent. This moral sense was not designed to prevent entirely our feeling condemnation, but that such feeling should repel the mind from committing the sin, which would more enhance this suffering, and result in greater harm to society.

Theology has been perplexed with insuperable difficulties, by the general admittance of the error, which supposes, that the Creator, who must have foreknown and determined all events, including all the actions of men is moved, by human disobedience, to punish the transgressor with afflictions not designed for the sufferer's good.

Our Arminian doctors have long urged their predestinarian opponents to reconcile the opinion that for sin the transgressor must suffer endless punishment. It is true the predestinarian has never been able to reconcile this doctrine with justice; but has contented himself, as well as he could, by contending for God's right of sovereignty. But by the form in which the argument now appears, the Arminian is involved in the same difficulty, to which he has so often driven his opponent; for as he believes that God will endlessly punish his creatures for faults, which being always foreknown, could not be avoided, it belongs to him to reconcile the opinion, that endless punishment can be administered for unavoidable faults, with divine justice.

If this subject has not yet been made sufficiently clear to these two contending theologians, it is probable, they will unite in asking me how I can reconcile the fact that God punishes sin at all, with justice, so long as I allow that all sin was both foreknown and determined?

The answer to this question is implied in our foregoing reasoning; but may here be given thus concisely: Our Creator knew and determined, from all eternity, that all the sin and all the condemnation, which would ever

take place, should eventuate in the best good of all who should be partakers of them. God designed the whole, but designed it all for the promotion of impartial goodness. It is confidently believed that many passages of scripture very clearly prove the doctrine here supported, and that the following is one which accords with many others: "Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound."

If any candid lover of truth should discover false reasoning in the foregoing, and would be so kind as to point it out; showing, at the same time, how he can come to a different result, in reasoning on this subject, he will merit and receive the gratitude of H. B.

#### NOTICE.

The following singular advertisement is taken from an English paper:—

"Wanted, for a sober family a man of light weight, who fears the Lord, and can drive a pair of horses; he must occasionally wait at table, join in household prayer, look after the horses, and read a chapter in the bible. He must, God willing, rise at 7 in the morning, obey his master and mistress in all lawful commands. If he can dress hair, sing psalms, and play at cribbage, the more agreeable."

¶ The foregoing, whether true or false, is illustrative of that puritanical cant which is quite prevalent in our own country. We recollect not long since seeing an advertisement by a merchant residing in one of our western villages, offering to sell his goods at a deduction of 6 per cent, to clergymen! We expect soon to see notices to the following purport:—"Wanted at the Theological Seminary at \*\*\*\*\* a smart active man, a pious psalm-singer who fears the devil and is orthodox in his opinions, to attend the nine pin alley, and certain other duties pertaining to the soul-saving business. N. B. He must not tell tales out of school."

¶ Subscribers to this paper; Vol. 6, in this village, will do us an essential favour by leaving their names and the amount of subscription with Mr. U. F. Doubleday, or by handing the same the editor as soon as convenient.

#### OBITUARY.

FOR THE GOSPEL ADVOCATE.

Died, in this township, on the 23d inst. SAMUEL LEGG, aged 35 years. Mr. Legg was an industrious, respectable and virtuous citizen, and has left a companion with three children, besides a numerous circle of relatives and friends, to lament his loss. During a short but painful illness the deceased was not heard to murmur nor repine. His faith in "the restitution of all things" was firm and unwavering. As he drew near his end, his soul appeared to be lighted up, and cheered with the joyful prospect of Eternal Life which produced an entire resignation to the will of his heavenly Father, and enabled him to look, with calmness and composure upon death. He has gone; but he has left an evidence behind that *that* faith which he professed while living, will do to "*die by*," as well as to "*live by*"—that it will afford joy and consolation amidst the ills of life, and triumph and support in the hour of death.

N. D.

Berkshire, December 30, 1827.

## Poetical Department.

## BETTER MOMENTS.

BY N. P. WILLIS.

My mother's voice! how often creeps  
Its cadence on my lonely hours!

Like healing sent on the wings of sleep,  
Or dew to the unconscious flowers.

I can forget her melting prayer

While leaping pulses madly fly,

But in the still unbroken air

Her gentle tone comes stealing by,

And years, and sin, and manhood flee,

And leave me at my mother's knee.

The book of nature, and the print

Of beauty on the whispering sea,

Give aye to me some lineament

Of what I have been taught to be,

My heart is harder, and perhaps

My manliness hath drank up tears,

And there's a mildew in the lapse

Of a few miserable years—

But nature's book is even yet

With all my mother's lessons writ.

I have been out at eventide

Beneath a moonlight sky of spring,

When earth was garished like a bride,

And night had on her silver wing—

When bursting leaves and diamond grass,

And waters leaping to the light,

And all that make the pulses pass

With wilder fleetness, thronged the night—

When all was beauty—then have I,

With friends on whom my love is flung

Like myrris on winds of Araby,

Gazed up where evening's lamp is hung,

And when the beauteous spirit there,

Flung over me its golden chain,

My mother's voice came on the air

Like the light dropping of the rain—

And resting on some silver star

The spirit of a bended knee,

I've poured her low and fervent prayer

That our eternity might be

To rise in heaven like stars of night

And tread a living path of light.

I have been on the dewy hills,

When night was stealing from the dawn,

And mist was on the walking rills,

And tints were delicately drawn

In the grey east—when birds were walking

With a low murmur in the trees,

And melody by fits was breaking

Upon the whisper of the breeze,

And this when I was forth perchance

As a worn traveller from the dance—

And when the sun sprang gloriously

And freely up, and hill and river

Were catching upon wave and tree

The arrows from his subtle quiver—

I say a voice has thrilled me then,

Heard on the still and rushing light,

Or, creeping from the silent glen

Like words from the departing night

Hath stricken me, and I have pressed

On the wet grass my fevered brow,

And pouring forth the earliest,

First prayer, with which I learned to bow,

Have felt my mother's spirit rush

Upon me as in by-past years,

And yielding to the blessed gush

Of my ungovernable tears,

Have risen up—the gay, the wild—

As humble as a very child.

The following beautiful, sweet and simple lines, will make their way directly and irresistibly to the heart of a reader:

## I REMEMBER, I REMEMBER.

I remember, I remember

The house where I was born,

The little window where the sun

Came peeping out at morn;

He never came a wink too soon,

Nor brought too long a day,

But now, I often wish that night

Had borne my breath away!

I remember, I remember,

The roses, red and white,

The violets and the lilly-cups,

Those flowers made of light!

The lilacs where the robin built,

And where my brother set

The liburnum on his birth-day,—

The tree is living yet!

I remember, I remember,

Where I was used to swing,

And thought the air must rush as fresh

To swallows on the wing;

My spirit flew in feathers then

That is so heavy now,

And summer pools could hardly cool

The fever on my brow!

I remember, I remember,

The fir trees dark and high;

I used to think their slender tops

Were close against the sky;

It was a childish ignorance,

But now 'tis little joy

To know I'm further off from heaven

Than when I was a boy.

## From the Telescope and Miscellany.

## THE RUINED TOWER.

I saw upon a lonely height,

The ruins of a beauteous tower:

Gloomy and dark in day's best light,

It bowed to Time's resistless power.

Yet still, around one turret flung,

That reared alone its head in air,

The mantling Ivy fondly clung,

And wreathed its sheltering foliage there.

And thus, I said, man's lot is cast—

The heart to ruin wastes away;

And oft,—too oft—ere youth is past

Finds nought is left it but decay.

Yet still there is a wreath divine,

Fate's darkest tempest cannot part,

That round the ruined form will twine,

And gently bind the broken heart.

December 24th 1827.

O. G. W.

'Tis sweet, when the sunshine of pleasure departs,

To turn, fondly turn, to a region of bliss,

Where those who have left us will bind up the hearts

That sorrow has broken and wither'd in this.

And tho' midst the gloom of the tempest I roam,

My guiding star lost,—yet I'll not leave the deck,

Forth' Compass still faithfully points towards my home,

Where the life-boat shall bear me away from the wreck.

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L. S. EVERETT, EDITOR.

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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, JANUARY 19, 1828.

## THE PREACHER.

Give attendance to reading, to exhortation, to doctrine.

## A SERMON,

## ON THE JUDGEMENT OF THE WORLD.

BY L. S. EVERETT.

Delivered at Auburn, N. Y. on the 3d Sabbath in November 1827—By REQUEST.

"For the time is come that judgement must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?"—1. Peter, iv. 17, 18.

There is no subject presented for our consideration more difficult of comprehension, to persons of ordinary minds and attainments, than that of the judgement spoken of in the scriptures, and the consequences of it. The difficulty, however, does not arise from any uncommon intricacy in the subject itself, but from the early impressions we have received relative to it. Education has a powerful influence upon our minds, and sometimes gives a bias to the understanding through life. He, therefore, happily situated, who can so far divest himself of these impressions as to judge impartially of the subject before us: For who has not already formed an opinion of its bearing? I presume to say, that almost every person who now hears me, has already formed an idea of the import of our text, and perhaps no two think exactly alike.

I do not set myself up as your oracle, brethren, nor do I presume to think that my opinion is infallibly correct. I know, that it is my intention to speak candidly my sentiments on this subject; but some new light may hereafter be thrown into my mind, which may cause me to think differently. I will therefore only ask you to give my arguments a patient hearing and prayerful consideration; while it will remain your privilege to adopt or reject them, as candour shall dictate.

Before I proceed to an elucidation of the text, it is proper that we should briefly notice the common opinions on this subject; and where they appear incorrect I shall undertake to refute them.

It is supposed, by our opponents, that the judgement here mentioned, is to take place at the end of time: That then, all mankind will be summoned to appear before the bar of God, and be judged: That then, some will be ta-

ken into the presence of God, there to remain forever; and others, doomed to never ceasing torment, of the most exquisite kind: That, from this dreadful misery, the righteous will scarcely be saved; while the ungodly, and the sinner, will appear in their torment, to the delighted vision of the saints, which will increase the joy of the righteous, and the glory of God. This, kind hearers, is the common opinion of this subject, as nearly as I can find words to express it; and it is our privilege, at this time, to see how far it comports with the reason and fitness of things: And I hope you will not be surprized nor offended when I inform you, that, neither of these particulars appears to me to be consistent with truth.

1. That the judgement here mentioned is not to take place at the end of time, is evident from the phraseology of the text itself. It is said "the time is come when judgement must begin," &c. Now the common notion is, that this judgement will not begin until Christ appears, personally to judge the world; and that he will not appear personally until the end of time: Of course, therefore, the text, in itself, is a plain refutation of the common opinion. But add to this the context, which I shall presently consider, and there will be no room to doubt the correctness of this conclusion.

2. The notion that all mankind are to be summoned before "the bar of God," at any one particular time, to be judged either here or hereafter, is entirely gratuitous. For such a judgement would be unnecessary. Nor will the doctrines of our opponents admit of any such thing, when considered in their proper light.

The doctrine of predestination and election teaches, that a certain and a definite number of mankind were chosen from all eternity to everlasting glory, without any foresight of faith or good works; and that the rest were ordained to wrath—not because they had been, or would be any worse sinners than others; but because God pleased to pass them by, "to the praise of his vindictive justice." Now, the object of a judgement day would seem to be, to ascertain the degree of guilt incurred, and give sentence accordingly. This is said to be the object, by those who maintain that there will be a judgement day of the kind I am considering. But, it really seems to me, that God might save himself the trouble of instituting a judgement for the purpose of inquiring into the

claims of mankind to a seat in heaven; for if he did not know who were to be saved, and who damned, he might consult Calvin's institutes, which would tell him all about it! Nor would there be any need of examining the character, and conduct of mankind; for the iniquities of many an old sinner, who had been elected before the foundation of the world, would not be brought into the account; and as for the non-elect, if they had happened to be tolerably moral people, their morality would do them no good—as they tell us, that even the prayers of such persons are an abomination in the sight of God!

The doctrine of the Arminians is but a variation of Calvinism, and does not avoid the difficulty just noticed. For although they admit the doctrine of *free will*, and maintain that salvation depends in some measure upon the proper exercise of our powers and faculties; yet they contend that an imputation of Christ's righteousness is the only thing that can save us. Hence, then, the inquiry at the day of judgement would be, (not whether the people had done good or evil, but) whether they had been converted, had obtained an interest in Christ, and had been clothed with his robe of righteousness. The idea I am labouring to convey, can be illustrated by supposing a case.

We will suppose that some aged person should be brought before this fancied judgement and interrogated, and should answer, as follows:—Have you fed the hungry? No. Have you clothed the naked? No. Have you visited the sick? No. Have you forgiven your enemies? No. Have you, through a long life, been kind to the widow and fatherless? No. Have you provided for the poor? No! What have you done, whereby you expect to obtain the joys of heaven? I have got religion! But at what time of life did you get religion? O Lord, I obtained a hope on my dying bed! Have you no righteousness of your own to recommend you to the favour of heaven? Alas! no.—How then do you expect to be saved? By the imputed righteousness of Jesus Christ! Now admitting that this death-bed christian had actually been converted on the orthodox plan, and that their views are correct, relative to salvation by imputation, it is easy to discover that a judgement day is of no possible use; for the decision will not be according to works, but according to the grace of God and the imputed merits of Jesus Christ. Hence, if God could know, upon whom this gift had been effectually bestowed, he could let the saints be ushered into heaven, without the formality of a trial, and suffer the damned to remain in the abodes of despair without polluting the golden streets of the New-Jerusalem with the smoke of their torment!

But when we consider the curious notions which are entertained upon the manner in which God will come at a correct decision, it

is hard to be serious. I presume you have all been told that such and such Sermons, would be brought into judgement at that awful day, against those who did not believe them. And probably, we have all been cautioned against abusing our privileges, under no less penalty than that of having our good ministers appear as swift witnesses against us at the day of judgement!—Now, to think how cruel it would be, for those preachers who have worn out their lives in proclaiming damnation to their supporters, to appear with their sermons, at the great tribunal to give in their testimony against their flock, it is truly calculated to excite a smile.

Again: the long received opinion, that an eternal separation between the righteous and the wicked will then take place, is neither sustained by scripture nor reason. The Bible most certainly contains nothing in support of a doctrine so abominable; and reason is acknowledged on all hands to be against it.—That the old Testament is silent on this subject, must be evident from the consideration, that *immortality* was not brought to light until Christ's appearing; and consequently, the old testament writers had no authority for laying down any doctrine predicated upon the doctrine of immortality. In the Gospel, as expressed by the new testament writers, we read, that "life and immortality are brought to light,"—but we have no assurance that death and damnation were also brought to light by this gospel. But, as we are now concerned to know the meaning of the text, and as that says nothing about a final and eternal separation, I shall add nothing more in this place as a refutation of the opinion under consideration but shall leave it to be exploded as we proceed.

Again: The idea that the righteous will scarcely be saved from hell, is, to say the least, ridiculous. Suppose, for the sake of argument, that the doctrine of election is true—will the elect be "scarcely saved?"—"Will those, who, before the foundation of the world, were chosen of God, to eternal glory, by an eternal, unalterable decree, be only "scarcely saved?" But add to this the calvinistick doctrine of "the final perseverance of saints" and we see the impropriety of admitting such an idea. This dogma is expressed in the following words: "They maintain that those whom God has effectually called [i. e. elected,] and sanctified by his spirit, shall never finally fall from a state of Grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings and promises; but that none of these things imply the possibility



of a believer's [i. e. one of the elect,] falling from a state of justification." See Buck's Theological Dictionary, Art. Cal. p. 63. Here we see, that the Calvinistic doctrine is entirely opposed to the construction generally put upon our text; for the kind of salvation for which they contend, is, as far as it goes, full and complete. Now to talk about being scarcely saved by an omnipotent decree, from which there is no possibility of falling, is perfect nonsense. And hence, our brethren of that faith, will feel themselves constrained to give us the argument.

But our Arminian friends, may not be satisfied with these remarks, inasmuch as the kind of salvation for which they contend, though the same, in reality, is nevertheless effected in a somewhat different way. But it seems to me that their views do not obviate the difficulty; for when they get into heaven, they will not raise the song of gratitude by saying—"we thank the Lord God of hosts, for having scarcely saved us!" One would think, when the saints get to heaven, and see all the wicked in that dreadful place they tell us so much about, that they would consider themselves radically, entirely, and effectually saved to all intents and purposes!

But when we take into consideration that our orthodox friends expect to derive much of their happiness from witnessing the misery of the wicked in hell, we are in still greater difficulty; for then, we conclude that the poor sinners will not have it to say that they are scarcely damned; and if heaven is the opposite of hell, I infer that the notion I am examining is without any foundation in truth!

Having thus briefly attended to the common opinion of our text, and, as I fondly hope, shown its incorrectness, I shall enter upon the subject with a view to explain its meaning, without spending much time to disprove what others believe. This I shall do by taking the text up in small portions, and endeavouring to arrive at the meaning of its parts; after which, we will put it together again, and draw our conclusions from the whole.

1. "*For the time is come that judgement must begin*"—From this sentence we learn, that the event of the judgement day was then to take place. Let those who are yet, with blind credulity, expecting the coming of this time of judgement, turn their minds back to the period when Peter penned our text, and they will find enough to convince all who desire knowledge, that then was the judgement of the world. Observe particularly,—he did not say that the time is *coming* that judgement must begin—but "*the time is come.*"

Whoever will take pains to examine the scriptures upon this point, will find a striking connexion in all the passages referring to this subject. Isaiah speaking as became the oracles of God, Ch. 42, 1—4, declares—"Be-

hold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the Gentiles: He shall not cry, nor lift up, nor cause his voice to be heard in the street: A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgement unto truth: He shall not fail nor be discouraged, till he have set judgement in the earth; and the isles shall wait for his law." That this passage is a prophetic allusion to Christ and the labour he was to perform, cannot, I think, be reasonably doubted, as we find in it a very plain allusion to his person and ministry. The fact upon which I would have your minds dwell for a moment, is, that he was not to fail nor be discouraged till he had *set judgement in the earth.*—This, as far as it goes, the notion of a judgement in the world to come, and perfectly coincides with the part of our text now under consideration.

It would, perhaps, be presumptuous to attempt to fix the precise day or hour, or week, or month, when this judgement commenced; but the probability is, that it begun about, or at the time, when the holy spirit descended upon the disciples at the day of Pentecost. This opinion seems to be sustained by the words of our Saviour, as recorded John 16: 7, 8.—"Nevertheless I tell you the truth: It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement." He goes on to say, in the three next verses—"of sin, because they believed not on me; of righteousness, because I go to my Father and ye see me no more; of judgement, because the prince of this world is judged." But whether this judgement commenced at the time of sending the Comforter, or before, is not a matter of so much importance as to require a lengthy discussion; as it is possible that the commencement of Christ's ministry may have been the time when the judgement began. Indeed there are some things which would seem to convey that idea. For example John 12: 31. "Now, is the judgement of this world; now shall the prince of this world be cast out"—"and I, if I be lifted up will draw all men unto me."

Now these passages, I candidly maintain, allude to the judgement, and the only judgement taught in the scriptures; and it would be madness to pretend that they referred to a time after death, or subsequent to the dissolution of the world. But these texts by no means comprize all the testimony, to our present purpose. Our divine Saviour expressly declared to his disciples and others, Matt. xvi. 27. 28, "For the Son of man shall come in the glory

of his Father, with his holy angels; and then he shall reward every man according to his works:—Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom.” From this there is no appeal—it is conclusive—incontrovertible.

2. “The time is come when judgment must begin at the house of God.”

We are now to ascertain what is meant by the phrase “house of God.” This form of expression was doubtless originally applied to the temple of Solomon. But it soon began to be used to signify the church. In this latter sense it is used in our context. It may however, have had an indirect allusion to the city and temple of Jerusalem, as that was the place where the devout Jews assembled to worship their Creator; and there, too, the first christian church was established. Peter, as will be recollected, was a Jew, and spake, with peculiar feelings, of that nation and the calamities which were about to fall upon them. But, as a christian, he considered himself and his fellow-believers as being entitled to those distinguishing appellations which his brethren had forfeited by their wickedness and unbelief. He had witnessed the departure of the glory of the people Israel, and looked to Jesus, as the only person capable of preserving a remnant of the chosen, but degenerated race.—Christ constituted the exalted head of the faithful, and his devoted followers were the happy recipients of the love and grace of the most High.

This chosen band of devout believers, had been instructed in the mysteries of the kingdom of their Master—they had listened to explicit illustrations of the parables delivered to the Jews, and were foretold the signs and wonders that should precede the demolition of the Temple and the destruction of their city. It seems to have been the particular design of our Lord, to so instruct his disciples, that they, by due attention to his directions, might escape the impending calamity. By turning at your leisure, to the 24th and 25th of Matthew, you find a particular delineation of every circumstance, which, according to history, transpired at that perilous time; and from those scriptures you will learn, with what extreme difficulty the followers of Jesus were enabled to escape unhurt.

As I shall have occasion again to advert to these particulars, I will only add in this place, that it is farther evident, the apostle, by the terms *house of God* had reference to himself, and his fellow-christians, from an expression which occurs in the next sentence. This will be apparent as we proceed.

3. “And if it first begin at us”—Here we have an explicit avowal of the fact which I have been labouring to maintain—viz. that

the writer intended by the house of God, the faithful disciples of Christ.

Farther.—We learn from this part of the text, that the judgement of which he was speaking, should begin at them. This is an important point in the subject before us, and requires our particular attention.

By turning to the 24th chapter of Matt. we learn, that according to an express prediction, of our Saviour, Jerusalem was besieged by armies; and when this should take place, the disciples were particularly cautioned to flee into the mountains for safety. I mention this fact to show, that a combination of circumstances rendered it necessary, that the disciples should remain at Jerusalem till a certain time. The Romans were hostile to the Jews as a people, without regard to the sects into which that people were divided. Their army composed of a brutal soldiery, probably paid no regard to minor distinctions, but heaped their abuse upon all parties, ages, and sects, of that devoted people. Hence, the disciples, the purity of whose lives, and the attachment which they felt for their divine Master, could afford them no protection from their enemies, could only flee to Jerusalem, until a favourable opportunity should present for an escape.

This will account for their remaining in that city while possessed of a knowledge of the facts already related. Perhaps, too, the friends and relatives of this little band resided there, unconscious of the trials which awaited them, and no doubt the benevolent christians sought to persuade them of their danger, and of the truth of the predictions of Jesus.

Viewing our subject in this light, it appears consistent, and reasonable; while it helps us to understand some other important facts. We are next led to inquire into the nature of the judgement, which was to begin at the house of God. This I have purposely avoided for reasons which will appear obvious.

The word *Judgement* is used variously in the scriptures. It signifies the sentence of a judge—discernment—punishment—Christ’s governing power; trials, and afflictions; moderation in punishment; God’s word; Equity; the tyranny of sin destroyed; God’s decrees; condemnation of the wicked; courts of judgement; decision of controversies; opinions; advice; rectitude and order; the gospel of truth. This fact would be apparent to any one who should make himself familiar with the scriptural use and application of the term, and might be made manifest at this time if necessary.

Here then, we find, that this word, which has long been used to frighten the ignorant—which has been hurled from the desk for time out of mind, like the thunder from Sinai, to the detriment of our peace; and which has almost invariably been made to signify a day of retribution in eternity; is used in no less than



seventeen different senses in the sacred scriptures! Those, then, who assume the ground that this word is ever used to signify a day of retribution in another world, are bound to show, from the connexion in which it stands, that such is its meaning; for I believe it will hold good as a general rule, that no word of equivocal meaning, should, of itself, be urged as proof of any position. Hence, as it must appear obvious, that this word, as used in our text, does not signify a day of retribution in eternity, inasmuch as the time *had come* when it was to begin at the house of God, we must seek for some other meaning.

I shall assume, and endeavour to maintain the following proposition. *The word judgment in the text, signifies, simply, temporal calamities which fell upon the Jews at the destruction of their city and temple. My arguments, and reasons for so believing, are these;—*

1. All the passages which speak of a judgment of this kind, either directly or indirectly, allude to the destruction which awaited the Jews in their national capacity, and their sufferings as a people, and as individuals. This fact is so evident to me, that I deem it unnecessary to dwell upon it at length. Until something is urged against this statement, founded upon probability, it would be a work of supererogation, to attempt its defence.

2. The reading of the text by men of high standing in the literary and religious world, justifies my opinion. The improved version of the New Testament has it as follows:—“For the time is come when this *condemnation* must begin from the house of God,” &c.

3: The fact, that the time *had come* when it was to begin, is conclusively to our purpose. This has already been noticed and need not be repeated.

4. The context confirms our proposition.—The apostle speaking of the sinful excesses of the former associates of those addressed, says, verse 5. “Who shall give account to him who is ready to judge the quick and the dead.” By “the quick” I understand those who were quickened together with Christ and saved from sin, by grace (see Eph. 2: 1, 2,) and by “the dead” I understand those who were dead in trespasses and sins. Again, verse 7, it is declared that the “end of all things is at hand.” This does not imply that the end of all things *literally* was at hand; but the end of all things of which the apostle was then speaking. It is more than probable, that he spake of the end of the Jewish polity, temple-worship, and the age of the law.—In verses 8—14, he speaks particularly of the trials which awaited his brethren, and exhorted them to endure their personal troubles with fortitude and patience, as though their safety in a great measure depended upon their unanimity, charity, and friendship for each other. In the 15th, and 16th verses he admonishes them to ab-

stain from participating in the evils of which others were partakers; telling them not to suffer as a murderer, a thief, a busy-body,—but to suffer as christians ought to suffer—*as christians*, without being ashamed of the cause they had espoused, or afraid of the consequences.

All these facts and many more which might be adduced, go to substantiate the position I have taken. I do not mean that the Jews were the only ones that suffered on that trying occasion, for the gentiles also, partook of the horrors of war, carnage and death. Having noticed these things I proceed with our text.

4. “*What shall the end be of them that obey not the gospel of God.*”

We have already seen that it was with difficulty that the faithful servants of Christ escaped the impending calamity. Nothing but a strict attention to the instructions of their divine Master, could enable them to escape the dreadful ruin of the city. If they went a moment too soon, or delayed their departure a moment too long, all would have been lost! But marvellous as is the fact, history informs us, that not one christian lost his life at that distressing period. Thousands, and tens of thousands—men, women, and children, were slaughtered upon the spot; but the well instructed disciples, availing themselves of what they had heard from the lips of Jesus, fled to the mountains and escaped! From this notable circumstance we learn the peculiar applicability of this part of our text. But as the remainder of the text is intimately connected with these words, I forbear particulars, until we notice,

5. “*And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*”

We have already seen the absurdity of supposing that those will be *scarcely saved* who obtain the joys of heaven. And, from what has been said, we see the propriety of believing, that the salvation here mentioned, was the deliverance of the disciples of Christ, from the calamities which fell upon the Jews. As we have already discovered, they barely escaped, and that was all. Those who were on the house top, did not come down, as foretold by our Lord, to take any thing out of the house—those in the field, did not return to take their clothes; but obedient to their instructions, they fled for their lives! Thus there is an obvious propriety in saying that the righteous were scarcely saved.

But where shall the ungodly and the sinner appear! Ah! where shall they appear! The christian world seems to have taken it for granted that if the righteous are hardly saved, the wicked, as matter of course, will go to hell, to remain there to all eternity. But suppose we should lay aside our better judgment, and admit, that the righteous will be scarcely sav-

ed; would it follow, that the wicked would be endlessly damned? Where we are asked, as in our text, where shall the sinner appear? what right have we to reply, he shall appear in a hell of endless wo? Or, if we admit that the ungodly will appear in hell, what right have we to say, that hell is a place of endless torment? How do we know that it will last a week—a day, or an hour? Have we any account in the history of the creation, that God made a hell? Or if he did make one, when the angel proclaimed, "behold! I make all things new," did he make a new hell? When Christ descended into hell, did he go to a place of endless misery? When David exclaimed, Great is thy mercy O Lord, for "thou hast delivered my soul out the lowest hell," had he just escaped from a place of torment "from whose bourne no traveller returns?" When Jonah said "Out of the belly of hell cried I, and thou heardest my voice" did he mean that he had been to the hell of orthodoxy? Is it not strange that the mental appetites of mankind have become so vitiated, that nothing but hell will satisfy them?

Brethren:—Your speaker believes in as many hells as the scriptures teach; but I cannot conceive that a hell of endless torment is taught in the bible. Mankind will doubtless be punished, severely, for their sins, but until God is overpowered by some being opposed to holiness, he will never send his children to eternal ruin!

But we are concerned to know the true meaning of this text: And do we find in that any thing about hell? any thing about an eternal devil? any thing about sinners being wrapped up in liquid flames of brimstone? any thing about the wrath of an almighty God? *Not a word!* What does it say? If the righteous scarcely be delivered, from ruin and death, where shall those appear who scoffed at Christ—who disbelieved his predictions—who did not obey his gospel? what shall become of such wicked and abominable sinners? They shall suffer "such tribulation as was not from the beginning of the world to that time, nor ever shall be!" See Matt. 24, 21. *Here I rest.* There is nothing to disprove this conclusion, viz. that the apostle, in asking the question under consideration, had reference to the destruction of Jerusalem and its inhabitants, and intended to be understood as alluding to the memorable predictions which he and his brethren had heard from Jesus himself, relative to that event.

The foregoing observations being warranted by the general tenor of the bible, and the opposite sentiment being based upon mere conjecture, I shall not dwell much longer upon the doctrine of our subject, and will only tax your patience with attention to a few practical inferences to be drawn from what has been said.

1 *Unbelief, though in itself not criminal, is the cause of much wickedness.*

God always deals with his creatures as rational beings. They are never, therefore, required to believe, without having the evidence of the proposition presented to their understandings; and when the evidence is presented, and is comprehended by the judging powers of the mind, belief, in the proposition, thus made plain, is unavoidable. Consequently, as the mind of man cannot resist the force of evidence, but is compelled to believe, there can be no virtue in believing the proposition. Unbelief, on the other hand, being the natural consequence of a want of satisfactory evidence to the mind, is not a crime in any case, though in many cases it is a sad misfortune! The Jews, owing to their hardness of heart and blindness of mind, could not believe those truths which were taught by Christ. They may have been criminal in that course of life which tended so directly to shut their eyes and stop their ears against the admonitions of our Lord; but they could not be considered blameworthy simply because they did not, and could not believe. But no cause can long exist without producing an effect; and one effect of their unbelief was that inattention, and those irregularities of conduct, which contributed to their overthrow. If they had believed Christ when he announced their danger, they would have set themselves about a reformation, which might, under God, have saved them from destruction. So it is, in every conceivable case. If we duly attend to the teachings of our divine Lord, examine and try our conduct by the unerring standard of right, we shall escape many evils to which man, in his present estate is liable. The greatest of all the evils that can befall us, is sin; and this would be done away if we could receive into good and honest hearts, the divine truths of the gospel.

2. *Sin is of greater or less magnitude according to the light received, and the injury intended.*

It has long been maintained that sin takes its character or criminality from the character and dignity of the person offended against, and not from the capability of the transgressor.—Whether this idea originated in king-craft, or pope-craft, or sprung from a doctrine otherwise erroneous, I will not pretend to say, but I am confident that it is not founded in reason, nor sustained by the scriptures. If an idiot should murder a king, the crime, on the ground I am examining, would be very great, and were a wise man to be guilty of the same act, it would be no greater; whereas the bible not only teaches that men are criminal in proportion to their knowledge, but that they shall be punished according to the degree of guilt incurred. If I should burn my neighbour's dwelling, knowing that he and his innocent



family would perish in the flames, I should commit an act of greater guilt than I should, if I knew that no lives would be lost by the burning of the dwelling. Hence, my knowledge of the exposed situation of the family of my neighbour, would aggravate my guilt; and so in every case imaginable.

3. *All sin will be punished according to the demerit of the action, or in exact proportion to the magnitude of the offence.*

This fact is so plainly taught in the scriptures, that it would be presumptuous to deny it. Christ declared, that under his administration, or in his kingdom, every man shall be rewarded according to his works, whether good or bad. And, moreover, reason concurs with the scriptures in support of this fact.—But, though mankind *practically* admit the truth of this proposition, many *theoretically* deny it. Those who believe in the doctrine of substitution, or a vicarious satisfaction for sin, whereby they hope to escape the penalty of the law, deny, in theory, what, in a practical sense, is generally admitted. There are those who believe that we can by faith and repentance, escape the punishment of sins committed; but at the same time, they would oppose the adoption of such a plan in our civil jurisprudence. But the fact, that God will recompence mankind according to their works, leads to a logical refutation of the dogma of endless punishment. Admit that punishment will be in proportion to the crime, and we are at once led to the conclusion, that punishment must have an end:—for what proportion would there be, between the greatest crime, and an *infinite* punishment? But, it may be said, that sin is infinite, and therefore deserves an infinite punishment. Our reply is, that we have already seen, that there are degrees in crime, as well as in punishment; and, inasmuch as infinity admits of no degrees, there must, to say the least, be some sins which are not infinite; and this admitted, we ask no more; for, if any sins are limited in degree, all may be, and it will remain for those who maintain the doctrine I am now opposing, to show, by fair and logical deductions from scriptural and legitimate premises what sins are, and what are not infinite.

But farther:—The fact that mankind *shall* receive a due, and proportionate punishment, argues the end of all punishment: for admitting that punishment shall be endless, there never can be a time when the one punished will have received the just deserts of his criminality! Now, I do not believe that Almighty Wisdom ever got himself into such a dilemma as this—a situation which would render it impossible for him ever to punish his creatures enough! How aggravating it must be, for the Eternal, to behold millions of his offspring in a gulf without any bottom, rolling in liquid flames of sulphur, under the jurisdiction of the

devil, and to know, that this strange process would never end, and that infinite malignity could never be satisfied!

4. It is not only true that sin will be punished according to its degree of criminality; but it will certainly be punished, and from this punishment there is no escape.

The doctrine of interminable misery, I admit, at first, appears to present an awful warning to sinners; and would seem to possess those restraining qualities which are imputed to it. But he who has studied the human heart, and has become conversant with the natural effects of certain doctrines upon the mind and conduct of mankind, is prepared to admit, that the *certainly*, and not the *quantity* of punishment operates as the most powerful preventive of crime. The hope of escape from punishment, is an encouragement to sin; and any doctrine that promises an escape from the penalty of the law—no matter on what condition—must necessarily cause crime and misery to increase. This fact is sustained by all truth and experience. Go to yonder prison, and ask the convicts why they sinned; and their answer will be, “because we hoped to escape punishment and promote our happiness.” Hence, I conclude, that *ignorance of the truth* is the cause of sin, inasmuch as a knowledge of the fact that God will by no means clear the guilty, would prevent transgression. Go tell the thief, the liar, the libertine, that he will certainly be exposed, and punished; and convince him of the fact, and the fear of exposure alone, would have more effect upon his conduct and feelings, than all the hells that have ever existed in the disordered imaginations of mankind! Suppose, then, that all fears of a future day of judgement, of hell, and the devil, should be obliterated from the minds of mankind; would there be nothing left to restrain the lawless passions of mankind? Brethren:—I venture to affirm, that the fear of being sentenced to yonder Prison, has prevented more overt acts of wickedness, than the fear of all the fabled hells of orthodoxy! For it is a melancholy truth, that nobody believes in a hell for himself! But so true as there is a God in Heaven, so certain it is, that punishment adequate to the crime, will follow every transgressor. From this punishment there is no escape! “God will by no means clear the guilty.”

From all this we learn, that the doctrine of a final retribution is *pernicious*, inasmuch as it removes “far away the evil day,” and promises life to the wicked, and salvation from punishment, to the ungodly and the sinner! Who would trust his property in the hands of his neighbour, and agree to wait until the fancied day of judgement for his pay? Or who would not take his neighbour's property on such conditions? But add to this the chance of repenting before that time, and thus a pro-

bability of an escape from all punishment; and morality, which has long rested upon Christianity for support, turns pale with astonishment and dismay!

But on the other hand; remove all these delusive dreams—teach mankind that now—that *here* is the judgement of this world—that here, in this mode of being, an over-ruling power will recompense the righteous, much more the wicked and the sinner—that misery follows crime in quick succession—that all the haggard phantoms of guilt will haunt the sinner's path by day, and his couch by night;—teach and believe these solemn facts, and if crime increases, charge it to the doctrine I preach, and let the tenfold retribution fall upon the devoted head of your speaker.

Brethren, how infinitely solemn is the consideration, that an Omniscient God beholds the evil and the good, and writes in the book of his remembrance, where he records our criminality, *mene, mene, tekel, upharin!* O how solemn the thought, that every deed of darkness, "that every work, with every secret thing, will be brought into judgement" before Him, and equitably punished! And, O, how certain it is, that misery ever has been, and ever will be the consequence of guilt! Would you be wise—take the example before us; that of God's judgements upon the Jews, and let their yet-enduring punishment admonish us to do justly, to love mercy, and to walk humbly before God. Would you be happy—take the precepts and examples of Jesus for the man of your council and the guide of your erring feet through life's uneven journey; do your duty to yourselves, to God, and your fellow beings, and you will secure the object of your wishes and your hopes.

If we are called to suffer on account of our faith, as were the primitive disciples of Christ, let us be careful not to suffer as murderers, as thieves, as busy-bodies,—for it is better to suffer for well-doing than for evil-doing. Holding fast to our faith in the unerring promises of God; and cheered with the glorious prospect before us, let us press forward for the prize of holiness and happiness.

And, when we see our fellow creatures, trembling before a God who is supposed to delight in the misery of his offspring, let us learn to pity them, and strive to remove all impediments to their happiness. When our enemies revile us, let us bless them—when they persecute us, let us pray for them; and when they seem to cherish towards us an unforgiving temper, let us hail them as brethren, and forgive them, even as God for Christ's sake hath forgiven us.

By so doing, we shall, as we journey along the rugged path of life, be sustained by the approbation of a good conscience, and upheld by the outstretched arm of our Almighty Redeemer. And when we are called to meet him

in the eternal world, may we witness his complacent smiles, and there behold more of his goodness than we can now comprehend; and praise, and adore, and love him forever, in a day without night, and world without end.

AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### AN ESSAY,

### ON THE PROGRESS OF TRUTH.

No. V.

The preceding numbers may seem rather an essay on the progress of error, but the exposition they contained was deemed necessary to point out the nature of the evils to be removed, and to exhibit some of the obstacles which ever have had and probably ever will have a tendency to impede the march of truth. The task was by no means pleasing. To trace the mind in its downward course is an ungrateful employment calculated to arouse the angry feelings and call forth the resentment of those whose lives and errors may be discovered and exposed, without receiving the commiseration of even those who wish to see mankind more virtuous, consequently more happy.

The benevolent heart weeps in sorrow over the follies, the aberrations & inconsistencies of the children of men; it deeply deplores their misery and wretchedness, the severity with which they oppress each other; anxious for their amelioration it raises its inquiries—"Indulgent God! is man eternally ordained to be the dupe and slave of man? Shall he never regain his independence, and be free to exert his mental powers in the acquisition of knowledge; be free to study the works of his Creator, and while his bosom glows with gratitude to his Heavenly Father, be free to repose with confidence on the paternal affection of the Sovereign of nature? The opposition to this has been already stated. It is aided by all the powers of darkness, but it is hoped the remainder of this essay will evince the "omnipotence of truth," and bring to weary and disconsolate man, the joyful intelligence that it shall prevail to the annihilation of error, and to the eternal banishment of evils which have so long afflicted the human race.

Nature gave to man the law of liberty, and entwined a desire for independence around every fibre of his heart. Amid all the usurpations of tyrants, under all the oppressions so liberally heaped upon him, some secret thought recurs to his native dignity; he rises enraged at the shackles of his slavery, indignant spurns the thought and demands his rank in the scale of being. He may be misled, he may mistake the road to the land of Freedom, he may deceive himself in the choice of means, to promote his felicity, but he will never relinquish the attempt. His errors shall serve to



correct him, and his follies shall teach him wisdom.

A cursory view of the past may be profitable, towards enabling us duly to appreciate the present and to form rational conjectures respecting what may hereafter prevail.

The origin of the world is involved in impenetrable darkness; and notwithstanding some may assert, it had its birth only the other day, the man who "knows how little can be known" will be convinced that the period is so remote that it is useless to expect any *minute* details of its infantile history. Whether men lived alone or in society in that early stage of its existence, what language they spoke, or what opinions they formed are alike hidden from the sharpest ken of those who live at this lapse of time. What passed before the flood, together with a number of years since, may be delivered over to lawless poets and the lovers of fiction to be peopled with such inhabitants as their prolific imaginations may choose to create. Those also who are dissatisfied with the present, and despair of finding any thing better in the unexplored regions of futurity, may paint to themselves a golden scene in those days long since forgotten.—Then perhaps the earth yielded her fruit without culture and man found a rich supply without labour;—then perhaps the heavens were perpetual sunshine and the fields were clothed with continual verdure, uniting at all times the hopes of spring with the enjoyments of autumn;—then the air may have been pure and man a stranger to disease may have reclined in the ambrosial abode or basked amid beds of flowers, free from want or satiety, pain of body or remorse of mind;—then too the morning may have been vocal with his hymns of praise, and the evening may have repeated his devotions to his God; but alas! very different is the picture since history has usurped the province of fable, and too faithfully recorded the follies, the crimes and sufferings of mankind.

The earliest records in our possession represent the inhabitants of the earth as divided into petty hordes, continually making war upon each other; subsisting by the chase, pasturage, some rude agriculture and plunder.—They united under a chief, in whose abilities they could place confidence, who led them forth to battle, but returned them to an equality with the rest when the object was attained or when the war was over. In time of peace the father governed his family without submitting to the authority of a higher tribunal; in cases, however, where the interests of the tribe or nation were involved, the whole were summoned and the deliberations of the most experienced were listened to with profound reverence, and their advice followed with little deviation.

Religion was then but little more than that

respect due to a superiour, or that reverence due from a child to its father, together with gratitude to those who were considered benefactors of the community. Under the patriarchal form of government every father was the priest in his own family, as may easily be seen in the history of Abraham. Religion being then free from the doubt and mysticism in which it has since been involved, was easily learned and easily practiced, hence the necessity of a person to devote himself wholly to explaining and enforcing it, was unfelt.

The relations given of Osiris, Bacchus and Jupiter show plainly enough, what was the early situation of men and also what was the character of the Gods they worshipped. Men must indeed be ignorant when it becomes necessary to have a God to teach them agriculture; but it was said of Osiris a principal deity among the Egyptians, that while king of that country, he had taken unwearied pains, to civilize his subjects and to teach them to cultivate their lands. Hence he was represented by the *Apis* or Ox, because that animal being the most useful one in tilling the ground, was the most proper emblem to perpetuate the memory of him who had taught the art.

The *Oak* was sacred to Jupiter because he first taught men to live upon acorns. Men could not have advanced far in the knowledge of things, when they deified a man for showing them acorns were good to eat, nor could this simple act become a proof of his divinity.

Many became Gods because they had killed some monster, such as the Minotaur the Hydra, &c. It is not however to be supposed that the most ignorant considered these as creatures of the world; they only served them as benefactors of the country to which they belonged, or for which they had done them signal services. It is true they were worshipped, but probably at first, the worship was nothing more than a decent respect paid to their memories by those who felt themselves under obligations to them for the utility of their lives. But the poets and orators who celebrated their achievements and enumerated their virtues, in their exaggerated strain, represented them as a superiour order of beings, inhabitants of the stars or the celestial regions, who had submitted to privation and distress on earth for the benefit of its inhabitants, but had now departed, returned to their former place of residence and were looking for sacrifice and offering, as due for the benefits they had conferred. Hence perhaps, the first ideas entertained of a superiour being: hence originated the fables and absurdities of the heathen Mythology.

It is admitted the poets and philosophers, speaking of Osiris Bacchus or Jupiter address him as "the greatest and best of beings, the father of Gods and men" but this must be understood rather as complimentary than as conveying their real sentiments, for the accounts

which the same persons give of their god in other places are utterly inconsistent with such declarations. The words of De la Motte in reply to Madame Davier may be properly introduced in this place: "What! could Homer seriously believe Jupiter to be the Creator of gods and men? Could he think him the father of his own father Saturn, whom he drove out of heaven, or of Juno his sister and his wife, of Neptune and Pluto his brothers or of the nymphs who had charge of him in his childhood, or of the giants who made war upon him and would have dethroned him if they had been then arrived at the age of manhood? How well his actions justify the Latin epithets, *Optimus Maximus*, so often given him, all the world knows."

The idea of one supreme Being, Creator of all things seems not to have made any part of the religious creeds of antiquity. The ancients deified men and paid them religious worship. They erected temples to the sun moon and the hosts of heaven, they dedicated altars to the hidden virtue of mere astrological conceits, and sacrificed to the elements of nature; but the worship of the true God was unknown.

Abraham during the early part of his life was an idolater, and his views of God for a long time were extremely defective. The supposition that God required him to offer up in sacrifice his beloved son Isaac, argues great ignorance of the perfections of the Deity, for which he was justly reproved by the voice that called to him just as he was about to stretch forth the sacrificial knife. Abraham no doubt showed in this act his willingness to obey God, and notwithstanding he erred in respect to the nature of his duty the readiness he had to discharge it, was accounted to him for righteousness.

However exalted were the conceptions which Moses had of the attributes of Jehovah, if he be the author of the book of Genesis he certainly was far from having found him out to perfection. He frequently represents him as moving from place to place, also as being disappointed, grieving and repenting for what he had done; all which when applied to the Deity must be grossly improper; for if he move from one place to another he cannot be Omniscent, and if he be disappointed his wisdom must be finite, and if he repent, he cannot be immutable. This is not urged as an argument against the Divine authenticity of the book, for the state of the human mind at that time necessarily required an imperfect system, for one that was perfect would have exceeded its powers of comprehension,

O. A. BROWNSON.

[To be continued.]

"The righteous shall be recompensed in the earth, much more the wicked and the sinner."

Mr. Editor:

SIR—The three extracts from Emmon's, and Edwards' Sermons on election and reprobation, inserted in your 47th No. of the Advocate; in which is inculcated the doctrine, that the happiness of the elect in heaven, will in part consist in witnessing the torments of their own damned children, parents husbands, wives and friends on earth in hell, &c. reminds me of an expression of the Rev. Mr. Benedict of the Calvinistick faith, during a conversation which I had with him about two years since. After conversing a short time with him on doctrine, practical religion, revivals of religion, &c. he asked me the question, "where did you ever hear of a revival of religion from the preaching of Universalists?" I referred him to the preaching of the Apostle Peter, on the day of Pentecost: Acts, 2nd and 3rd chapters. This answer so much excited his indignation, that he rose from his sitting, and advanced towards me with so much fury streaming from his eyes, that in fact, I was fearful of being floored on the spot. My fears, however, were soon allayed from perceiving a smile on his countenance, apparently occasioned by the consideration of the following reflection, which he with emphasis and extended arms expressed: "O, I am glad that there's a hell to put such heaven-daring wretches in; O, I am glad!" I endeavoured at this time to recite some of the Apostle's preaching on that occasion, to show that I was correct in my answer to his question, that the preaching was the doctrine of a Universalist; but he would not hear. I refer the reader to it: the Apostle says, "Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive, until the times of RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy Prophets since the world began." "Ye are the children of the Prophets, and of the covenant which God made with our Fathers, saying unto Abraham, And in thy seed shall ALL THE KINDREDS OF THE EARTH BE BLESSED."—Acts 3, 19, 20, 21, 25.

A young man then living with me, who was present at this interview observing the ill humour of the Rev gentleman, said to him, "You will not allow Mr. C. the privilege you take to yourself, you will not allow him the privilege of knowing any thing that he asserts. But what you assert, you know to be so. You seem to know the whole story." The Rev. gentleman addressing the young man; inquires: "What! Is here another young Universalist?" Then placing his hand upon the head of the young man says, "O I shall be glad when the Lord claps his hand on your head and shoves



you down to hell! Such are the expressions of a Presbyterian Clergyman, The Rev. and aged Mr. Benedict. It will appear incredible to some that such expressions ever fell from the lips of a professed preacher of the gospel: But the fact can be proved by good substantial witnesses.

It also appears incredible to some that the three above mentioned extracts were ever taken from the sermons of Emmons, and Edwards: Nay, it has been declared since their insertion in the 47th No. of the Advocate by a member of the Presbyterian Church in regular standing that "Such men as Emmons and Edwards, never would write such stuff." But reference to their sermons proves that they actually did. We will now recapitulate the sentences of these three orthodox divines Emmons, Edwards, and Benedict. Emmons says: "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell!" Again, "The sight of hell torments will exalt the happiness of the Saints forever." Edwards says, "They (i. e. Saints) will not be sorry for the damned: it will cause no uneasiness or dissatisfaction to them, but, on the contrary when they see this sight, it will occasion rejoicing and excite them to joyful praises." Benedict says, "I shall be glad when the Lord claps his hand on your head and shoves you down to hell!" "I shall be glad." This agrees with the sentiment of Emmons, and Edwards. When they say, *The Elect* will rejoice, they undoubtedly include *themselves*.

Benedict also says, "O, I am glad there is a hell to put such heaven-daring wretches in." "I am glad;" i. e. "I am glad" *now*, and "shall be glad" *then*. This feeling will be the same in both worlds. But Jesus *wept* at the grave of Lazarus, and even on the contemplation of the calamities of Jerusalem; but these men being more righteous, peradventure, can be glad and rejoice at the torments of some of our heavenly Father's children forever! Oh, what a heaven these orthodox teachers anticipate! And has not the devil the same heaven, upon their own principles? Will he not rejoice at the torments of the damned? that he has such a vast multitude of the human family writhing in misery for whom Jesus, the devil's enemy, bled and died to redeem from misery? Say, ye Rev. Teachers, what difference is there in your dispositions, your heaven, and that of devils, except in name? For when we present you with the testimony of divine truth which asserts, that in the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. True, say you, the knees of wicked men and devils in hell will bow; but with forced submission their tongues will

confess that Jesus Christ is Lord to the glory of God the Father! This forced submission, then will consist, not in praising the Author of their existence for redeeming them and the whole human family from their iniquities; but in praising him for redeeming a part, and losing the rest, for whom Jesus gave himself a ransom. Oh, what inconsistency are such sentiments involved in! how unworthy the Omniscient God! but your darling theme of endless misery must be supported, though at the expense of his veracity, though at the expense of his solemn sanction; Isa. xl. 23, 24, "Every tongue shall swear" (swear what?) allegiance no doubt; but how? "Surely shall say in the Lord have I righteousness and strength." But ye make righteousness to consist in rejoicing at the torments of God's feeble offspring! Oh, how unlike the righteousness of Jesus, that perfect pattern for our imitation, is the righteousness which ye inculcate! Can the tongue of a moral being, while enduring the anguish of torment never to end, exclaim "In the Lord have I righteousness and strength?" Impossible. "Ye have turned judgement into gall, and the fruit of righteousness into hemlock. Ye which rejoice in a thing of nought, which say, have we not taken to us horns by our own strength?" Amos, vi. 12, 13. "Wo to them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isa. v. 20. "Wo to the rebellious children, saith the Lord, that take counsel, but not of me: and that cover with a covering, but not of my spirit, that they may add sin to sin:" Isa. lxxx. 1. Whether such passages of scripture are applicable to the above noticed orthodox teachers, or not, let a candid publick determine. A. O.

Elbridge, Dec. 1827.

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### IMPARTIAL INVESTIGATOR.

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The truth, the whole truth, and nothing but the truth.

#### SABBATH SCHOOLS.---NO. 2.

In speaking of the evil effects of Sabbath schools, we assume the fact before contended for, that they are designed to inculcate a sectarian spirit; and with this in view the following ideas are suggested:

The minds of children ought to be kept open to conviction, and free to investigate whatever subject may be presented. This proposition is sustained by all experience, and recognized as a fundamental principle in philosophy. Any thing, therefore, calculated to confine the mind within the limits prescribed by creeds, enfeebles it, and prevents that healthful exercise of its powers without which it can never excel. Hence for example, in propounding inexplicable mysteries to the child, which the wisest heads fail in comprehending, and giving it to understand that a free investigation may endanger its eternal welfare, the mind is checked in its researches, and made to rely upon the

assertions of men, which, though they *may* be true, nevertheless cannot be demonstrated. The doctrine of the *Trinity* is industriously inculcated in many Sabbath schools, while it is conceded that no person on earth can understand it. It needs no argument, then, to show, that if sectarianism is taught in those institutions, and if sectarianism embraces those incomprehensible dogmas, the effect will be to impair the powers of the mind, and thus prevent its improvement in useful knowledge.

In a rational system of education, care will be taken to present no objects to the mind of the pupil but such as he is capable of comprehending. No matter how easily a subject may be comprehended by others—no matter how evident any given fact may appear to adults, if the child cannot understand it, his mind ought not to be oppressed with the undertaking.—Hence it may be considered an evil to give lessons to the tender mind which cannot be understood. That incomprehensible dogmas are taught in many Sabbath schools cannot be disputed. Take, for examples, in connexion with that of the Trinity, the doctrine of a vicarious satisfaction for sin, the mode of existence of a spiritual being, the doctrine of free will and absolute predestination, an omnipresent devil, a burning hell, &c. &c. Let it be inquired—can the child understand how three infinite beings, equal in power and glory, can be so united or added together as to constitute but one infinite being? How can a child be made to understand that God the father became angry with man, and to please himself vented his wrath upon God the Son in such a way that by the aid of God the holy Ghost, the original subjects of vengeance can be justified and saved on principles of justice? How can the child understand that the unchangeable God of Love could become angry, and afterwards become pleased again? How can the child be made to conceive of a spiritual being, existing without body and without shape? How can he understand the nature of man's moral freedom, and reconcile it with the foreknowledge or predetermination of a God who could not be disappointed? Or how can the child or youth understand that the Great Jehovah is the only omnipresent being in the Universe, and yet that there is a devil who is every where? It will not be pretended that the child can understand either of these subjects; and it will not be denied that all these, and many other dogmas of the same kind, are zealously inculcated in Sabbath schools.

Now, if it should be pretended that the foregoing doctrines are true, and therefore ought to be taught our children, our reply is, that a blind assent of the child may be obtained to either or all of them; but such assent cannot amount to a belief in them, since the mind must comprehend the nature of the subject, and the evidences of its truth, before it can believe it. The whole therefore resolves itself into this simple inquiry, ought the child to be required to give its assent to what it cannot comprehend, and consequently, to what it cannot believe? If not, then it would seem to follow, that such subjects ought not to be introduced into Sabbath schools, or any other.

It may be said, however, that the foregoing objections only go to prove that in some institutions of the kind, errors may have been committed, and that they ought not to be urged against Sabbath schools generally. It being possible that such may be the fact, let us inquire what good can result from Sabbath schools, even admitting that only the ordinary branches of education are there taught. What benefits can be derived from such institutions that cannot be attained by the encouragement of common schools throughout our country? It must be confessed that our country is deplorably situated, if there cannot be any means devised to educate the rising generation. The resources of this state, we affirm, are amply sufficient for that purpose, and the same remark will hold good when applied to any other member of the Union. But admitting that the contrary is the fact, it would remain to be ascertained that Sabbath schools are less expensive to the people than others. Taking into the estimate the amount expended in employing travelling ministers to organize those schools, the time and labour employed in carrying into effect those deep laid plans, and add to all this the petty tax of a penny a month or a week, which is often exacted from the pupils, &c. &c. and we venture to say that Sabbath schools are actually as expensive, if not more so, than any others where the common branches of education are taught.

## GOSPEL ADVOCATE.

"EARNESTLY CONTENT FOR THE FAITH."

### SPREAD OF TRUTH.

From all we can learn it appears that the progress of truth and liberal principles has been greatly accelerated within a few years throughout the Union, and particularly in the middle and western sections of this state. We speak advisedly when we say that in a large extent of territory in which this paper is circulated the spread of the gospel has been entirely unprecedented. There is not a place of any considerable note from this village west, within the limits of the state, where we have not substantial and well informed friends who are taking active measures to erect in the hearts of their fellow men the altar of divine light and love. Our information from Ohio is equally flattering. A letter lately received from a valued correspondent in the county of Geauga, informs us that in the northern section of that state there are more than seven thousand Universalists! In many parts of Pennsylvania the cause presents an appearance no less flattering.—The same remarks apply to most of the western states and territories. We have also received intelligence from Alabama, Missouri, Illinois, Virginia, and South Carolina, in many parts of which truth is beginning to take root, and will "run and be glorified."

In the county of Cayuga, there is at present an almost universal inquiry "what shall we do to be saved" from devouring priestcraft? It would seem that the time had come when a voice from heaven is about to proclaim "Behold! I make all things new." Indeed, we have every reason to believe, that if the friends of truth are consistent, the Babel of orthodoxy and su-



perdition will ere long tumble to the ground. One of the strongest evidences that such a result will soon be witnessed is the fact that the abettors of the once popular schemes of the priests are redoubling their exertions to sustain their Moloch. This circumstance is a clear indication of the shortness of the time of their reign, for it is to be expected that previous to the binding of the monster, with the strong chains of truth, it will make a desperate struggle for life.

All that is now wanted to render the victory complete, is to have a proper regard paid to the God-glorifying principles of impartial benevolence. Let all Universalists be careful to avoid the extravagancies of their opponents; let them adhere rigidly to the equalizing doctrines and precepts of the gospel; let the people see to their rights and sedulously guard the altar of liberty from any encroachments; let them act to one end, with one spirit, with faithfulness; and nothing that we have reason to anticipate, can prevent them from gaining the object of their pursuit.

We cannot close this article, without adverting to some things which have greatly retarded the progress of truth. We allude to the unhappy differences of opinion which have existed in our order, on matters of minor consequence, and the measures adopted by the different parties which have been produced by the agitation of those subjects. We have witnessed with astonishment and regret, a meanness of conduct, a disregard of individual feeling and character, which, till of late, we did not believe could be found among us. We shall not particularize,—we feel ourself above the reach or influence of such contemptible measures.—Why it is, we are unable to divine, unless superiour success having crowned the labours of some, they have become innocently the objects of envy and persecution. Feeling ourselves secure in the approbation of our numerous patrons, we shall go on—neither turning to the right hand or to the left, to obtain the approbation, or avoid the contumely of our cotemporaries.—Having learned by experience, that men may sometimes degrade themselves by stooping to reprove the insolent, we shall avoid incurring the evil hereafter.

We would again beg leave to express the gratitude of our heart, for the unequalled increase of our patronage. Already several hundred new names have been added to our list of subscribers, and it continues to increase. Without this unqualified token of public approbation, we should have sunk under accumulated cares; but with the smiles of heaven to invigorate the mind, and the desire of being useful in spreading the truth, we shall persevere in the good and glorious cause, without looking back upon the evils we have hitherto encountered.

#### NEW ARRANGEMENT.

The cares, perplexities, and duties, of the conductor of a periodical paper, either religious, political, or literary, are ordinarily numerous and great. But standing as the editor of this publication has, for some time, in the capacity of editor and one of the publishers, frequently suffering from constitutional debility and from too great exertion in the performance of parochial and other labours, it has been thought best, for months past,

if possible, to effect some permanent arrangement, by which these complicated cares and heavy burthens might be taken from his shoulders. This measure has been deemed advisable from the consideration that any one who is by his profession led into the field of controversy, and by his situation often compelled to attend assiduously to the investigation of momentous subjects, should have his mind free from cares of a pecuniary nature, at liberty to devote itself to other matters than ascertaining the balance of the cash account, the dun of the paper-maker, or the other concerns appertaining to an establishment so extensive as this.

When the subscriber entered upon the responsibilities of this concern he did it, not with the hope of wealth, (for that is altogether out of the question) but because no one else appeared willing to encounter the task by continuing the work. The prospect of doing good stimulated him to exertion; and at a time when there was but little to encourage him, he with others assumed the management and control of the work.—An appeal was made to our generous friends, and it was not made in vain. By their friendly aid, we have been enabled to continue it, until at this time we are gratified in placing it in the hands of a worthy and valued friend, who will do all in the power of man to do, towards rendering it permanently and eminently useful. We now flatter ourselves that no contingency within the ken of human foresight can prevent the continuance and prosperity of the establishment. As will be seen from the following certificates, Mr. U. F. Doubleday is now the sole and exclusive proprietor of this paper, commencing with the year of our Lord 1828. All letters and communications, therefore, which relate to the Sixth and subsequent Volumes of the Gospel Advocate, must be addressed to him, postage paid. The subscriber will continue, as heretofore to conduct the editorial department of the work, but would have it expressly understood, that hereafter he will have no right title or interest in the pecuniary concerns of the establishment.

L. S. EVERETT.

This is to certify, that for a valuable consideration expressed in a certain article of agreement made on the 16th day of January A. D. 1828, by us, with U. F. Doubleday Esq. we have transferred all right, title, and interest in the "Gospel Advocate and Impartial Investigator," to him, from and after the first day of January aforesaid; and that he is the sole proprietor of the same.

L. S. EVERETT.  
G. TUTTLE.

In closing the arrangement, an agreement has been made by which all monies due for the Fifth Volume of the Gospel Advocate, are to be paid to Mr. Gerham Tuttle. Those indebted to the establishment for Vol. 5. will therefore govern themselves accordingly. Remittances, if made by mail, must be addressed (postage paid) to G. Tuttle, Auburn, Cayuga, Co. N. Y.

L. S. EVERETT.

**DISTRESSING ACCIDENT.**—Drowned, in this village on Friday the 11th inst. Hiram, son of Mr. Upham of this place, aged 6 years. His absence excited alarm a few minutes from the time he left the house, and prompt exertions were made to find the little sufferer; but owing to the rapidity of the current of the outlet, his remains were not discovered till the next day in the afternoon.

#### SELECTIONS.

The following is from "The Morning Star and City Watchman," a new publication in Boston, by Rev. Elias Smith, now a Christian Preacher.

#### ORTHODOXY.

In ancient times, when opinion was punishable by law, much stress was laid on this word:

for it means, "soundness in opinion and doctrine;" or, not "heretical." Once government decided what was *orthodox*, and what was *heterodox*. As no such word is found in the scriptures, each one decides for himself what is *orthodox* or employs, and pays another to decide for him, and keep up the decision.

The most exact description of *orthodoxy*, I have ever seen, is that said to be given by Dr. Fothergill, a physician, and Quaker preacher of England. As he was a noted man, multitudes went to hear him preach. According to common practice of that order of people, he sat some time in silence. He then rose, looked round on the assembly, and thus addressed them:—"My friends, I have been thinking of one word of *three syllables*, and that one word is, *Orthodox*?" Here he paused for some time, and then proceeded to say, "And—my friends, I have been thinking of one word of *three syllables*, which explains it, and that word is '*uppermost*.'" He proceeded no farther, but sat down; the assembly separated, and went to their homes. Some at first complained of going so far to hear but two words; but afterwards, it was agreed that the Doctor delivered a very great and true sermon, and one easy to remember.

That this is a just explanation of *orthodoxy*, is plain from the history of former years.—When the *Catholic Religion* prevailed above all other systems, and the Bishop of Rome was considered god upon earth, this was *orthodox*, or *uppermost*;—when the English threw off the *Catholic power*, set up for themselves, and established *Episcopacy*, the 39 articles; killed and banished heretics; *Episcopacy* was *orthodox*, or *uppermost*. When *Presbyterianism* prevailed over *Episcopalianism*, and was established, by law, this was *orthodox*. When the *Trinitarians* had more power than *Arians*, that was *orthodox*; but when *Arianism* prevailed, that was *uppermost*.

In this country, no one denomination has any pre-eminence above another, by law; and here any denomination, who think they are more righteous than others, may call themselves *uppermost*, whether others think so or not.—According to what is said, there is now considerable *orthodoxy* among us. We have now, *orthodox* meeting-houses—*orthodox* ministers—*orthodox* sermons—*orthodox* prayers—*orthodox* hymns and singing—*orthodox* bibles—*orthodox* tracts—*orthodox* magazines—*orthodox* missionaries—*orthodox* revivals—*orthodox* conversions, &c. One minister told me, there was but one man in Boston who could make an *orthodox* wig. We may yet have *orthodox* books, printers, tavern-keepers, and *orthodox* horses and carriages; as whatever is *uppermost* is *orthodox*.

THE WEDDING.—If there be a single scene in this wide world, on which the eye of Heav-

en can rest with complacency, it is when two hearts are bound in that tie which no man "can put asunder." And those who are fond of observing the various scenes of life, the wedding-day incidents will afford a theme in which fancy can revel in wild and happy luxuriance. Although it is a time for rejoicing, as every pretty face will tell by the smile that plays upon it, yet at times, a solemnity will steal unawares over the mind, as we ponder upon the future, that is all wrapped in darkness, until our feelings will be for a moment lost in mild, rich reverie.

I recollect in youth, being present when an old favourite of mine, was married; and now recall it before me, in retrospection as it then was. With her I spent many a happy hour, for she had the power to banish melancholy, and to create feelings as buoyant and as lively in the minds of others, as reigned within her own. In innocence, in gaiety, in beauty she became a bride. They stood beside each other, their hands were joined, the sacred vow was made, the pledge was given.

Then comes the joy of the bridal feast, congenial spirits blended into one. The dreams of youth have ceased, but a reality more fair has succeeded. Yes; he has chosen one who will remain firm when the gay friends of youth have disappeared. Together they will go to struggle against the current, or sail along in the sunshine of prosperity. Their aim is the same, their affections are linked together, and

"Time but the impression stronger makes,  
As streams their channels deeper wear."

Such are the fancies that float around when a gay smiling bride is before us. Life is robbed of her ills and robed in smiles.

He who passes through life without ever feeling the soft rapture of that charm which woman possesses, when age has whitened his locks, and the incidents of her pilgrimage pass in review before him, will acknowledge that wedding scenes are sunny spots that glitter on the landscape of his memory; they are scenes in which he would become an interested participant, for he now feels he is alone in the world; there is no heart that beats in unison with his, no hand to smooth the pillow where anguish dwells, nor hang with the fondness of affection over the fevered frame.

But very different are the feelings of the young enthusiastic, when they mingle in the wedding joy, gaze upon a happy groom and smiling bride. They have a thousand fairy links woven in a chain around them, by the busy imagination.—*Chris. Reg.*

#### FOREIGN MISSIONARIES.

We would, with all our hearts, let Foreign Missionary Societies and their doings remain without notice, if they would cease to sponge and swindle the public. As God is our judge, we do not wish ever again to have occasion to



mention them, but a duty we owe to the people compels us to put them on their guard, against the whole system and its effects. The cause, in the first place, is a mere visionary, quixotick one; founded by enthusiasts, who thought it as easy to reform that *little spot* on the globe, termed heathen land, as it was to root vice from their own parishes: men who thought nothing of seas to be crossed, rivers forded, deserts traversed, mountains ascended, precipices scaled; nothing of sickly climates and savage hordes: they had reposed on beds of down and dreamed out great conquests over the heathen gods of the eastern world, without a thought of pain in its accomplishment, or a suspicion of unsoundness in the scheme they had planned. In the second place, the agents of these societies, being like other men proportionably bad, are not to be trusted merely because they belong to the class denominated clergy; they have made improper uses of monies collected to disseminate the gospel in Asia, what hinders them from doing it again? they have done wrong repeatedly, who guaranties to me or to any other person, their good behaviour for the future? if they cannot work a reformation in their own body, can they reform the Hindoos? if those who are born and bred in a christian country, and have the advantages of a classical education and even initiated into the mysteries of theology, are proof against their precepts and admonitions, in practice, if not in profession, how much may they hope to aid the ignorant pagan, with a multitude of prejudices on his mind? In the third place, if this scheme of general conversion was not visionary and defective, if its agents were not dishonest; there is still another good reason why this general system of begging should not be carried on: It is a well known fact, that there are in every community, men who are willing to give beyond their means on almost all occasions, and would sooner part with the necessaries of life, than refuse them to one who told a lamentable story and asked their relief—were it the last dollar in the pocket—or the last loaf of bread—or the clothes from off the back. This class of people ought to be protected from the importunities of clerical beggars, who unwilling to get their living by honest industry, subsist upon the earnings of others.—*N. Star.*

From the Universalist Magazine.  
PRIDE REPROVED.

1 Cor. iv. 7, "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"

The first question in this passage is evidently designed as an assertion that whatever difference there may be between men, in relation to the writer's subject, such difference must be owing

to the allwise direction of Him who dispenses every good and perfect gift.

It seems that the subject to which the apostle here refers embraces whatever endowments are in such a manner estimable as to incline the incautious to "be puffed up for one against another."

The second question asserts, that whatever any man possesses, as a qualification for usefulness, he has received as a kind bestowment, for which he is in duty bound to be thankful.

The last question reprimands such as are vain of those gifts, which make them differ from others, and cautions them not to glory, by way of boasting, as if they were not indebted to the giver for such favours.

Being taught the lesson of our text, and having our minds and hearts regulated by the sentiments it teaches, we shall watch over ourselves and carefully guard against the folly which the text was designed to correct.

If among professing christians, we meet with those, who think so highly of their spiritual graces, as to be constantly speaking of them, as one praises himself, our text should be their admonition. If a man endeavour to entertain us with a long and circumstantial account of his habits of piety, and seem inclined to reproach others for coming short of his standard, the instructions of our text might prove salutary to him. If a preacher appear to be vain of his public gifts, and seem inclined to vapour in his own praise; he should be called to consider the meekness of the divine master, and the reproof of this portion of scripture. If a minister render himself remarkable for boasting of his literary acquirements, does he not need to be reminded of the useful instructions found in the passage which heads this article? Such imprudence is also well corrected by the suggestion of Solomon; "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" II. B.

A quaint writer of sentences in the *Galaxy* says, "I have seen women so delicate, that they were afraid to ride, for fear the horse might run away; afraid to sail for fear the boat might upset; afraid to walk for fear the dew might fall; but I never saw one afraid to be married"

The "Session"—we must speak ecclesiastically, which has been in labour for about one year, has at last, after a mighty struggle excommunicated one of its members, Mrs. Shields, for the "crime" of denying the infallibility of the Presbyterian Church of Auburn.—We shall gratify the publick with a history of the transaction in our next. At the same time, we are authorized to assure the gentlemen composing the session, that Mrs. S. will not attend their meeting on Monday next, to "show cause" &c. nor will she condescend to notice their conduct in any other way than by exposing to publick contempt the course they have adopted.

## Portick Department.

From the Portland Observer.

### THE FLOWER.

*Specimen of the lights and shadows of a  
WANDERER'S LIFE.*

Far in a wild where Nature sat sublime,  
Retir'd from scenes of busy bustling life—  
Where awfully the rugged mountains frown'd  
That seem'd, like guards, to keep the world at bay—  
Where sigh'd the winds in deep, sepulchral tones,  
Through pines that seem'd coeval with their hills,  
It grew : and, oh, it was a lovely flower !  
I saw it, when 'twas putting forth its sweets,  
Its lovely tints expanding to the view.  
In garden or parterre ne'er grew such flower.  
So fragile, soft and delicate its frame,  
That Heaven's own gentlest breath too rough appear'd  
To visit with a kiss its tender cheek.  
Such fragrance it exhal'd, methought it seem'd  
To breathe, as if 'twere animate, and fill'd  
With mind. It look'd as if 'twere Innocence  
Herself, in person come, with pure intent,  
To breathe her spirit into mortal hearts.  
Personified the virtues in it seem'd,  
There white-rob'd Chastity all smiling sat,  
By confidence upheld, and kept her throne ;  
While downcast Modesty, with blushing cheek,  
Retiring, hid herself among the leaves.  
And there—but, hold—let me no more describe ;  
For 'twas a flower beyond description fair ;  
And not for earth, but heaven, it seem'd design'd,  
A while, (and 'twas a pleasing task,) 'twas mine  
To tend this precious flower, to watch its growth,  
And draw its latent beauties forth to view.  
I've gaz'd on it by day, and dream'd by night ;  
And as I gaz'd and thought, I better grew ;  
For, odours it sent forth, that, entering in,  
The heart did cleanse, refine and purify,  
The virtuous, still more virtuous made,  
While vice, abashed, in silence turn'd away.  
I've thought, what pity, such a beautiful flower  
Should "blush unseen" in wilderness like this ;  
Where poisonous reptiles, blights and mildews dwell,  
Its worth unknown, its beauties unadmird !  
Perhaps some rude, ungracious, impious hand  
Shall pluck thee, blooming, from thy parent stem,  
To fade and die on some unworthy breast.—

\* \* \* \* \*

'Twas but a tear—a single silent tear—  
Deride it none ; for 'twas an holy drop,  
More precious than Potosi's richest mines,  
All pure and warm, forth from a feeling heart ;  
Nor could have stain'd the flower it fell upon.  
"Thou, Lord, hast made us—thou alone art good :  
If weakness is a sin, forgive this tear ;  
Nor ever give me heart less soft than this ;  
For, oh ! 'tis pleasant often thus to sin—  
Thus to lament anticipated woes ;  
And, unresisting, yield to feeling's sway."  
The hour arriv'd—I look'd a last adieu—  
It wav'd its head ; its odours rose on high,  
As if anticipating Heaven's design.  
"Protect this flower, all-gracious Heaven," I cried—  
Fate gave the word ; reluctant, I obey'd  
And onward took my melancholy way.

W. D.

### FLATTERY.

Flat'ry beware ! reject the syren strain !  
False friends conspire, only to make you vain.  
Better is censure, and the critick's frown,  
Which seek your good, and point to true renown.  
Heed Wisdom's voice, and Virtue's path pursue ;  
Esteem and friendship, then, will follow you ;  
And gentle Love, pure, diffident and kind,  
Will trace your steps, nor loiter far behind.

## STANZAS, BY HENRY NEELE.

Like the young spring-buds sweet and bright,  
And like the lark, and like the light,  
And like the wind, and like the wave,  
E'en such is Hope ; buds find a grave,  
The lark gives place unto the owl,  
The light must yield to darkness foul,  
The winds are fickle, waves betray,  
And Hope is false far than they.

And like the dew upon the thorn,  
And like the blushful break of morn,  
And like a vessel harbored well,  
And like a song and like a spell,  
And even such is Man : the dew exhales,  
The morning's past, the vessel sails,  
The song is sweet, but swiftly flies,  
The spell is broken—Man he dies.

And like the azure skies of June,  
And like the sun, and like the moon,  
And like a bowl, and like a smile,  
And like a taper's burning pile,  
E'en such is Life : the chang'd sky rains,  
The sun goes down, the pale moon wanes,  
The bowl is drained, that smile's the last,  
The taper's spent, and Life is past.

### THE DIAL OF FLOWERS.\*

'Twas a lovely thought to mark the hours,  
As they floated in light sway,  
By the opening and the folding flowers  
That laugh to the summer's day.

Thus had each moment its own rich hue,  
And its graceful cup or bell,  
In whose colour'd vase might sleep the dew,  
Like a pearl in an ocean shell.

To such sweet signs might the time have flow'd  
In a golden current on,  
Ere from the garden, man's first abode,  
The glorious guests were gone.

So might the days have been brightly told—  
Those days of song and dreams—  
When shepherds gather'd their flocks of old,  
By the blue Arcadian streams.

So in those isles of delight and rest  
Far off in a breezeless main,  
Which many a bark, with a weary quest,  
Hath sought, but still in vain.

Yet is not life in its real flight.  
Mark'd thus—even thus—on earth,  
By the closing of one hope's delight,  
And another's gentle birth ?

Oh ! let us live, so that flower by flower,  
Shutting in turn, may leave  
A lingering still for the sun-set hour,  
A charm for the shaded eve.—Mrs. Hemans.

\*This dial was, I believe, formed by Linnaeus, and marked the hours by the opening and closing, at regular intervals, of the flowers arranged in it.

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L. S. EVERETT, EDITOR.

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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, FEBRUARY 2, 1828.

## THE PUBLICATION.

Give attention to reading, to exhortation, to doctrine.

A SERMON,  
ON THE RESURRECTION.

BY W. I. REESE, OF WEST-MENDON, N. Y.

"If in this life only we have hope in Christ, we are of all men most miserable.—But some will say How are the dead raised up? and with what body do they come?"—1. Cor. xv. 19, 35.

So many crude and unintelligible opinions have been and still are prevalent in the Christian world, concerning a resurrection to future life, that, in many instances the doctrine has been rejected on this account. During fifteen centuries, with few exceptions, the whole religious world has been governed by a small number of aspiring and power-seeking individuals, who have measured the faith, and regulated the ceremonies of worship to be strictly observed and perseveringly maintained by the multitude. While Christianity retained its pristine purity, there appears to have been no want of evidence to preserve an unity of sentiment on this important subject. But when she declined, and her sun had set in the long night of spiritual darkness, divisions arose and sects were multiplied. In this state of things, while the church was rending in a thousand heads, councils, from all parts of Christendom, were convoked to suppress pretended heresy and fix the faith of Christians. In those councils kings and emperors presided, whose nod, perhaps, was final decision, until they became stepping blocks for popes and priests. When the power thus changed hands, and the civil rulers became the tools and vassals of the spiritual guides of the people, the church gave laws to nations, and all means of general information, as well as of general knowledge on religious subjects, sunk in the abyss of mystery and ignorance, while the stupidity of the clergy was almost without a parallel. Learning of almost every kind was universally neglected, and a few insipid homilies formed the only spiritual repast for the people. The acquirements of teachers became inadequate to the discussion of useful topics; hence, every thing that was profound, profitable or edifying, was laid aside. Then folly propagated whatever fancy might dictate; and the public mind, being unable to grasp at any thing higher, was per-

fectly adapted to receive it. This moral pestilence extended over the whole religious community, until councils became almost unnecessary to unite, and Rome reigned supreme mistress of this degraded world!

This was the state of the world when the first reformers arose, who were more or less contaminated with the corruptions of the church against which they protested, and have in their train many of the limbs and fragments of Roman Catholicism. And very soon after their separation, thinking their new opinions sufficiently matured and digested, and labouring under the pernicious impression, that perfection of knowledge in divine things was to be obtained in a short time, instead of its being progressive, they drew up points of faith, creeds and institutes, an unqualified assent to which, was to be given to obtain admission into their community. Unlike the Catholics, they allowed their disciples to read the scriptures, but the adopted creed was the only criterion by which they were to be explained. This effectually blocked up the way to improvement; and these opinions, handed down from father to son, and forming the foundation of modern orthodoxy, the same barrier to knowledge still exists. No important advances have been made from the corruptions in doctrine we so much deplored:—No attempts have been made to remove the pretended veil from the scriptures, that they may appear what they profess to be, a REVELATION from God. Nearly all the vain mysteries are held, and the same absurdities prevail, which reigned predominant in the middle centuries. Were we, then, linked with the contracted schemes of modern theology, idle would be the attempt to convince the unconvinced, where independence of mind, clearness of thought, and strength of intellect are possessed, of the dishonouring views of God's economy. There are many individuals of exalted worth, and splendid talents, whose avocations lead them to other pursuits than investigating the scriptures, and who, taking for granted that the unintelligible mysteries and "vain janglings," so generally taught and believed, are really countenanced by the bible, reject it as unworthy their attention or belief, and this, undoubtedly, is the most fruitful source of infidelity.

The strange opinions associated with the divinity of the schools, and which cast a shade

over the prospects of future happiness, can never afford a substantial proof of a life hereafter. The doctrine of a local heaven sets bounds to celestial improvement, and places its subjects upon an extended ethereal plain to spend a monotonous eternity. It locates the Deity who fills heaven and earth with his presence, upon a fixed throne! It is moreover said to be a place from which scenes of woe are beheld, but where pity never enters! The subjects of wretchedness excite no compassion in the steeled breasts of the saints. Tender mercies are there never to be exercised towards the miserable, the only proper subjects of mercy, and commiseration will be chased from the realms of glory; and those who, but a little before, could express the most anxious solicitude for the welfare of man, and devote their lives to achieve the deliverance of their fellow-creatures from sin and woe, will then inhale, as holy incense, the fumes of their damnation, and bask in "the smoke of their torment!" Good God! is this heaven? Is this the place where no unclean thing shall enter? What reason then, can be offered, that we should hope in Christ either here or hereafter? Where is the inducement for hope? A hope resting upon this foundation, with such prospects as these, has been and still is, the prolific source of absolute despair.

On what foundation, then, shall we build the superstructure of faith and hope? The answer is found in our text, we must hope in Christ. "For other foundation can no man lay than what is laid which is Jesus Christ:" 1st Cor. ii. 11. But here we must exchange fancy for fact, and appeal to the reason and fitness of things. For, to suppose that one sinful act locked up the future world, and rendered entrance impossible during four thousand years, would throw us back into the chaos from which no hope can rise. The words of our text clearly show, that the apostle believed and taught the doctrine of a future life, and that Christ had arisen from the dead. But the inference is not, that the fact was not true before, but only unknown, in the manner in which it had been brought to light by the gospel. Hope may be defined "expectation of good," or "desire with an expectation of obtaining it;" and whatever is promised by "God who cannot lie," we may rely on as both desirable and sure, and concerning which our expectations will not be disappointed.

In every member of the human family capable of reasoning there is a desire to live hereafter, whether the doctrine of a future life be believed or not. But this desire is not found in one country and in one age to the exclusion of another. It is about equally diffused among all nations, kindreds and families of the earth, and has been manifested in all ages of which we have any distinct ac-

count; and, from its ever having been, and still being possessed, by the most uncultivated and savage tribes of the earth, without the aid of a revelation, it furnishes proof, that it is interwoven with the constitution of the mind, and predicated on the first law of nature, *a desire for happiness*. It is admitted, that education has much influence in picturing to the fancy an adaptation of place and employment, suited to the natural pursuit, taste and refinement of the aspirant. The Indian child of nature, anticipates a heaven where he will pursue his game in forests of evergreens, fanned by refreshing breezes warmed by the southern sun, because he considers it the height of felicity. The African, decoyed from his home, expects, at death, to return to his native country, and regale himself upon the soil of his ancestors, because he thinks it most essential to his happiness.—The Mahometan looks for a heaven whose walks shall be "of the finest wheat flour, or of the purest musk," or of saffron together with other objects which they highly esteem in this life. But in all the instances where fancy has painted the plan and mode of living after its own liking, which is the result of education, *the desire to live* exists independently, and must be prior to the imaginary and capricious delineation of future being and happiness. This conclusion is self-evident. Hence, this eagerness for future bliss was implanted in man by the God of nature: by that God who is infinite in love, wisdom, power, justice, mercy, goodness and truth; and who cannot act inconsistently with his nature and attributes.

The expression, that Jesus is the foundation of our faith and hope, is a *metonymy* implying that what was revealed or made known by his resurrection, is also true in regard to all, for whom he gave himself a ransom; and as our belief is unshaken in the resurrection of Christ, our hope in regard to our own must be strong in proportion to the importance we attach to the expected enjoyments of immortality. But how are the dead raised up, and with what body do they come?

A complete knowledge of this subject is the last range of human acquirements. But a knowledge, full and complete, cannot be expected, nor ought to be looked for, of a point confessedly founded in faith. "Now faith is the confidence of things hoped for, the conviction of things not seen;" and that which is a matter of belief, is evidently a thing unseen, and not matured in knowledge. Yet, there may be said to exist many things of this description, so clearly proved by analogy, as to leave no doubt on the mind, of their reality. Who that could look on an infant child, the most helpless of all the grades of animated nature, and shut out all other objects from his mind, would suppose, that it would



arrive to intelligence, skill and power, to make kingdoms tremble, and monarchs bow beneath his conquering arm? Yet, we allow this may be, as numberless instances of the kind have been. Who that reflects upon the ignorant state of the world in former times, and compares it with the present, would have imagined, that such wonderful progress would have been made in the arts and sciences!—But the darkness is measurably past, and we infer what may be from what has been. It will not be doubted, that many truths, purely of faith, are placed beyond the possibility of doubt, by analogy or similarity of facts; and of the chief, if not all, of such discoveries, it would have been asked in those days of consummate ignorance, *how will they be raised up?* or by what process will they be brought into existence? We are *now* prepared to account for such improvements. But *then* no rational answer could have been given. So, the resurrection was once unrevealed, untaught, and unaccountable; and the inquiry was, “How are the dead raised up? and with what body do they come?”

In vindicating this subject, I shall allow myself the liberty of freely discussing every point of evidence which shall be deemed necessary. But I shall not trouble my hearers with the perplexing and unintelligible doctrine of the resurrection of these gross mortal bodies. For it is not proved by analogy or by nature, by reason nor by revelation, by necessity nor propriety; but rejected by them all. Nor shall I undertake a formal refutation, in this discourse, of the errors concerning this subject, but shall attempt to answer the inquiries in our text, by the light of the following unexceptionable propositions:

1. By the evidences existing in nature;
2. By analogy and reason;
3. By the light of revealed truth; and,
4. By the perfection of God

If these shall be found, on examination, to favour the doctrine in question, and furnish “resistless demonstration,” that “we shall be changed,” it will not be pretended, that the same sources of testimony will turn against themselves, and countenance an opposite theory at the same time, or at all invalidate their most legitimate conclusions.

1. *By the evidences existing in nature.*—

When we take a survey of the works and operations of nature, we are led to exclaim, with the Psalmist, “all thy works shall praise thee, O Lord, and thy saints shall bless thee.” Life is every where springing up in death, and all beings that possess life, have happiness.

“See! through this air, this ocean and this earth,

All matter quick, and bursting into birth!

Above, how high progressive life may go,—

Around, how wide! how deep extend below!

Vast chain of being, which from God began!

Natures ethereal, human, angel, man,

Beast, bird, fish, insect; what no eye can see,

No glass can reach!—From Infinite to thee,  
From thee to nothing!”—POPE.

The numberless successions in the scale of beings, from the speck of animated dust that merely flushes into existence and out again, through all the tribes of insects, reptiles, and beasts, to the race that nearly approaches the human species, will not suffer us to pause with man! The scale, with the gradation we discover, must ascend as it descends, from Infinity to man, from man to nothing! It is not inconsistent, then, to suppose an order of beings superiour to man in his present state, raised from the rank of human beings and clothed with immortality.

There are many objects, not the least in beauty and interest, which, to our certain knowledge, were not so originally. In the first stage of the existence of many insects, there is simply an elevation above inanimate matter, and the first preparation for life, is strictly a state of death. In the stamina of flies, there is no animal life, but only a susceptibility of life. On this, by the simple process of nature, is impressed life, and produces a mite, insect or worm. In this state, which is its first imperfect existence, it continues for a considerable time, merely raised above dead matter. At length it drops the tedious and grovelling state; and assumes a different form. It is “changed,” and rises from the dead; it puts on wings, regales itself with different food, and spends a delightful season in the sunbeams. When cheerful nature languishes beneath the chilling frost it dies; and in the spring again returns to life. But here, too, is a general resurrection of nature. For the returning rays of the summer’s sun, and the enlivening breezes of spring, visit, not only the evergreens which maintained their verdure, but pour upon every part where winter had spread his desolating blasts, and raise to life a drooping and desponding world.

———“and see!  
’Tis come, the glorious morn! The second birth.  
Of heaven and earth! Awakening nature hears  
The new creating word, and starts to life,  
In every heightened form, from pain and death  
Forever free. The great eternal scheme,  
Involving all, and in a perfect whole,  
Uniting as the prospect wider spreads,  
To reason’s eye refin’d clears up apace.”

THOMSON.

A certain kind of quadruped lays its eggs in water, which produce what are called *tadpoles*. These have means adapted to their peculiar state to guide them in the water which is now their only place of residence. But after a while, legs and feet burst through the skin, their original form is changed, and they become perfect quadrupeds. Now they enjoy life in different elements. They leap upon the earth and range over the ground, where before, it would have been death for them to be cast.

A particular species of the beetle class of animals, deposit their egg below the surface of the earth, which hatches into a grub, with two or three pair of strong forceps, whereby it is enabled to force its way through the mould where it has lodged, and to cut in pieces any small roots for its nourishment which come in its way. After staying here two whole years, a shelly covering forms over its body, and being now supplied with a fine pair of wings, it forces its way out of the ground and becomes a lively inhabitant of the air. — See Wesley's Philosophy, vol. 1, p. 297-8.

We call the creature, hatched from the egg of a butterfly, a caterpillar; but it is a real butterfly all that time. A caterpillar changes its skin four or five times, and when it throws off one, appears in another of the same form. But when it throws off the last, it is so perfect as to need none of its former nourishment;—so that means of mastication are useless, nor are there any other parts of the caterpillar remaining. But while the butterfly lies in the body of the caterpillar, its wings are long and narrow, and wound up in the form of a cord—the feelers and trunk are rolled up on the head. As soon as the limbs are fit to be exposed to the more open air, they are thrown out of the body of the caterpillar, surrounded only with thin membranes; and as soon as they arrive at a proper degree of strength and solidity, they break through these, and appear in their perfect form—they leave their humble state and wing their way in air.

Another species of worm lies inclosed for a length of time in a tough, brown shell, and a kind of hammock. In the end of June, it gnaws through these, and comes forth a most beautiful fly. After its resurrection, it is said, it needs no food.—Ibid. vol. 1, p. 274-5.

Nature, too, is seen to bring life out of death, in the egg of the fowl, by the process of incubation. After incubation, all the parts of the animal suddenly appear. After three days, various parts of the chick are discovered by the naked eye. On the fifth day the rudiments of the head and body appear, which were before discernible by glasses. This by continuance it ripens into perfect life, beauty and activity.

The same evidence attends the production of other animals, which need not be enumerated, as also, of man. Here, where no animal life existed, intelligence and activity spring up. But in this life man undergoes no particular change as we have seen in the lower species. The question, then, arises—does nature teach, that man shall be changed? and if so, with what body will they come? The answers to these interrogations bring us to the second proposition, viz:

2. *Analogy and reason.* In view of what has been said, let it be observed:—

1. We have seen that certain kinds of ani-

mals, lying ungerminated in the seed and soil which produced them, come forth from dead matter, and assume an air of life, though just raised above death. In this state they apparently pass a toilsome pilgrimage—it is the season of *their mortality*. In this, too, we perceive that dead matter is capable of the impression of life—that the life so produced, is rather a state of negation; and, in fact, is only a foundation on which to erect a more refined and exalted mode of existence. The life becomes not extinct in the change, though it ceases to be what it was, being more exalted. Their form is beautified, and their existence promoted and happiness.

2. No animals of the kind assume either *state or form* for the worse, but always for the better. They possess bodies, but not as they formerly were, nor is their food what it was before; and though, in truth, their new bodies are no more immortal than our present bodies are, to them it is different—it is their change—it is their resurrection! and what follows is to them new life, new scenery, new pastime.

3. This new state is never produced but by a repeated process. First, the materials of which the animal is formed, are literally dead, and only susceptible of the first impression of mortal life, which is simply a preparation on which to build the next superstructure: and secondly, the existence produced by the first impression, at the renewal of the life of the animal, receives as great a change as the *first* which was from death to life, in its imperfect state. So that the first active existence may be called death in comparison of the next.—Hence, the propriety of the question, "How are the dead raised up?"

4. It has been observed, that man undergoes no such change in this life. It has also been seen, from what has been said, that life in the change does not become extinct, but receives a new state and form. So, we may add, that, as the original state of inanimate matter is to the *first mode of being*, so the *first* mode of being may be said to stand in relation to the *second*. So, again, as the *first* body was animated and perpetuated, by mortal life being impressed on matter which was dead, (hence we cannot reflect what has been,) so the second will be reanimated, by mortality being swallowed up of life; or in other words, by having the principle of life impressed with that which is immortal; and as *dead matter* was clothed with *mortality*, so "this mortal must put on immortality." Hence, we "shall see as we are seen, and know as we are known."

5. As it has been said of animals, so it is with man. Our original state, too, is death; only that portion of the issue of "*Spermatica arteria*," which "fall into a proper *nidus* can come forward," which receives its first nour-



ishment from the surplus and place of deposit. Here death puts on life, and we arrive to no more than mortality in this state of being.—How then are the dead raised up, and with what body do they come? Of the origin of our first existence we cannot be mistaken; and without this analogy, we might be at a loss to determine as to the second; and as the *first* body is death brought into life, so the *second* is mortality brought into indissoluble existence. And here it may be observed, that if we were left with no other criterion than conjecture, we should as soon suppose the one as the other, and consider it as extravagant to reject the latter as the former truth which is reduced to a certainty; but no more so, for the one is not more mysterious than the other, and I may add, the existence of the first proves the ultimate accomplishment of the second.

“Ye good distress’d!

Beneath life’s pressure, yet bear up awhile,  
And what your bounded view, which only saw  
A little part, deemed evil, is no more :—  
The storms of wintry time will quickly pass,  
And one unbounded spring incircle all.”

THOMSON.

3. *By the light of revealed truth.* Here tired research may rest, while arguments matured in wisdom, unsolicited rush upon the mind. Do we not accredit revelation? It stands based on nature and reason. There is no need of investigating untried problems to solve the doctrine of the resurrection—Jesus is the great witness on this subject—it was He who brought it to light. To the record, then, we will fearlessly appeal. In doing this, let it be observed,

1. Jesus was a subject of prophecy—the prophets were moved to speak of his coming in the most accurate manner. The person and character of Jesus were described by them; his sufferings and death were affectingly mentioned. “It pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressor.” Isa. liii. 19, 12. This prophecy occurs in nearly all its parts in the Evangelists. Thus Mark, chapter xv. 28, giving an account of the crucifixion of Jesus, says, “and the scripture was fulfilled which saith—And he was numbered with the transgressors.” And Matthew, viii. 17: “That it

might be fulfilled which was spoken by Isaiah the prophet, saying, himself took our infirmities, and bore our sicknesses.” Jesus acknowledged the prophecy of Isaiah to relate to himself,—“The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord—and he began to say, *this day* is this scripture fulfilled in your ears:” Luke, iv. 18, 19, 21.

2. Hence Jesus answered the character assigned him. The spirit of the Lord was upon him; he did preach the gospel to the poor; he did bind up the broken hearted; he did proclaim deliverance to the captive.—He gave sight to the blind, hearing to the deaf, and liberty to those who were bound. He was without presumption or ostentation. He acknowledged his dependence, and never dissembled. His conduct was meek, and his life was devoted to God and the service of man. He turned none away empty, and his abilities were always equal to the occasion to do good. Never was there a character more chaste and brilliant. His whole earthly career was spotless as the particles of light. He, too, predicted events, which were minutely and affectingly fulfilled. He foretold the close of the Jewish dispensation, and the destruction of the city and temple. He painted out the signs to precede the same, which were strictly and literally fulfilled; yet he never presumed to go beyond his perfect knowledge of facts, for he owned he was ignorant of some things.

3. This unassuming man took with him, Peter, James and John, on the mount, and with them appeared Moses and Elias talking with Jesus, which fact is recorded by Matthew, Mark, and Luke. Now nothing to me is more obvious, considering the chain of predicted events, and their actual fulfilment, together with the character of Jesus, than that Moses and Elias, or Elijah, were as certainly on the mount, at that time, as that Jesus and the three disciples were; and it must be the most unqualified arrogance and infidelity that would deny it. Would Jesus, who never betrayed his trust, play a farce upon his unsuspecting followers? This was not his character.

4. He predicted his own crucifixion and resurrection. He told that he must go up to Jerusalem, be mocked, scourged, crucified, and rise the third day. Did he go to Jerusalem? He did. Was he mocked, scourged and crucified? He was. Did he rise from the dead? He did; and his enemies *knew* it, *acknowledged* it among themselves, and attempted to conceal the fact. The resurrection of Jesus is not only proved by the four Evangelists, and the Apostles, many of whom had

seen him both before and after he rose, but by other facts, a few of which I will mention.—

1. The disciples did not know beforehand, that he was to die and rise from the dead, nor did they understand him fully when he spake of it; but afterwards they proclaimed it to the nations. 2. They did not know before his resurrection, that the gospel must be preached to the Gentiles, for Jesus himself had taught them to go to the lost sheep of the House of Israel. But after this event, the glad tidings were spread over the known world. Let it be remembered, that this authority they did not receive till after he arose and said, "Go ye into all the world and preach the gospel to every creature." These facts can never be accounted for, without admitting the resurrection of the Messiah. 3. The Apostle Paul, while vindicating the resurrection of Jesus, and being charged by Festus with madness, replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness; for the king knoweth of these things, before whom I also speak freely. For I am persuaded, that none of these things are hidden from him; for this thing was not done in a corner." What thing? Answer, the resurrection of Christ. How did king Agrippa answer Paul; did he tell him he was beside himself? No, but "almost thou persuadest me to be a Christian!" which was an acknowledgement, that what Paul said was true.

Let the foregoing facts be candidly and seriously considered in connexion, and nothing in my estimation, has more powerful and worthy claims on our faith than the doctrine of a future happy existence. All that is opposed to it, is simply the unavailing unbelief of mortals.

But after all that has been said, the author of our text, shall solve the inquiries, "How are the dead raised up? and with what body do they come?" The whole is answered by Paul in the following manner: "*Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh: there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiri-*

tual body. There is a natural body, and there is a spiritual body; and so it is written—the first Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthly; the second man is the Lord of heaven; and as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written. Death is swallowed up in victory."

Though this account of the resurrection be plain, and rational, and argumentative, it may not be improper to submit a few remarks by way of illustration. Let it then be observed, 1. The Apostle proceeds to prove the resurrection from the analogy of grain, as our Lord before had done. It is said, that what is sown is not quickened except it die; and that we do not sow that body which shall be. Now, to trace the growth of grain, we prove the Apostle's reasoning consistent with the fact; for the whole *body* of the grain dies, and only the refined part of the seed germinates; and although the principle which sprouts is in the seed when sown, which, after the death of the old body, becomes distinct, yet it could not well be said to be a body of itself, while united with the grain, as in that state it is a constituent of the old body; so much so, that without it the old body would possess no life; but without the death of the old body, the new one could have no separate and active existence. This is shown by the next verse—"But God *giveth* it a body as it hath pleased him, and to every seed its (not his) own body." This is in agreement with our knowledge on the subject. For it is one of the plain truths of nature, that in grain there is a new body, separate and living, after the death of the old.

2. Let us now apply this reasoning as the Apostle has done, who says, there are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. Let it be noticed here, that the terms *celestial* and *terrestrial*, are the same as heavenly and earthly. To reduce the language of our translators to simplicity, the text will read—"There are also heavenly



bodies, and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another." Now observe the analogy. It has been observed, that the principle which sprouts, exists in the old body of the grain. It has also been said, in another department of this discourse, that the principle in man which receives the impression of immortality exists in the old body; but, as the separation of the new body in grain depends on the death of the old, so the separation of the new, celestial or heavenly body in man, depends on the death of the old.

2. If the Apostle's criterion will bear investigation, (and we think it will,) then a future existence for man is proved beyond all fair debate; and must render forever unwelcome the doctrine of cold, unconscious absorption. It is equally opposed to dormancy; for the Apostle labours to prove that the resurrection takes place when the old body dies, which is the only use that can be made of the springing forth of grain on this subject; and as for endless misery, it is impossible, in a state of immortality, and untaught in any part of the sacred oracle.

4. The Apostle has advanced in his proof what we have already adduced. It has been said that this gross body receives its origin in unconscious matter, and that the new one is constituted of the most refined principle which inhabits our present existence: so, here, the Apostle says, there is a natural body, and there is a spiritual body; which, indeed, are two, yet both cannot exist separately at the same time. But as it has been observed of the grain, so we may observe here—the *old body* cannot live without the union of the new, and the new one cannot be strictly said to be a body, and live, without the death of the old. The Apostle farther favours what has been said. It was stated, that as unconscious matter was susceptible of *mortal* life, so the spirit, or principle of life in man, is of immortality. Our authour says, "this mortal must put on immortality," which contains proof positive of the argument furnished by analogy and reason, that this mode of existence is called death in comparison of immortality; and the Apostle adds, "*the dead shall be raised incorruptible, and we shall be changed.*" "For," says he, "THIS MORTAL must put on immortality;" which is the closing scene of this mortal career.

5. The Apostle, without any doubt, was unacquainted with the doctrine of absorption, or to say the least; he did not believe it, as his argument is a perfect refutation of it. For every proof of his goes to establish a conscious existence in celestial, or heavenly bodies. Indeed, he could have proceeded in no other way and been consistent; as he had seen Jesus, after his resurrection, and, no doubt, had heard of the transfiguration of

Christ, and the other events occurring at the same time on the mount. Now the appearing of Moses and Elias, favours, and is favoured by, all the arguments in proof of a resurrection. They possessed bodies, intelligence and reflection. Where, then, is the evidence or necessity of the resurrection of these gross mortal bodies? It is as useless as it is unreasonable and unscriptural. All, then, must die in order to live. Death should not be so great a terror to us as superstition would seem to represent, because it is necessary. It is an allotment of Providence—it is an appointment of God. Let us then be willing to rest in these earthly tabernacles, till the Best of beings shall call us to that "house not made with hands eternal in the heavens."

4. *By the perfections of God.* It will be allowed, that a being possessing love for all, wisdom to design or plan the best good of all, and power to effect the salvation of all, would provide the best possible state for the happiness of his intelligent offspring; and, as the one we have attempted to vindicate is a subject of revelation, it is reasonable to conclude it is the best one. But if this should be all a farce, as we are taught to call the scriptures a revelation from God, we should cease to call him perfect, for this would be to suppose an act of infinite deception, which is impossible.

In the resurrection, the perfections of God are particularly conspicuous. No other act could so eminently fit his creatures for happiness and praise. His perfections forbid dormancy or absorption, and must hold the doctrine of endless misery in abhorrence. But all will admit, that if God has made a revelation it is in agreement with his perfections and will. Hence, all that is, or can be proved on this subject, by revealed truth, is equally proved by the perfections of God. And the same may, with propriety, be said of nature, analogy and reason. But endless testimony is still scattered in the paths we have perambulated, and much can be collected from all the sources from which we have drawn these proofs.

What then, opposes the doctrine of a reflecting, happy, and immortal mode of existence hereafter? Do the evidences of nature? No; for we have seen, that they demonstrate its truth and consistency. Do analogy and reason oppose it? No; for we have appealed to them for evidence, and have found them fruitful in defence of the sacred cause. Does fact oppose it? No; all the facts in the investigation have indisputably and invariably yielded in our favour. Does revealed truth? No; for to it we have appealed. Do the perfections of God oppose it? Impossible! for they must ever harmonize with the evidences of his works and of his word. What then stands in the way of our faith and hope?

For nature, analogy and reason, revelation and fact, and the perfections of God, all speak the same language and sentiment on this subject. Nothing ever has, or can, or will oppose the doctrine of a future being but ignorance and unbelief. Come then, brethren, rejoice in the Lord always; and again I say rejoice! Let not the follies and vanities of this world engross your attention, but let nobler themes engage your minds. The subject is full of comfort, bearing peace to a world, and conveying immortality to the whole intelligent offspring of God.

Let the inexhaustable theme employ our thoughts, and dictate our actions, and measure our charity in this life, and the same will be wasteless in eternity.—AMEN.

## EDUCATION.

FROM THE CATUGA PATRIOT.

Though the subject of Education is exciting that attention it justly merits; though our governors comment on it in their messages, and scholars, orators, and statesmen, make it the theme of declamation; though our Presidents recommend "light-houses of the skies;" though our Legislators have appropriated hundreds of thousands for the endowment of colleges and raised a respectable fund for the benefit of common schools, no general understanding yet exists as to the best mode of either government or instruction. We shall leave our learned professors to take care of colleges and the higher seminaries of learning. It is in our common schools that the great body of the people is chiefly interested.

Without professing to understand the subject in all its bearings, we shall throw into the common stock a few reflections, which we hope may not be altogether useless to the cause of common learning.

The governor has frequently recommended an extension of the monitorial system. That this system under proper modifications, may be useful in teaching certain branches, we are not disposed to question, but we humbly conceive that nothing but the necessity existing in some of our large cities of teaching a great number of poor children at a trifling cost, can justify the monitorial system of government. There are but few young men who have sufficient moderation, judgement & firmness, to govern children; much less is one child qualified to govern another. And yet such is the practical effect of the monitorial system. The laboured attempts to explain away the difficulty, only prove its existence; and the FACTS are precisely such as might be expected. The teacher has not the power personally to observe the conduct of all his scholars, nor has he time to listen to altercation. The delinquent will hardly forgive the monitor who procures his punishment, nor fail to revenge the injury, should he ever change stations with his accuser. Besides, a tyrannical monitor may cause a child to be punished unjustly almost as often as he pleases, than which nothing is more discouraging to a scholar. On the other hand, it is common for children to carry presents, to propitiate the monitor, in order to escape just, as well as unjust punishment. The barbarous punishments sometimes inflicted in the Lancasterian schools, such as compelling a child to stand, or bend over, for a length of time, in a difficult and unnatural posture, are often hurtful to health, and serve to instil into children the same cold-blooded cruelty that they too plainly discover in their superiors.

All cruel punishments ought to be avoided; and the teacher who punishes his scholars without mercy, ought to be severely punished by the publick. Some children are subject to violent fits of temper, so that

they might be whipped to death without being brought immediately into submission. In such cases, there is an extent beyond which a teacher should not go. If reasonable punishment will not procure submission, the teacher should keep the scholar at bay for a time, till his temper cools, when, perhaps he may willingly submit and make suitable acknowledgements; otherwise, let him be expelled from the school, and delivered over to the care of his parents. Some suppose it necessary to break the temper of very young children, by severe whipping. This is a pernicious error.—Children who are severely whipped when young, will exhibit afterwards tempers much more unyielding, than those who are treated with judicious kindness and moderation during infancy. If children could be properly governed without any punishment, their hearts would be better, and they would exhibit, in after life, more kind and benevolent feelings towards their fellow creatures. If we could trace out the early history of the basest liars, the most hardened robbers and pirates, the most bloody murderers, the most cruel oppressors, that ever blasted the happiness of man, we should find them to consist chiefly of those who, in youth, were subjected to the most severe and cruel punishments. It is necessary, however that children should be made to behave orderly in school and to respect their teacher. Much may be effected by regularity of discipline, and much has sometimes been effected by rewards and credits. We confess, however, that we are incapable of devising a complete system of government, and we know that teachers have many difficulties to encounter, which ought to be appreciated by the publick. Our object is to put them on their guard against committing gross errors. They should remember that the infliction of pain on any being, can only be tolerated for a good purpose, and should never punish to gratify their own feelings or tempers. They should also mark the effect of punishment, and when it fails to produce the effect intended, they may be sure that it only serves to harden and demoralise the pupil. There are frequently natural defects which cannot be overcome by punishment, but are rather increased by it. In such cases, some other method must be adopted. Some children are whipped day after day, and hour after hour, often with increased severity, for not learning their lessons, and yet there is no visible improvement. Fear sometimes prevents their reciting their lessons correctly, though they should have taken ever so much pains in learning. At any rate, they had better be taken from school than continually subjected to ineffectual punishment.

Although the government of a school, in a mild, judicious and orderly manner, is justly considered a matter of great importance, no set of rules can effect that which depends on the good sense and discretion of the teacher. But the whole system of instruction requires improvement. The time generally spent in our common schools in learning to repeat a succession of sounds, without ideas or meaning, is sufficient, if properly employed, to enable the scholar to acquire a substantial education, and a fund of useful knowledge. A child may spend years in learning a succession of sounds, and, in the course of a few months devoted to other pursuits, they will all be forgotten; whereas ideas and principles, once acquired by thinking and investigation, will ever be remembered. Systems have been invented, for communicating to children, a considerable stock of knowledge before they were taught even the use of letters; but we do not expect to see so great an innovation in our common schools, at present. As long as reading is made the medium of acquiring knowledge, children should be taught to read as early as possible. For this purpose it is necessary that they should become tolerably expert in spelling: But year after year should not be wasted in repeating over the succession of letters and sounds, as laid down in the spelling tables, in order to make good spellers, as the object never has



been, nor ever can be effected in that manner. A teacher may gain much applause for his good spellers *in school*, but when they come to engage in business, their letters and composition, will prove them to be illiterate and bad spellers. The reason is obvious: The succession of sounds, which cost them years of their precious time to learn to repeat over like the parrot, is soon effaced from their recollection, and they cannot use words in the same order in writing, that they found them in the tables.

The reading lessons of children are not generally well selected. If they could perfectly comprehend the meaning of every word in their lessons, the pursuit would be pleasant, their progress rapid, their emphasis natural, and a few weeks would suffice to make them tolerable readers. They might then gradually improve in the art, without much labour, as their minds became enlarged by study. The committing of pieces to memory is supposed to assist children in learning to read, but such pieces should be selected as are not above their comprehension, and by no means Grammar, Geography, or any other subject which they are afterwards to investigate.

A child may obtain a knowledge of numbers, earlier than of any other subject, and no study is so well calculated to discipline the mind, and fit it for investigation. But do not teach it the multiplication table, the addition table, or any thing else in an arbitrary manner. What a scholar knows from the book, he does not know as he ought, and instead of telling him, by the table that "two and two are four," or that "two times three is six," ask him the questions, set him to *thinking*, and let him give his own answers. There is a book that exactly answers the purpose; it is Colburn's Mental Arithmetick, which is the best system extant, especially for young scholars. With that system, a child of eight years old, will gain a better knowledge of numbers, in three months, than most young men, of twice the age, will, in a year, by the common method. The benefit to the scholar does not consist merely in the knowledge he obtains of arithmetick; but he acquires a habit of thinking and investigation, which fits him for other and higher studies. After he is pretty well advanced in the Mental Arithmetick, let him begin to cipher on a slate; but do not allow him to commit the rules to memory or to go through with any process merely because the rule or the teacher so direct him, but rather because he perceives and knows that the nature of the case requires it.

Next to Arithmetick, the scholar may commence the study of Geography. Let him examine his lessons well, but do not allow him to commit any thing to memory; otherwise, he will learn a succession of *sounds*, while his mind will be as barren of *ideas* as if he had not studied. Let him trace out on the map, the situation and boundaries of nations, the course of rivers, the position of cities, mountains, &c. till he can answer, in his own language, not only the questions in his book, but every question that can be suggested by the ingenuity of the teacher, to elucidate the subject.—History may be studied much in the same way, by the use of a Chronological Chart, and great pains should be taken to make the pupil understand and remember what he studies.

After learning Arithmetick and Geography, a child will find no great difficulty in acquiring a knowledge of Grammar, provided a proper method of instruction be adopted. The common method is, to cause the pupil to commit the whole system to memory before he makes an application of any part of it, or has a single *idea* on the subject; he is then set to parsing indiscriminately, and is, in fact, required to learn the whole system at once, instead of learning each part separately. The consequence is a confusion of ideas; and when he is so far advanced as to parse pretty fluently, he does so, rather from *habit*, than from a discriminating *knowledge* of the subject which he ought to have investigated.—

In Grammar, as in all other studies, the pupil should be made to *investigate*, and to obtain the best possible knowledge of one part of his subject, before he is permitted to advance to another. On each part of speech, he should be questioned, and exercised in parsing, till he understands what distinguishes it from other parts of speech, and all the definitions, divisions, and distinctions relating to it. To complete the study, he should not only parse extensively, but should apply the rules he has learned, in correcting the exercises in false grammar. There is one part of Grammar too apt to be overlooked by teachers. With all their anxiety to make *good spellers*, they generally pass over the rules of Orthography, by a study of which, with proper exercises in correcting false spelling, the pupil will make more substantial improvement in one month than he would in years by prating over his spelling lessons.—The principles learned by study, will endure through life, while the succession of letters and sounds learned in his spelling lessons, will soon vanish from his memory. After learning and applying the rules of orthography, extensive copying and composition will complete the man of business and the good speller.

The learning of *Dictionary words*, appears to us a useless occupation for children. The definitions of words should be used when wanted, in reading good authors. We believe children derive more false ideas of words than they do true ones, by their dictionary studies. It would be well for both men and children, to read with a dictionary at hand, and to be careful that the meaning of every word they read is precisely comprehended.

The principles advanced above, may be applied to every branch of learning. The great deficiency in our common schools consists in teaching sounds instead of ideas, and making children commit to memory, what they ought to learn by investigation. The time wasted in this way is generally sufficient to give the pupil a pretty good knowledge of Arithmetick, Geography, Grammar, History, Rhetorick, Composition, Book-keeping, Natural Philosophy, &c. Indeed most children spend time enough in acquiring an imperfect knowledge of the common branches, to have completed a good Academical education, had they been properly directed in their studies.

The subject of Education presents a wide field for discussion. We have given but a slight sketch of our views, nor do we pretend that our opinions are infallible. That evils exist in the common system is easily demonstrated. If our efforts shall have the effect of calling forth abler pens, to apply the remedy, our object will be accomplished. U. F. DOUBLEDAY.

## IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

### "CHARITABLE SOCIETIES."

It is not a little to be wondered at, that the good people of this country are so much and so generally disposed to contribute to the funds of what are called "Charitable Societies." Why it is that people are so inclined we are unable to say unless they have become afraid to trust their own judgement.

We shall admit, for the sake of argument, that the motives and objects of the friends of those associations, are good. Although it is questionable whether all concerned in them are honest in principle, yet we pass any inquiry relating to that fact, and simply aim at knowing what the object is with those who contribute to their support.

Are those who give for the maintenance of those institutions unable to find objects of charity at home?

The subjects of want and the objects of charity are by no means confined to any one spot. They are to be found every where. Although our residence is in a land flowing with milk and honey, it is nevertheless the fact, that in every town, city, or village, there are those to be found, who are in want of some one, or more, blessing of life. We have the poor, the widow, the fatherless, the sick, the unfortunate every where. Not a day passes but what we find some object of charity; and it is not to be doubted that many of those who give most liberally to charitable societies are often pained by the conviction that they have nothing left to bestow upon the poor and needy.

Now with these facts before us, may we not inquire—would it not be an act of justice, of kindness, of mercy, for each one to select the object of charity for himself, rather than give what he has to spare into the hands of another? Is it desirable to give money for the spread of the gospel among the ignorant? We have ignorant persons in our own neighbourhood.—Is it desirable to give of our substance for the benefit of the heathen? We have them among us. Then how does it happen that our charity has become so great a burden that we must employ a second person to dispense it?

But it should be known that the agents of those charitable societies do not live on air. They obtain their support in some way, and have we not a right to conclude that those from whom they solicit donations are made to bear the burden of their maintenance? many of those who scour the country, to obtain money for ostensibly charitable societies, were but yesterday, as it were, emptied out upon the world as charity scholars from some theological seminary; and we cannot suppose that such persons contribute out of their own funds, to any considerable amount, for charitable purposes. But this is not all. Let the honest yeomanry of our country visit our populous cities and see the splendid edifices erected by the money drawn from their purses, which are of little use, unless to be for a monument of folly, and they would give no more for such purposes. The Tract Depository in N. York, is said to have cost not less than Twenty Thousand Dollars; and that amount would feed, clothe, and educate many fatherless children.

These hints are given, not to excite a penurious spirit, but to open the eyes of community to behold the folly of giving their money into the hands of well fed beggars, while hundreds are suffering for the necessities of life. Give, reader, if you can—but mark what we tell you—you had better give to those whom you know to be in want, rather than trust your money in the hands of those who would not touch the burden they impose on you “with one of their fingers.”

#### EXCOMMUNICATION.

According to promise we shall now proceed to give a brief account of the proceedings of the Presbyterian Church of Auburn, in the case of Mrs. Shields. We shall endeavour, however, to keep clear of any thing not immediately connected with her peculiar case.

A year ago the 31st of May last, the pastor of the

society called on Mrs. S. and then indulged in bitter invective against all believers in the universal salvation of mankind. This conversation led Mrs. S. to speak well of certain believers in that doctrine, which was the signal for persecution to commence. From that time to this, they have continued to disturb her quietude by their intrusions, and harrow up her feelings by their denunciations. Some months since, and during the prevalence of Finneyism, the subject of their censure was requested not to present herself at their seasons of communion, by Mr. Lansing himself. Feeling herself injured and abused without a cause, having previously confronted her accusers, and fearlessly asserted and vindicated her innocence, and moreover feeling unwilling to visit a place where she had been requested not to attend at particular seasons, she concluded to absent herself entirely from their place of worship. But strange as it appears, the measure she had adopted to avoid giving offence, became a pretence for the farther continuance of reproach and censure. She was then cited to appear before that petty tribunal which had clothed itself with a “little brief authority,” and which assumed to pass upon her guilt or innocence, as if Heaven had given into the hands of those composing it the keys of hell and paradise. Obedient to their wishes, she went to the place appointed, and at the time specified in the citation. She there waited one hour, and no one appearing to attend to her case, she returned to her home. Things remained in this situation until Saturday the 19th inst. when the following was delivered in due form, attended with a request that she would “pray over it!”

“Whereas Susannah Shields, a member of this church, has been habitually guilty of neglecting the public worship of God’s house, and has been twice regularly cited to appear before this Session to answer for said neglect,—and whereas she has in both instances disregarded the authority of this Session, thus manifesting an unchristian and contumacious spirit,—and whereas the Session have heretofore laboured with the said Susannah Shields on the aforesaid subject, and all without producing any reformation:—therefore,

*Resolved*, That the said Susannah Shields be, and she is hereby excommunicated from this church, and that the sentence of excommunication be published on the last Sabbath in January inst. and that the clerk notify her of the above resolution in her case.

*Resolved*, That the clerk serve on the said Susannah Shields a copy of the above resolution, and also notify her that a meeting of this Session will be held at the house of the Rev. D. C. Lansing, on Monday next, the 21st inst. at 7 o’clock, P.M. where she may have an opportunity to show cause why said decision should not be enforced against her.”

The above are true copies of resolutions adopted on the 18th inst. by the Session of the Presbyterian church of Auburn. *By order of the Session,*

HORACE HILLS, Clerk.

January 19, 1828.

Now if any subject ever needed the prayers of “good people” it is the foregoing instrument, and the authours of it. An aged Matron, who had been expressly told not to attend at their communion, is accused of being “habitually GUILTY of neglecting the public worship of God!” Now, reader, in what part of the bible



do you find it recorded that Jesus Christ ever pronounced a person *guilty* of not attending those places where men sounded their own piety and prayed to be seen of men? He *soured* those who polluted the Temple by their traffick in doves and money; and if so, how ought those to be dealt with who *deal* with the reputation of a defenceless female. "The Session," then, has pronounced a person *Guilty*—and by what authority?—We assume it as a fact, that the course they have pursued with Mrs. S. is actionable—it is a violation of the laws of our country—it is an infringement upon the rights of our fellow-citizens! What! have we an inquisition, in Auburn, which dares to take the power into their hands to stigmatize the character of an innocent and respectable female? Just heaven; if this is the case, and if there be no redress then farewell, liberty—farewell righteousness! We might enlarge, but enough,—enough!

## GOSPEL ADVOCATE.

"EARNESTLY CONTEND FOR THE FAITH."

### COMMENDABLE GENEROSITY.

The following Letter is from a gentleman residing in Dayton, Ohio, who is, (no doubt honestly) opposed to our sentiments. We publish it that the publick may learn the value of those men, who, notwithstanding they cannot believe with us, can nevertheless extend those civilities which are well calculated to endear them to their fellow-beings. When the conduct of our correspondent, and his amiable feelings, as exhibited in the Letter, are contrasted with the narrow prejudices of some men, the disparity appears impressive, and the lesson taught by it is truly instructive. We care not so much for the sentiments of mankind—the name of a sect is of little consequence; the heart, the feelings, the actions of men, are the criterions by which we should ever estimate their worth. As, in heaven, no man will be asked what sect he patronized, or what name he assumed on earth, so it should be our aim to discriminate, here below, between the assumption of godliness and the practice of it. But the letter speaks for itself.

*Editor of the Gospel Advocate.*

SIR: I enclose you three dollars for — and — who wish you to continue sending them your paper. Post-Masters, I am aware, remit money to publishers of papers at times, but that it is lawful, is questionable. But I am not disposed to check the circulation of your paper by omitting to forward the names of those who pay the money, or of such as I know will do it. To forward the names of such as will not give me the money to send, or will not pay you at some reasonable time, I cannot do it consistently with my religion. You labour as an Editor and should be compensated as such. Your task is arduous and though you may not believe it I do—that man is *depraved*—sin is in the world—and too few have that regard to justice and integrity in paying their dues they should have.

We differ in our religious sentiments, but we are the children of the same heavenly Father, and there should be harmony in all the family; and the great object of our Saviour's coming into the world was to bring "peace on earth—good will towards men"—to harmonize and moralize mankind, and to correct the evils among them. To effect this is the grand design of religion.

That the Universalist system will improve mankind I cannot see; at the same time, if it is true, it should be published to the world; but in the manner it is generally believed, it leads to error, and has no beneficial influence on society, so far as I can discover.

I have not written to find fault, but when called upon in the course of business, I have spent a few moments to write, but am frequently interrupted, and cannot write very correctly, or enter into a regular discussion. My time is employed in my little business, in providing for my family. In this duty and that of striving to serve my neighbours, my friends, or my foes,—doing as I would be done by, my time is generally occupied. I am doing what God requires of me in part; there are other duties also, which are equally important, and I awfully fear I shall have many negligences to answer for.

May the spirit of the Lord direct you into the good and right way, and finally save you in his kingdom and give you everlasting rest.

I am respectfully yours, &c.

GEO. J. HOUSTON.

Dayton, O. Jan. 2, 1823.

### REMARKS.

As regards the propriety of Post-masters sending money to publishers of papers, we can say no farther than that it is customary with many to do so, and for aught we can see, within the rules of law and justice. We have observed in some cases, that post-masters have given publick notice that they would convey remittances to any part of the Union for papers received at their offices. Whether the custom would be considered lawful or not is better known to others, but that it would be productive of good, to have it become a general practice, we have no doubt; for it would tend to increase the means of information, by encouraging many to subscribe for periodical papers, which are acknowledged to be highly useful to the community. So far as relates to our own case, it may not be improper to state, that the postage on the papers sent from our office, amounts to not less than twenty dollars each week; which might justify post-masters in putting a liberal construction upon the law touching the interest of the establishment. Our excellent Post-Master General, has, in several instances, manifested a disposition to show us all the lenity consistent with the faithful discharge of his duty; and it would afford us much pleasure to be able to say the same of all those under his direction "with whom we have to do."

Our correspondent's acknowledgement that we have all one heavenly Father, affords us pleasure. We would recommend it to all those who differ with us in sentiment, to acknowledge the same sublime doctrine. But that *exclusive* spirit, which would have it that half the world have no other father than the devil, cannot be too severely disapproved. Yet the question arises,—if God is the Father of all, how will he deal with those who are his children? Will he be likely to burn them in hell, when it can neither do him nor them any good? Perhaps it may be said that some of those children are so wicked by nature and practice that he cannot consistently save them. But our reply is, if they are wicked by *nature* it may be their *misfortune* but not their *fault*; and this heavenly Father could, without detriment to himself, have given

them natures altogether different—even such as he himself could love. If the children of this common Parent are wicked by *practice*, and “desperately” so,—would it not be more to his honour and glory to save them *from their sins*? Our friend has effectually answered the question, by telling us that the grand object of our Saviour’s mission was to make men better. If, then, this were the object, will he not succeed in obtaining it? and will not all the wicked, as a necessary consequence, be converted and saved from their sins?

But our friendly correspondent has not seen the good effects of our doctrine. May we not ask—has the opposite of it ever produced any good effect? But perhaps the manner in which the sentiment we inculcate has been received has rendered the doctrine useless in many instances. This is undoubtedly the fact. But a candid inquirer ought to make a proper distinction between the doctrine itself, and the *way* or manner in which it is received. We might as well affirm that the bounties of Providence are evils because some men abuse them, as to say that a doctrine is bad because some do not receive it as they ought. We sincerely hope that our brethren in Dayton, will strive to convince our good friend, both by precept and example, that the doctrine of One heavenly Father, and One universal Friend, is calculated to do good. And we would assure him, that if we have one Christian desire, it is that both he and they may receive, in full fruition, the good things of God’s everlasting kingdom, as well as the

EDITOR GOS. ADV.

THE DISCOURSE in this number, was obtained from its esteemed author for private perusal, and we give it to our readers without his direct consent. It may contain inaccuracies which his skilful hand might correct, though we are unable to discover or point them out. As an apology for publishing it under these circumstances we have only to say, that the importance of the subject, the ability with which it is handled, and the simplicity of its language are sufficient to justify us in giving it to the publick. Feeling assured that our readers will thank us for committing the trespass, we shall endure the reproof of a brother for bringing his production prematurely forward.

## SELECTIONS.

### THE CLOAK.

“Did I, or Master Dean of ‘evil, or neighbor,  
E’er reach our dignities in Cuperpo, thinks’t thou?  
In squatting hose and doublet? Signor, no; [slinks,  
There went more t’it. There were cloaks, gowns, cas-  
And other Paramentos.”

*Fletcher’s Love Pilgrimage.*

“Confoundedly cold,” said I, rather more audibly, as a sudden gust from the north east compelled me to clap both my hands to my hat, and at the same time sent the surging spray of the angry Serpentine smack in my face. “Cold,” echoed a voice just behind me, “not at all—fine bracing wind—charming weather for a walk, Jack!” and, turning round, I beheld my quondam school-fellow—, enveloped from head to heel in a dark blue military cloak of first rate cut and material; its colour of the choicest sable, drawn close round his

happy ears, confined in front by a pair of silver houn-paws, and furnished with the usual quota of silk cords and tassels, while sundry of its ample folds were flung in studied negligence over his left shoulder, so as to display the voluptuous black velvet with which it was lined. I felt colder from the very comparison.

“Why can’t you get a cloak, Jack?” chuckled the comfortable looking rogue, as my eye wandered (somewhat individually, I confess) from my own little threadbare black coat to the almost regal mantle before me. “Cloaks are all the rage now, and pretty snug things they are too, I can tell you,” and with the most insulting grin of superiority, he drew his graceful drapery still closer around him, nodded a “good bye,” and strode off, humming “Go to the devil and shake yourself!” I was so cold, I could almost have followed his advice, impertinently as it was given.

“Cloaks are all the rage now,” replied I mentally, as, resuming my walk, which had been interrupted by the conversation, I endeavoured by rapidly to make up for the lightness of my attire. I thrust my hand into the pocket of my pantaloons, partly to warm my fingers, and partly to ascertain whether the state of my finances would permit me to become the possessor of this seemingly indispensable article of clothing—the dishonoured note of an intimate acquaintance met its convulsive grasp—the answer was decisive. “What a fool was I to lend my money; I might have guessed it would never have been repaid me—and yet the fellow told me so plausible a story; he borrowed under a cloak!” In the midst of my vexation I could not help smiling at the idea. “Cloaks are all the rage now, indeed,” continued I. “That puppy was not aware of half the truth of his observation—but the fashion is not a new one.”

I finished my walk, and sat down with a keen appetite to my dinner. The beefsteak was terribly tough and vilely dressed, and the stupid old woman who “does for me” had forgotten there was no mustard in the house. I felt quite miserable. I drew my chair close to the fire—it was as low as my spirits: I snatched up the coal-scuttle in a pet, and flung its contents into the grate—put what that stupid old woman aforesaid calls “a witch” upon the top of them, and placing my feet upon the fender, fell first into a brown study, and secondly into a doze. My brain was troubled with thick coming fancies.

Cloaks and mantles, in endless variety and most tormenting confusion, floated before my “minds eye.” Gradually my dream assumed a more comprehensible shape. I seemed to stand in the middle of a large room, or shop, or warehouse, for with vision-like indistinctness, it partook of the semblance of all three. It was hung round entirely with every kind of *cloak* which the ingenuity of man or woman ever invented. There was the *palium* of the ancients, and the *capote* of the modern Greek; the *toga* of the Roman, the *poncho* of the South American, the gay mantle of scarlet and yellow plumage worn by the New Zealander, and the shapeless fur coverings of the stupid inhabitants of Lapland and Kamschatka; the *requelaine* of the last century, the plaid of the mountain Gael, the ermined robe of royalty, and the red cloak of the itinerant apple-vender; not to mention those now sported by the life-guardsmen, the Bond street loungee, the banker’s clerk, the harberdasher’s apprentice, the lady, and the lady’s maid. Amongst the earlier specimens, I recognized many which had been the absolute property of by-gone heroes and philosophers, and I gazed with much interest on the blood stained robe of Cesar, and the tattered mantle, through the holes of which Plato discovered the pride of Diogenes.

“A change came o’er the spirit of my dream.”

I was still in the same room; and the reliques of antiquity and the refinement of modern luxury had vanished. and their place was supplied by other cloaks and mantles, to each of which was fixed a label, bearing



its particular denomination. I was on the point of turning to inquire of a by-stander if they were exhibited for sale, when my attention was suddenly arrested by the clamour of many voices, and the rush of a considerable number of persons into the warehouse.—Males and females of every rank and description, statesmen, lawyers, physicians, ecclesiasticks, merchants, soldiers, maids, wives and widows, all wanted cloaks. The walls were stripped in an instant the master of the shop and his assistants were hurried and worried almost out of their wits, so great was the demand, so impatient were their customers. A candidate for a seat in Parliament seized a cloak marked "Patriotism," and, anticipating his privilege, ran off without paying for it.—"Those labelled 'Charity, Honesty and Tolerantion,'" were speedily purchased by a purse proud citizen, a usurer and that of "I'eracity" by a projector of new joint stock companies; to be brief every one chose a cloak of some sort or another, and seemed indifferent as to the expense provided its colour was that very reverse of the dress he wore under it. "I must have one myself," exclaimed I, "pinch for it afterwards as I may, I can no longer withstand the temptation. I will not be the only person in the world without a cloak," and I hurried up to the master of the shop, expressing my fear that he had none left which would suit me.

I was soon undeceived, however, by their displaying fresh and apparently inexhaustible similar garments;—and with all the bustle and volubility characteristic of the slopselling inhabitants of Holywell-street, Hemming's row, Cranborne alley, &c. he heaped mantle after mantle upon my back, till I was ready to sink under the burden—commending all the while the formation of this, the quality of the other, and assuring me that he knew many authours, (for with the shrewdness natural to his tribe, he had guessed my profession at a glance) several of whom, had made considerable fortunes merely by publishing their works under a cloak. In vain did I implore him to desist: his shopman followed the example: I waxed warm—warmer: the heat became excessive—stifling: I perspired like the fat single gentleman in Colman's excellent song, and well I might, for waking with the efforts to extricate myself from this mountain of mantles, I found myself within the poker's length of a fire, large and fierce enough to roast an ox. My "witch" had suffered the fate accidentally allotted to witches, and had perished in the flames, which were now roaring up the chimney. I pushed back my chair with a "pew!" relieved the solitary candle behind me of two inches of wick, and opening my desk, wrote and despatched the following note to my tailor:

"Mr. ——— will be obliged by Mr. Twill's making him a cloak as speedily as possible. Mr. ——— begs it may be made full enough to cover and conceal his ordinary, that is, a multitude of bad habits, and handsome enough to wear upon any occasion; as it is only at his own fireside that he will venture to sit without it, and indeed not then if company be expected."

**DEATH OF AMPATO SAPA, AND HER TWO CHILDREN,** who perished in the cataract of the Falls of St. Anthony on the Mississippi. From Major Long's second expedition.

This beautiful spot in the Mississippi is not without a tale to hallow its scenery, and heighten the interests which, of itself, it is calculated to produce. To Wazekota, the old Indian whom we saw at Shakea's we are indebted for the narration of the following transaction, to which his mother was an eye witness. An Indian of the Decota nation had united him-

self early in life to a youthful female, whose name was Ambata Sapa, which signifies the dark day; with her he lived happily for several years, apparently enjoying every comfort which the savage life could afford. Their union had been blessed with two children, on whom both parents doated with that depth of feeling which is unknown to such as have other treasures besides those that spring from nature. The man had acquired a reputation as a hunter, which drew round him many families who were happy to place themselves under his protection and avail themselves of such part of his chase as he needed not for the maintenance of his family. Desirous of strengthening their interests with him some of them invited him to a connexion with their family, observing, at the same time, that a man of his talent and importance required more than one woman to wait upon the numerous guests whom his reputation would induce to visit his lodge.—They assured him that he would soon be acknowledged as a chief, and that, in this case, a second wife was indispensable. Fired with the ambition of obtaining high honours, he resolved to increase his importance by an union with the daughter of an influential man of his tribe. He had accordingly taken a second wife without having ever mentioned the subject to his former companion; being desirous to introduce his bride into his lodge in the manner which should be least offensive to the mother of his children, for whom he still retained much regard, he introduced the subject in these words; "You know," said he, "that I can love no woman so fondly as I doat upon you; with regret, have I of late seen you subjected to toils, which must be oppressive to you, and from which I would gladly relieve you, yet I know no other way of doing so, than by associating to you in the household duties, one who shall relieve you from the trouble of entertaining the numerous guests, whom my growing importance in the nation collects around me; I have therefore resolved upon taking another wife, but she shall always be subject to your control as she will rank in my affections second to you."

With the utmost anxiety, and the deepest concern, did his companion listen to this unexpected proposal. She expostulated in the kindest terms, entreated him with all the arguments which undisguised love and the purest conjugal affection could suggest. She replied to all the objections which his duplicity led him to raise. Desirous of winning her from her opposition, the Indian still concealed the secret of his union with another, while she redoubled all her care to convince him that she was equal to the task imposed upon her.

When he again spoke on the subject, she pleaded all the endearments of past life; she spoke of his former fondness for her, of his

regard for her happiness, and that of their mutual offspring; she bade him beware of the consequences of the fatal purpose of his.— Finding her bent upon withholding her consent to his plans, he informed her that all opposition on her part was unnecessary, as he had already selected another partner; and that if she could not see his new wife as a friend, she must receive her as a necessary incumbrance, for he had resolved that she should be an inmate in his house. Distressed at this information, she watched her opportunity, stole away from the cabin with her infants, and fled to a distance where her father was. With him she remained until a party of Indians with whom he lived, went up the Mississippi on a winter hunt. In the spring, as they were returning, with their canoes loaded with peltries, they encamped near the falls. In the morning as they left it she lingered near the spot, then launched her light canoe entered into it with her children, and paddled down the stream singing her death song; too late did her friends perceive it; their attempts to prevent her from proceeding were of no avail: she was heard to sing in a doleful voice, the past pleasures which she had enjoyed, while she was the undivided object of her husband's affections: finally her voice was drowned in the sound of the cataract; the current carried down her frail bark with an inconceivable rapidity; it came to the edge of the precipice, was seen for a moment enveloped with spray, but never after was the canoe or its passengers seen. Yet it is stated by the Indians that often in the morning a voice has been heard to sing a doleful ditty along the edge of the falls, and that it dwells ever upon the inconstancy of her husband. Nay, some assert that the spirit has been seen wandering near the spot with her children wrapped her to bosom.— Such are the tales of tradition which the Indians treasure up, and which they relate to the voyager, forcing a tear from the eyes of the most restless.

Immortality cannot be allowed on this side the grave, all that *can*, are health and content, till time wears out the system. Whoever holds these, enjoys the principal riches of the universe; all beyond is food for vanity.

A worthy clergyman in the country caused a road to be made through his grounds for the accommodation of the neighbourhood. While superintending the workmen, a nobleman rode by, whose life was not quite so regular as it ought to have been. As he passed, he accosted the clergyman thus—"Well doctor, for all your pains, I take it this is not the road to heaven." "True," replied he, "for if it had been, I should have wondered at seeing your lordship here."

## ORIGINAL COMMUNICATION.

FOR THE GOSPEL ADVOCATE.

### AN ESSAY, ON THE PROGRESS OF TRUTH. No. VI.

The most extraordinary increase of divine light which the records of antiquity have preserved, is to be found in the system of religion and politicks established by Moses, the great Prophet and Lawgiver of the Jews.— To us it is a matter of perfect indifference, by what means he received the knowledge of that system, whether by inspiration or philosophical research—whether his ideas of God were wholly original with himself, or collected from the opinions of different theologians—whether the ritual he instituted, the sacrifices and offerings he enjoined upon his followers, were invented by him, or modified from the existing practices of other nations or sects with which he had become acquainted; since it is only at the institution itself we look, and for its correctness and real utility in producing the happiness of mankind we inquire.

Many of the ideas Moses entertained of Jehovah, are such as the most enlightened theologians of all subsequent ages even to the present, have held in the highest estimation, and are such as the most sceptical respecting the divine authority of the bible, must pronounce to be in accordance with eternal truth. He called Him an Almighty Being, the Creator of all worlds and all beings, the Father of the spirits of all flesh. He considered Him one and indivisible, without any particular form or likeness by which he could be represented. Thus far Moses and the Christian philosopher agree. The physical character and essence (if the terms mean any thing) of God, were as clearly understood, and as fully made known by him as by any of his successors; for indeed, no one that knows his own weakness will ever expect to have any clear conceptions upon a subject so far exceeding the sublimest flight of human thought. With regard to the moral character of God, the same cannot be said. There runs through the whole of the Mosaick economy, traces of partiality in the Being it professes to adore, and it cannot be denied, his character is drawn rather from the suggestions of man's dark understanding than according to the light which the beauty, order and utility of nature everywhere sheds with divine effulgence upon our eyes. The right for one nation to extirpate another, not sparing even the women and children, and to possess their land, is not now admitted by those who can pretend to have any correct views of justice; and the prince who should profess to have received from God a commission to such effect, would be looked upon by all judicious persons either as



a gross impostor, designing to turn the religious prejudices of the people to the channel of his own ambition, or as a mad man more fit to be the inmate of an insane hospital, than to hold the reins of government. The case of the Canaanites rests on the same ground for a justification, and it is presumed no Christian believes the moral perfection of his God, would allow him to issue such a commission at this time, however proper it might have been in the days of Moses and Joshua.

The declaration contained in the second precept of the decalogue, that Jehovah is "a jealous God visiting the iniquities of the fathers upon the children to the third and fourth generations," if it be understood as teaching that God punishes the children for the crimes of their parents, is certainly opposed to every principle of moral equity, if we, at this period can be supposed to have any correct idea of the term.

Moses seems to have been too contracted in his views of the providence of God. His regard for all His children. He seems to convey the idea, (and it is certain his followers obtained it,) that Jehovah held all the world in abhorrence but themselves, and that the children of Israel were the only nation on earth on which he had the least compassion. Perhaps this may be justified. All the world were idolators, and it accordingly became necessary for Moses, who abhorred idolatry, to place the strongest guards possible around his people to prevent them from adopting the odious practice. Hence it might have been necessary to impress his followers with the idea that God hated idolators. The guard, strong as it was, however, did not prevent them from embracing the idolatry of the nations which surrounded them.

Moses made no distinction between moral and ceremonial duties. The want of this distinction, though probably unfelt at the time his system was established, soon became the occasion of great neglect of the substantial virtues, and very useful in enabling those who had the desire, to make the observance of the *form* pass for the *power* of godliness. The externals of religion as they are usually called, are nothing of themselves, and are to be valued only according to their power of leading men "to do justly, to love mercy, and to walk humbly with their God."

Moses erred in establishing so many rites and ceremonies. His numerous sacrifices and offerings, whether considered as gifts, designed to express the devotion of those who made them, or as expiatory, intended to atone for the commission of moral evil, and to placate the Deity, evince clearly enough, his want of proper notions of the Divinity, and due attention to that kind of worship which a God of absolute perfection must demand of his intelligent creatures. But in this he may be excu-

sed, as in the case of divorcement, they were permitted on account of the hardness of heart or gross conceptions of the people. Still it may be urged, the effect of so many rites and ceremonies was to draw off the attention of the worshipper from the substance, and lead him to depend only on the shadow. The writers of the 50th psalm, the 1st chapter of Isa. and the 6th of Micha, have adopted a more rational, and it is presumed a more correct sentiment on this subject, and may be adduced as a strong argument to prove that the ideas of religion among the Jewish prophets, had improved, or approximated the truth, during the lapse of days from Moses to Micah.

The ideas of punishment found in the laws contained in the system under examination, seem to have too much of the nature of revenge. The penal code seems calculated to nourish a vindictive spirit, rather than that mild lenient, and which experience, as well as the gospel, has proved to be most conducive to the felicity of society, and consequently most pleasing to God.

An "eye for an eye," was their proverb among themselves; and their most approved method for redressing a wrong, was to inflict the same degree of injury upon the offender, which had this singular advantage, it doubled the amount of suffering by making two evils where was but one before. The same as would be the case, a man burns down my house, I burn down his, so that both our families may be left destitute. The most unreasonable exactions were their demand from those in their power; hence, one reason why they were so much detested by the nations by which they were surrounded. Supposing God hated all the world but themselves, and believing he had designed to heap upon all nations except their own, the most severe judgements, they arrogated to themselves the province of interpreters of his will, and presumed to measure out his justice according to their own ideas of the desert of *their*, and by consequence, his enemies.

The admission of slavery was another imperfection in the Mosaic system. This, however, seems to have been the besetting evil of all the political systems of antiquity; and it must be said, in palliation of the Jewish Lawgiver, that he made many wise and benevolent regulations to alleviate the condition of the slaves he permitted his followers to hold.

Another defect was in blending his civil and ecclesiastical affairs. This had a tendency to encourage encroachment upon the rights of the people by the priests, and to produce a servile or superstitious disposition on the part of the governed. This was actually the case. No priests ever encroached more upon the prerogatives of the people than the Jewish, and no people were ever more blindly devoted to their priests than the Jews. O. A. B.

(TO BE CONTINUED.)

## Portick Department.

### "THE LOST STAR."--BY L. E. L.

A light is gone from yonder sky,  
A star has left its sphere:  
The beautiful and do they die  
In yon bright world as here?  
Will that star leave a lonely place,  
A darkness on the night?  
No! few will miss its lovely face,  
And none think heaven less bright?

What wert thou star of? vanished one?  
What mystery was thine?  
Thy beauty from the east is gone,  
What was thy sway and sign?  
Wert thou the star of opening youth?  
And is it then for thee,  
Its frank glad thoughts, its stainless truth,  
So early cease to be?

Of hope?—and was it to express  
How soon hope sinks in shade;  
Or else of human loveliness,  
In sign how it will fade?  
How was thy dying like the song,  
In music to the last,  
And echo flung the winds among,  
And then forever past?

Or didst thou sink as stars whose light  
The fair moon renders vain?  
The rest shine forth the next dark night;  
Thou didst not shine again.  
Didst thou fade gradual from the time  
The first great cause was hurled,  
Till lost in sorrow and in crime,  
Star of our early world?

Forgotten and departed star!  
A thousand glories shine  
Round the blue midnight's regal car,  
Who then remembers thine?  
Save when some mournful bard like me  
Dreams over beauty gone,  
And in the fate that waited thee,  
Reads what will be his own.

[From the Token.]

### THE SOLDIER'S WIDOW.

Wo for my vine clad-home!  
That it should ever be so dark to me,  
With its bright threshold, and its whispering tree!  
That I should ever come,  
Fearing the lonely echo of a tread  
Beneath the roof-tree of my glorious dead!

Lead on! my orphan boy!  
Thy home is not so desolate to thee—  
And the low shiver in the linden tree  
May bring to thee a joy;  
But oh! how dark is the bright home before thee,  
To her who with a joyous spirit bore thee!

Lead on! for thou art now  
My sole remaining helper. God hath spoken,  
And the strong heart I leaned upon is broken  
And I have seen his brow,  
The forehead of my upright one, and just,  
Trode by the hoof of battle in the dust.

He will not meet thee there  
Who blest thee at the eventide, my son!  
And when the shadows of the night steal on,  
He will not call to prayer,  
The lips that melted, giving thee to God,  
Are in the icy keeping of the sod

Ay, my own boy! thy sire  
Is with the sleepers of the valley cast,  
And the proud glory of my life hath past  
With high glance of fire.  
Wo that the linden and the vine should bloom,  
And a just man be gathered to the tomb!

Why—bear them proudly, boy!  
It is the sword he girded on his thigh—  
It is the helm he wore in victory—  
And shall we have no joy?  
For thy green vales, O Switzerland, he died!  
I will forget my sorrow in my pride.

### Paraphrase on Isa. xlix. 45.

BY MISS H. WILLIAMS.

Heaven speaks! Oh nature listen and rejoice!  
Oh spread from pole to pole this gracious voice  
Say every breast of human frame, that proves  
The boundless force with which a parent loves;  
Say can a mother from her yearning heart  
Bid the soft image of her child depart?  
She! whom strong instinct arms with strength to bear  
All forms of ill, to shield that dearest care;  
She! who with anguish stung, with madness wild,  
Will rush on death to save her threatened child:  
All selfish feelings banished from her breast,  
Her life one aim to make another's best,  
Will she, for all ambition can attain,  
The charms of pleasure or the lures of gain,  
Betray strong nature's feelings, will she prove  
Cold to the claims of duty and of love?  
But should the mother from her yearning heart  
Bid the dear image of her child depart:  
Yet never will the God, whose word gave birth  
To yon illumined orbs, and this fair earth;  
Who through the boundless depths of trackless space  
Bade new-waked beauty spread each perfect grace;  
Yet, when he formed the vast stupendous whole,  
Shed his best bounties on the human soul;  
Which reason's light illumines, which friendship warms,  
Which pity softens, and which virtue charms,  
Which feels the pure affections generous glow,  
Shares others' joy, and bleeds for others' woe—  
Oh, never will the general Father prove  
Of man forgetful, man the child of love!  
When all those planets in their ample spheres  
Have wing'd their course, & roll'd their destined years,  
When the vast sun shall veil his golden light  
Deep in the gloom of everlasting night;  
When wild destructive flames shall wrap the skies  
When chaos triumphs, and when nature dies;  
God shall himself his favoured creature guide  
Where living waters pour their blissful tide,  
Where the enlarged, exulting, wondering mind  
Shall soar from weakness and from guilt refined;  
Where perfect knowledge, bright with endless rays  
Shall gild Eternity's unmeasured days;  
Where friendship unembittered by distrust,  
Shall in immortal bands unite the just;  
Devotion raised to rapture breathe her strain,  
And love in his eternal triumph reign!

MARRIED.—In Genoa, on Thursday the 24th inst.  
by the Rev. Mr. Fox, Mr. James Bowen, of Lansing,  
to Miss Susan Moe, of the former place.

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L. S. EVERETT, EDITOR.

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## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, FEBRUARY 17, 1828.

## THE PREACHER.

"Give attendance to reading, to exhortation, to doctrine."

## THE PRAYER OF FAITH.

## A SERMON,

BY L. S. EVERETT.

"Father, forgive them."—Luke xxiii. 34.

The goodness of God is forcibly illustrated, and conspicuously exemplified, in the ministry of his Son our Saviour. Doubtless, the grand object of his visit to the world, was, to make a glorious display of the divine perfections of his Father. He was the image of the invisible "I Am"—the brightness of his glory, the child of his love; and in the character of Jehovah's representative, he came to do the will of his Father; to make known his purposes; and to ratify his promises. He came to mortals with divine credentials of his mission; lived but to bless the world, and at last laid down his life in our behalf. His life had been a luminous series of splendid virtues, and his death, procured by treachery, and effected under the most distressing circumstances, and in the most ignominious manner, shed around the world the balm of peace, and diffused the hope of heaven. It was on that memorable day, when, by "cruel hands he was crucified and slain"—it was while he was expiring on the accursed tree—it was while the purple current was flowing from the wounds inflicted by his murderers—yea, while suffering accumulated and untold miseries, that he uttered the words of our text.

He was suspended upon the cross between two malefactors—he was insulted and reviled! It was not enough that his enemies should wrongfully accuse him: it was not enough that they should conspire to swear away his life; it was not enough, that they should murder the Son of David! They must fill up the measure of their monstrous guilt by insult! The rulers derided him; "he saved others, let him save himself" was their impious language; Soldiers approached his sacred person, and in copying the brutal examples of their superiours, mocked him, and gave him vinegar to drink, saying "If thou be the king of the Jews, save thyself." Even one of the malefactors railed on him, saying, "If thou be Christ, save thyself and us!" It was on this occasion, and under these circumstances—

when the sun veiled its face—when the rocks were rent in twain—when darkness covered the earth, and "heaven in mourning stood"—it was then, I say, that the Son of God, looking up to benignant Heaven, uttered the fervent prayer, *Father, forgive them.*

I might here dwell upon the soul rejoicing theme of a Saviour's love; I might call your attention to his life, his heavenly precepts, his god-like examples, his heroick virtue, his divine resignation, his splendid achievements, his supreme confidence in God, his immortal glory, his extensive provisions for those whom he came to save, his victory over death, his triumph over hell! Nay; I might tell you, that God loved the mighty Redeemer and gave all things into his hands; that he came to give eternal life to as many as God had given him; that when he was lifted up from the earth, it was done that he might draw all men to himself; that he became the propitiation for the sins of the whole world; that he was exalted a Prince and a Saviour to give repentance to Israël and forgiveness of sins; yea, I might tell you that he came to seek and to save the lost and wandering children of men; and on these several topics we might dwell with fond delight and divine satisfaction: But I must leave these heaven-glorifying themes for the present, to seek for other realities presented in our text. We need not wander from our subject, for it will afford, of itself, the bread of God, and the water of eternal life and joy. Several doctrinal considerations seem first to require attention.

1. *Forgiveness*, has been supposed to consist in an interference of Mercy with the lawful demands of Justice, in such a manner, that the sinner can escape the punishment of his sins. But no idea can be more at variance with truth than this supposition. For nothing can be more evident, than the fact, that "God will by no means clear the guilty." If this be admitted, (and it cannot well be denied,) it follows that the guilty can by no means be exonerated from all the punishment, or all those punishments, that strict and impartial justice may require to be inflicted. Hence, if man, by his disobedience, has forfeited heaven, and justice requires his endless misery, he must inevitably be lost to all eternity; for God has given us no assurance that justice shall be sacrificed, or that one jot or tittle shall fail of securing its demands. All those,

therefore, who hope for salvation on the ground I am examining, are leaning upon a broken staff, and building their house of faith on a sandy foundation.

Forgiveness, on the contrary, consists in *taking away the sins of mankind*. It is distinguished from what is called forgiveness by this simple difference: the former is a removal of guilt or a *propensity to sin*; the latter is the act of letting the sinner go without receiving the punishment he justly deserves. I remark,

The idea that forgiveness consists in a remission of punishment, is predicated on the notion that punishment is vindictive. Those who maintain this doctrine, suppose, that God, in his wrath and fury, resolved to punish Adam and all his posterity in a hell of endless torment. This wrathful purpose, they call 'vindictive justice.' Starting upon this false supposition, they are led to the absurd conclusion, that there can be no other way by which man can be saved, than by a sacrifice of the demands of this vindictive principle, called justice, and imputed to God as one of his adorable perfections.

It will be a sufficient refutation of this doctrine to say, 1. God never resolved to damn all mankind, nor any part of the human race, in a hell of ceaseless woe. 2. If he ever did form such a resolution, he never has revealed it to any other persons than the limitarian clergy; and if they are witnesses of the contract, *he is bound to fulfil it upon them first of all*. 3. If God ever had any such purpose, he could not suffer it to be frustrated without denying himself, and becoming a changeable being.

Again: To say that persons elected before the foundation of the world, were ever exposed to the torment of this hell, is to say, they were and were not thus exposed, at the same time. To say that any person, whether thus elected or not, who shall hereafter obtain heaven, was ever in reality exposed to this vindictive wrath, is to suppose that God did not know what would be the result of his gracious interposition in his behalf.

This being understood, I will lay before you a few passages of scripture, which will help us in obtaining clear ideas of this part of our subject.

See Acts v. 31: "Him hath God exalted with his right hand, a Prince and a Saviour for to give repentance to Israel, and *forgiveness of sins*." Observe, 1, Christ was exalted by God's right hand to be a Saviour. Now, if God had been so full of wrath, as is supposed, he would not have provided a Saviour: and farther; by turning to the 3rd chapter of this book, we find that Christ did not come to save the people from wrath and eternal fury, but "to save them from their sins." Observe, 2, Christ was exalted to give *repentance*. Re-

pentance, strictly speaking, is a radical *reformation*, and should be so rendered. This reformation, it will be perceived, stands first among the gifts Christ was to bestow; and without the first, *to wit*, a reformation, the second, viz. forgiveness, could not be bestowed. 3, Whenever a reformation could be effected, the law would be satisfied, (as that only requires holiness,) and forgiveness would ensue as the natural and necessary result of the reformation of the subject, and would consist in a radical removal of that criminality, which, if persisted in, would justly entitle the person to a continuation of disciplinary punishment to be inflicted by our heavenly Father. Again: Acts, xiii. 38: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Here I remark, is another instance, in which forgiveness must be understood in the sense I have attached to it, inasmuch as this forgiveness was offered to those addressed on the ground that they should, as a preparatory step to its attainment, *believe*, or have faith—that faith which works by love and purifies the heart. Again: Acts, xxvi. 18: "To open their eyes, to turn them from darkness to light, and from the power of satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Here we find, that Christ appeared to Paul on his journey to Damascus, to open his eyes, to turn him from darkness to light, and from the power of the Adversary to God, *that he might receive forgiveness of sins*. Christ did not appear to him in this manner to save him from hell or the just punishment of his sins, but that he might obtain deliverance from his evil and persecuting spirit, and gain an inheritance among those who had before been made pure by the sanctifying operations of divine love. See also Ephesians, i. 7, and Col. i. 14, where the word forgiveness occurs, and is evidently used in the same sense. I will only refer you to one other text on this subject. See Ex. xxxiv. 7: "Keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." From this we learn, that, although God is merciful and forgives iniquity, yet that he will by no means clear the guilty. This is directly to our purpose, as it shows beyond a reasonable doubt, that forgiveness is not what it has been supposed to be; and by fair inference, that it is a radical cleansing of the soul from sin, the cause of punishment.

The doctrine I have laboured to maintain, may be illustrated, by supposing a familiar case. We will suppose that a person, for some crime, is sentenced by a court of justice, to fourteen years hard labour in our penitentiary. He goes according to his sentence. But during seven years, such is his conduct, that the



keepers of the prison become satisfied that he is radically reformed; and accordingly make a statement of his case to the Executive of the state; who finding the evidence satisfactory, sends a pardon, and the convict is released. Now, all are ready to admit, that this person is forgiven. But here a difficulty arises. Suppose this person should remain in prison the whole fourteen years; would he then, after having received the whole penalty of the law, be forgiven? I answer yes, just as much as if he had been liberated at the end of seven years. Observe, 1. The object of the law and its penalty, was (if it was a proper law) to send this person to prison for the term of fourteen years, supposing that, that length of time would be necessary to effect the desired reformation in the offender. The only reason why those who enacted the law fixed upon that period of time, was for the want of actual knowledge of the degree of depravity in the heart of the offender.—They supposed, therefore, that this length of time, and degree of punishment, would have the desired effect. When it was ascertained that the subject of punishment, according to our first supposition, had actually reformed, justice, as well as mercy, required his liberation; and the only difference in the two cases, that I can perceive, is this: in the first, the law would be proved imperfect, inasmuch as it required more punishment than was necessary to reform the person; and in the second it would be found perfect, inasmuch as the punishment apportioned to the crime, would be just enough to secure the object in view, viz. the reformation of the culprit. But the terms on which the convict would be released, are, in both cases, precisely the same; and forgiveness would ensue, whenever he had been reformed. But, if the term of fourteen years should not reform the person, it might, in consequence of the weakness of human judgment, and the imperfection of human laws, be expedient to grant a release, yet both justice and mercy would require a longer continuance of the punishment.

This view of our subject presents forgiveness in its proper light and shows us that punishment itself is an act of mercy, since it is, or ought to be, inflicted with a view to promote the creature's good. And hence, too, forgiveness, following the subject in every step of moral improvement, comes in at last to crown each former gift of God, and sheds abroad within the soul the satisfactory assurance, that every evil propensity is subdued. Peace, then, like a river from the throne of God, meanders forth, giving life and joy to every faculty of the mind, invigorating and renewing the heart, and pouring its healthful waters into the unfathomable ocean of a Saviour's love.

This kind of forgiveness, it being rational

and consistent with justice and mercy, is good and profitable unto men. It guards us from the evil effects of uncalled for lenity, or unmerited indulgence towards the wicked, and leads us to moderation in punishment, by presenting its proper object to the mind. The principle, I conceive, is pre-eminently calculated to give force, and energy to our system of jurisprudence, and to infuse into our criminal code the proper degrees of inflexibility and moderation, of severity and mildness. It is also a proper principle to be carried into our families; inasmuch as it will teach the parent how to be just, and merciful, at the same time; and the child to expect indulgence only on the ground of obedience.

This view of our subject also presents our text in a peculiarly interesting light. It teaches us that Christ, in praying for his enemies, petitioned the throne of heaven, that they might become holy. He did not desire that they might be saved from equitable punishment; for God could never answer such a desire; he prayed that their malice, their unbelief, their hardness of heart, their blindness of mind, their cruel, and persecuting, and ungodly dispositions, might be taken away.

This being understood of the subject of forgiveness, I proceed,

2dly, to speak of certain facts connected with prayer, and which have a particular bearing upon the prayer of our Lord Jesus.

1. Prayer, in order to be acceptable to God, must be in strict accordance with his will. This proposition is sufficiently sustained by the testimony of Christ himself. He taught his disciples to pray that God's "kingdom might come, and his will be done, in earth, as it is in heaven." In strict accordance with this divine rule, after he had prayed that the bitter cup might pass from him, he added, "not my will, but thine be done." Were it necessary, I might extend almost indefinitely the most positive evidence of the proposition which I have assumed but every well-instructed mind admits the fact.

2. It would be highly criminal in any one *knowing* the will of God, to pray for any thing contrary to it. In order to realize the truth of this position, we have only to imagine how presumptuous it would be to pray for that which heaven had seen proper to deny, or to deprecate that which he had designed to bestow. The mortal who should raise his puny arm to stop the well-ordered revolutions of the world, or should attempt to reverse the laws of Nature, would be no more fool hardy than him who should pray contrary to the known will of God.

3. Prayer should be accompanied with faith. A cold, formal, and faithless prayer is an abomination in the sight of God; and without a full belief that our petitions will be answered, they will be unavailing, and measurably

reprehensible. To pray in faith, is to pray believing that God will hear, and that he will graciously return an answer of peace.

4. Our belief that our prayers are in accordance with the will of God, and consequently that they will be answered, must be predicated upon what is known of his divine will and purposes; or it must be the result of a candid examination of what is, or has been revealed, relative to the subject of our desires. And now,

5. Christ, when he prayed for his enemies on the cross, prayed according to the rules laid down for others. That he knew the will of his Father, will not be denied, and that he prayed in accordance with the will of God, is equally undeniable. The fact that he required his followers to pray for those things which Heaven had willed to grant is sufficient proof that he did not himself pray for any thing contrary to the determinations of the Most High. He therefore prayed in faith, nothing doubting, for the forgiveness of his enemies, and his belief that his request would be granted was predicated upon certain, and incontrovertible facts, which were known to him.

Thus our subject teaches us that our Lord Jesus Christ, while suffering on the accursed tree, prayed for the conversion and salvation of his enemies. It would seem from this, that vile as they were, he knew it was the will of God thus to convert and save them: this would seem to be the only rational conclusion to be drawn from the facts thus presented; but strange as it may appear, there are those who undertake to evade the force of all this, in a very novel way.

When we speak of the benevolence of Christ, or advert to his labours of love on earth,—when we contend that he, being the “express image of God,” evinced a desire for the salvation of the whole world; it is replied, that he possessed *two natures*, the one human, the other divine; and that while the human nature desired the salvation of all sinners, the divine, determined not to grant deliverance but to a part. And hence, while the Son, in the garb of humanity, offered up his life for the world, and his prayer to God, for all his enemies, it was done under the full conviction, that it was the determination of the Father, and the divine nature of the Son himself, neither to grant the prayer, nor accept the atonement of the human nature of the Messiah! This incongruous doctrine is tendered us as a saving reality; but with humble deference to the superiour wisdom and learning of those who have advocated it, I must be allowed to call it in question.

I remark, 1. If this notion were true, it would exalt the human nature of the Son of God, far above the divine, inasmuch as it attributes those benevolent feelings to the former, the gratification of which is denied or

forbid by the latter. 2. It argues that Christ was an imperfect being, inasmuch as a certain something, which, if this doctrine be true, may as well be called a weakness, led him to ask for that which God, and the divine part of himself concurred in designing to withhold. 3. It implies a collision of sentiment and feeling between God and the Son, which would be incompatible with the character of the former, and the mediatorial dignity of the latter. 4. It makes out that Jesus Christ was not merely one person, but possessed of two distinct existences, as different from each other as light and darkness; nay, infinitely different.

This absurd notion cannot be refuted more effectually than in the language of Dr. Channing. After speaking of the unity of God, he observes:

“We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conceptions of his character. This corruption of Christianity, alike repugnant to common sense, and to the general strain of scripture, is a remarkable proof of the power of false philosophy in disfiguring the simple truth of Jesus.

“According to this doctrine, Jesus Christ, instead of being one mind, one conscious, intelligent principle, whom we can understand, consists of two souls, two minds, the one divine, the other human; the one weak, the other almighty; the one ignorant, the other omniscient. Now we maintain that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds, infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrines, each of these two minds in Christ has its own consciousness, its own will, its own perceptions.—They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the happiness and perfection of the divine. Can you conceive of two beings in the universe more distinct?—We have always thought that one person was distinguished by one consciousness. The doctrine that one and the same person should have two consciousnesses, two wills, two souls, infinitely different from each other, this we think an enormous tax on human credulity.”

We say, that if a doctrine, so strange, so difficult, so remote from all the previous notions of men, be indeed a part, and an essential part of revelation, it must be taught with great distinctness, and we ask our brethren to



point to some plain, direct passage, where Christ is said to be composed of two minds infinitely different, yet constituting one person. We find none. Our opponents, indeed tell us, that this doctrine is necessary to the harmony of the Scriptures—that some texts ascribe to Jesus-Christ human, and others divine properties, and that to reconcile these, we must suppose two minds, to which these properties may be referred. In other words, for the purpose of reconciling certain difficult passages, which a just criticism can in a great degree, if not wholly explain, we must invent an hypothesis vastly more difficult, and involving gross absurdity. We are to find our way out of a labyrinth by a clue, which conducts us into mazes infinitely more inextricable.”

“Surely, if Jesus Christ felt that he consisted of two minds, and that this was a leading feature of his religion, his phraseology respecting himself would have been coloured by this peculiarity. The universal language of men is framed upon the idea, that one person is one mind, and one soul; and when the multitude heard this language from the lips of Jesus, they must have taken it in its usual sense, and must have referred to a single soul all which he spoke, unless expressly instructed to interpret it differently. But where do we find this instruction? Where do you meet, in the New Testament, the phraseology which abounds in trinitarian books, and which necessarily grew from the doctrine of two natures in Jesus? Where does this divine Teacher say, This I speak as God, and this as man? this is true only of my human mind, this only of my divine? Where do we find in the epistle a trace of this strange phraseology? No where! It was not needed in that day: It was demanded by the errors of a later age.”

This very satisfactory summary of objections to the idea of two natures in Christ, presents our subject in a still more interesting point of light. It teaches us, that he prayed to God—not to himself—and in compliance with—not in opposition to—the will of God with which he was acquainted, and which he came to perform.

But another objection may be urged, which it may be well to notice.—It may be acknowledged that Christ prayed for his enemies in strict compliance with the revealed will of God, but nevertheless it may be urged, that he has another will, in some respects the opposite of this revealed one. Indeed, it is maintained that the revealed will of heaven is, that all men shall be saved, while his secret will is, that all shall not be saved!

To this last resort of modern orthodoxy I reply:—1. If the supposition I am examining be correct, it proves that God has two wills diametrically opposed to each other, which, if true, would argue that he was divided against himself. 2. If he ever had a secret will

which differed from his revealed will, it must have been communicated by express inspiration to a few favoured persons; for the bible is silent as to any such thing. “God is of one mind and none can turn him.”—3. If God ever had a secret will, and entrusted it in the hands of those who say so much about it, they are unworthy of belief; for the very fact that they tell us there is such a will, and have informed the world what it is, proves that they have betrayed their trust; and if they would be guilty of so doing, we cannot place much confidence in their testimony. Hence, until the bible is found to contain a revelation of two wills, we shall rest in the assurance that God has but one—which is, that “all men should be saved and come to the knowledge of the truth.”

Having thus briefly attended to the nature of forgiveness, the nature of the request expressed by Christ, and the will of the Being to whom the prayer was addressed, I remark.

4. The blessed Jesus addressed Jehovah as his *Father*. Did the limits of one discourse admit, I might here undertake to show that Jesus Christ stood in the capacity of a Son of God, and was not the very God himself. But to an enlightened auditory a mere suggestion of the fact is sufficient. Yet perhaps I ought to remark, that should we admit that Christ was the eternal God, it would not weaken our arguments in favour of the leading doctrine of the text; for whether he prayed to God, as a distinct being from himself, or addressed his petition to himself, it yet remains a truth, that his prayer will be efficacious, inasmuch as if he asked of God the desired blessing, he knew it would be granted, and if he spoke to himself, his knowledge of his own disposition to grant the request must have induced him to express it.

Having laboured to establish these facts *here I rest*. The conclusion is as inevitable as death, that all for whom Christ prayed, will be forgiven! The Son of Almighty God, as he hung expiring upon the cross, when about to yield his pure spirit into the hands of God, prayed fervently, sincerely, devoutly, in faith, in confidence, without wrath, and without doubting, for the forgiveness of his murderers! Will this prayer—will this heaven-sanctioned petition, which like holy incense from the altar of God ascended up to the throne of eternal Grace—will *this* prayer, I say, be without effect? When the angels of heaven carried the divine petition into the presence of God, did they do it with the apprehension that it would not be answered? When Jehovah viewed it as the last offering of his only begotten Son, did he swear, think ye, that he would not grant the request? No, I come then, to a candid consideration of the character and condition of those for whom he prayed.

By referring to the context, we find that

the persons in whose behalf our Saviour uttered his dying request, were the elders of the people, the chief priests, the scribes, Pilate and Herod, and such others as had been instigated by them to put him to death. Nor is it unlikely, that all those deluded beings, who hated him without a cause, and consented to his death were embraced in his prayer.

These persons, at least many of them, had seen with their own eyes, the astonishing exhibition of his power, and had heard from his own lips the divine testimony of his Messiahship. The more learned among them, were well acquainted with the scriptures of the Old Testament, and made it a business of expounding its mysteries for the edification of the people. In rejecting him, therefore, they evidently sinned against the greatest light and knowledge, inasmuch as they had received ocular demonstration of the fact that Christ wrought his mighty works by the power of God.

If I might attempt a classification of those who were engaged in the diabolical act of killing the Lord of glory, I would rank them thus: 1. Blasphemers against the Holy Spirit: 2. Principals in the murder. 3. Hypocrites: 4. False accusers: 5. Liars: 6. Those who had perjured themselves during the trial of Christ before Pilate and Herod: 7. Thieves, not forgetting the one on the cross who joined with the rest in reviling the spotless Saviour: 8. False friends, who had forsaken him in his afflictions: 9. The self-righteous who thought themselves the favorites of God to the eternal exclusion of others!

In these nine classes we behold a motley group, of vile sinners, and in their characters we see all that variety of wickedness which has entailed misery upon the world, and caused heaven to mourn.

Surely, then, if these vile wretches can be forgiven, the vilest of the vile need not despair;—If *they* can be converted to the praise of God, we have reason to believe that all others will ultimately be saved from sin.—

But indulge me in noticing a few important particulars. Here we find that those very persons, who had sinned against the greatest light and knowledge, were included in the heaven-born petition. Next are his murderers. They, in addition to a long catalogue of vile enormities, added the crime of taking the life of one who lived but to bless. Next, we have noticed those ungodly hypocrites, who made broad their "phylacteries"—who prayed to be seen of men—who robbed widows houses—who pretended to have uncommon regard for "poor immortal souls," but who in the exercise of their deadly malice, accused the Son of David of being a vile blasphemer—"a perverter of the nation!"—Next, in order come those who falsely accused him before Pilate.

Next, those who swore away his life. Next, those who had violated the sacred command of the decalogue, "Thou shalt not steal." Next, those who had followed him during the days of his prosperity, but ungratefully abandoned his cause and his person in the hour of danger. Next, that band of sacred imposters, who vainly fancied themselves more righteous than others—who could lift their polluted hands to heaven, and claim exclusive privileges, and who could deal damnation round the world on all who dissented from their opinions, or refused to pay them homage. These persons, I repeat, were the subjects of grace;—Christ prayed for their final deliverance—he *prayed in faith!*

Having briefly adverted to a few of the many doctrinal ideas suggested by the text, I leave the remainder for the present, and hasten to draw from the subject as now understood some theoretical and practical conclusions.

1 *Ignorance* is the cause of sin; or the destitution of a correct knowledge of the truth as it is in Christ, is the occasion of most of those egregious transgressions which have perpetuated misery in our world.

This proposition is sustained by our text and its connection. "Father forgive them, *they know not what they do*," was the pathetic declaration of the expiring Redeemer. If those for whom he prayed had known the truth and all the truth, they would not—they could not have treated him as they did. If they had for a moment laid aside their prejudices they would have seen, in the subject of their malice, all that was lovely, and amiable, and good; and if they had viewed him in his proper character, they could not have nailed him to the cross nor pierced his side with the cruel spear! But, blinded by their zeal, and intimated by their traditions; and perhaps rendered doubly inveterate by the reflection that their "craft was in danger"—they went on from step to step, until the tragic scene was terminated by his trial, crucifixion, and death! So it is with all those who crucify the Lord of glory afresh by their disobedience to the divine commands. Could we all realize that sin only brings misery upon us, we should be more careful how we raised our hands to do evil. But, alas! listening with blind credulity to the tempter, we half believe the forbidden fruit, which gratifies the taste for a moment, will afford us lasting peace, and we touch—we taste—we die!

2 *A knowledge of the fact that ignorance* is the cause of crime, assists in laying the foundation of charity. I honestly consider it the leading misfortune of mankind, that they attach too great a degree of criminality to the acts of their fellow-beings. This evil will continue to the detriment of happiness so long



as all wickedness is imputed to hereditary or innate depravity; or is considered as so many acts of wilful rebellion against light and knowledge.

I would not be understood that sin originates in, or is occasioned by entire ignorance of all important truths, for such an idea would evidently be incorrect, and in the face of reason as well as revelation. It is a plain matter of fact, that where we have no knowledge of the law, there can be no transgression; and hence, it is implied that there is knowledge in some degree wherever there is sin. But what I would maintain is simply this; that ignorance of the consequences of sinful actions, is the cause of transgression. And I contend, that a knowledge of the fact, that all men, when they violate a known law or commandment, do it without realizing the inevitable consequences, ought, and I believe will, invariably, lead to an exercise of charity, and induce us to pray more fervently than we can under any other circumstances, for the forgiveness of the wicked in the sense in which I have considered forgiveness. This is doubtless the reason why God in wrath remembers mercy—this is the reason why the hand of justice does not blast all our comforts and drive us to despair.

3. The prayer of Christ in behalf of his murderers, affords us a reviving illustration of the mercy of God. We have seen how great sinners they were: and yet even they are doubtless to be benefitted by the intercession of Christ, and blessed by being turned from their sins by the great Deliverer.

4. The fact that they will be forgiven, inasmuch as Christ prayed for their forgiveness in faith without doubting, affords us an argument to show the final forgiveness of all other sinners. God, it will be admitted is in his nature, and in the bestowment of his favours, an impartial Being. Hence, if it was consistent for him to grant forgiveness in answer to the prayer of faith, it will be equally so for him to bestow the same blessing upon all sinners.—That it is made the duty of every christian to pray for the salvation of all mankind is evident from the exhortation of St. Paul; and that God will answer the request, is as evident as it is that he has made it our duty so to pray, and so to believe. Moreover, those sinners for whose forgiveness Jesus prayed, were doubtless as criminal in the sight of God as any persons ever were or ever will be. And should a doubt remain as to the efficacy of that prayer offered up by him who could call to his assistance a "legion of angels," it might be removed by referring to the covenant of God, that he would, when asked by his Son, "give him the heathen for his inheritance &c."

5. Our subject affords us an argument in support of the fact that God loves the world even while they remain in ignorance and sin.

What else but love could have commissioned our Saviour to come into the world to save sinners? What but love could have caused him to suffer the most cruel persecutions while living? And what but love could have dictated the dying prayer of the Son of God? Truly, then, "God hath commended his love towards us, in that while we were yet sinners Christ died for us."

But, brethren; there is yet another inference to be drawn from our subject which more particularly relates to our duty. It is, instead of looking to one another for examples of righteousness or models of perfection, we should turn our eyes to *Jesus*, the divine author and finisher of our faith!

Behold him, then, elevated by wicked hands upon the cross, on Calvary's mount;—behold him surrounded with deadly foes; hear their bitter revilings; witness in your minds the horrors of his condition; listen to the language of suffering humanity—"My God! my God! why hast thou forsaken me!" see the cruel spear as it pierced his side; see the purple current flowing from his wounds; and now, brethren, if your hearts are prepared, receive the heavenly lesson; hear him! "FATHER! FORGIVE THEM!"

If then we have enemies—if there are any who would despise or injure us on account of our faith or any honest differences of opinion, let us remember that our Lord Jesus Christ was also despised for what he believed and taught, and at last became a martyr in the cause of truth. And let it also be impressed upon our minds, that to be consistent with our faith we must daily pray as did our Divine Master—"Father forgive them." AMEN.

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## ORIGINAL COMMUNICATIONS.

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FOR THE GOSPEL ADVOCATE.

AN ES AY,

ON THE PROGRESS OF TRUTH.

No. VII.

It is not intended by pointing out some of the defects of the Mosaic system, to lessen the real value of that institution; but merely to evince the fact that the most perfect of the numerous systems of religion transmitted us from remote ages, does not contain that clear and consistent view of the moral perfections of the Almighty, nor that comprehensive, correct and satisfactory detail of the various duties belonging to our individual and social relations which the general diffusion of knowledge at this time would lead us to expect from a system formed under the immediate direction of the Most High.

If Christians are in the habit of admitting the divine authenticity of the Jewish scriptures, they should also recollect that the Institution itself was abolished by the introduction of Christianity. If the Institution had

been perfect, it should have remained; but inasmuch as a system of religion given by God, has superseded this, we are at perfect liberty to consider it defective, and to examine the correctness of the several parts or the beauty and utility of the whole, in the same manner we would, had it been of human origin.

Christ did not hesitate to pronounce some of its maxims incorrect, and to give new ones in their place: "Ye have heard that it hath been said, 'an eye for an eye, a tooth for a tooth;' but I say unto you, resist not the injurious." See Matthew v. 38, 39. His decision in the case of divorcement was very different from Moses, and may serve to explain the reason of many other of the laws found in his code. See Matthew xix. 7, 8. The disposition of the Jews was so untractable, and the state of improvement was such, that different laws would have been either useless or pernicious.

But he who loves truth and desires to follow her sacred injunctions, will not ask for scriptural authority, to convince him, that that is wrong which comes in contact with enlightened understanding, or to give him liberty to express his honest convictions, when from the best information he can obtain, the cause of religion and humanity, require it. To conceal fraud is to be an accomplice of imposition, and to be silent when we have discovered it, is to declare our friendship for the original perpetrators. If we have ascertained that the creeds of our brethren contain error mixed with truth, we ought to invite and assist them to make a separation, that they may reject that which is bad, but hold fast that which is good.

There is no intention in the writer of this article, by telling the world there are imperfections in the Mosaick system, to weaken their faith in the Christian religion; but he would, by exciting them to an examination of the subject, induce those who wish to know the truth, to study the Christian, instead of the Jewish scriptures. For the Jewish being given to man in a state less improved and less refined, admits many things which would be improper under the Christian dispensation.

People have generally imagined the Jewish scriptures did not contain all the truth; yet all they did contain was truth. As greater error need not be imbibed. This was the very case with the Jews; and, to convince them of this mistake, the Apostles laboured long and hard. No fact is or can be clearer, than that the new dispensation contains things in opposition to the old. Hence, as Christians, we should form our sentiments from the new. If we wish to be Jews we may study the old.

Divines know these things, but they continue to practice on the maxim, "It is no harm to deceive a man to his benefit." The experiment has been tried; but all deception is

found to be against the best interests both of the deceiver and the deceived; and though a partial good may sometimes be practised, yet seldom, if ever, is it sufficient to overbalance the evil. Priests suppose, that because we have hitherto been taught that the bible was, every word of it, dictated by the Spirit of God, if they should now disclose the truth, that some of it does not contain sentiments proper for us to believe, we would reject the whole. Hence, to make people believe the truth, we must preach a certain mixture of falsehood, and we must become dishonest for the benefit of mankind. This language is too degrading—it is more than the independent spirit of man can bear. It says to a fellow being, "You are incapable of managing your own concerns—your ears are such you must not hear the truth; but you must have some one to oversee your affairs and preach to you falsehood." Can any thing be more insulting? Can there be any thing more destructive to every thing valuable in the human bosom, or virtuous in human society? And who is the being that presumes to read this language in our ears—is it a God? No, it is a frail mortal, like ourselves, as ignorant and equally liable to err. Let, then, the lesson return to himself, and let him say, how he should be pleased to have such language pronounced in his own ears. Honesty is the best policy; and he who has not sufficient independence to speak what he believes to be truth, is not fit to be a teacher, or to have the least concern with instructing mankind.

From an examination of the Mosaick system it is learned that the best system antiquity could boast, would not be called perfect now. Other systems there were, but they were inferior to this, and may therefore be permitted to rest in the tombs where for ages they have been inurned. The Mosaick was a great advance from the idolatry which preceded it. The prophets made many improvements in the religion left by Moses; but it was still imperfect.

O. A. BROWNSON.

(TO BE CONTINUED.)

*To the Editor of the Gospel Advocate.*

SIR: I was informed last week by one of the students of the Theological Seminary, Auburn, that there was one of our former brethren, (J. T. an Universalist,) now belonging to that Institution; I replied that I thought he would be a good hand to write the Premium Essay against Universalism. He said he would write it if the faculty would let him. I inquired if the faculty would not allow it. He answered in the negative. He said that they (i. e. the faculty) were "Old Chickens." He stated that he expected they (i. e. Universalists) did not want an Essay written; that they only wanted to sound the Seminary or the Institution. I inquired whether there would be



any written or not. He said no, he thought not. This being the case, we shall be under the necessity of making an apology for their silence. Yours in the truth. A. C.

Elbridge, January 21st, 1828

## IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

### EXCOMMUNICATIONS.

Several narratives giving accounts of the unchristian measures adopted by the self-styled orthodox to injure the objects of their wrath, have been lying on hand for weeks and months, and it is in vain that we have endeavoured to find room for them in our columns.—The principal part of them relate to the excommunication of females; and this circumstance, of itself, would seem to sustain the claim upon us to give them publicity. But could our patrons know our situation, they would cheerfully excuse us from what, perhaps, is now considered neglect. We would not in this place attempt to enumerate the troubles and perplexities necessarily attendant on the undertaking in which we are engaged. Let it suffice to say, that to gratify all the wishes, and attend to all the requests, expressed by our friends and correspondents, would be next to impossible. It should be recollected by our readers that this paper is circulated over a large extent of country; and as may be expected, is resorted to as the medium through which thousands expect to obtain a redress of their grievances and an answer to their inquiries. To give a moderate calculation, on an average not less than fifty letters, including communications for the Advocate, and as many papers, are received each week; and though, without boasting, we assert that but few persons apply themselves more constantly to labour than our humble self, yet we find it quite difficult to meet all the expectations of our respected correspondents and friends.

In view of the foregoing facts we have concluded not to publish, at full length, the narratives above mentioned, but to give as a substitute, a summary of all the more material particulars, compressed into as little space as may be compatible with plainness and perspicuity. In adopting this method we shall find it necessary to omit many things which might be interesting to the persons excommunicated and their circles of friends, but shall aim at giving to our readers the most that can prove generally interesting. It may be pertinent also to remark, for the satisfaction of those who have favoured us with communications of this kind, that so far from feeling it irksome to be called upon to notice such affairs, it affords us much pleasure to be made acquainted with the talents of those who are thus persecuted. Nor would we wish the fact concealed, that generally, those females who have stepped out of the mazes of orthodoxy, rank among the most sensible, (and we doubt not the most virtuous,) part of community. The manner in which they have vindicated their sentiments is sufficient proof of all this. Their pens seem almost to have been moved by the holy spirit; and we are left only

to regret, that sometimes they have indulged in a prolixity, which, though always interesting to the inquirer after truth who feels an interest in the progress of our Zion, might not always be so to those more advanced in doctrine.

Another thing which it may be well to notice, is, that the increase of cases of this kind has been such of late, and promises to be such in future, that but little more than a brief record of them can be expected hereafter. The time has been when but now and then a case of this kind was known to occur: they were then "like angels' visits, few, and far between." But now they cease to excite our astonishment. As truth spreads far and wide, we may expect that error will make more frightful distortions, and happy shall we be if the chains of truth shall hold the monster down.

We enter upon the task of recording the cases on file, by briefly noticing the closing scene of the holy farce which terminated the labours of the Presbyterian church in this village with MRS. SHIELDS. This modern inquisition performed its *duty*—pardon the term—by "reading out" of the church the subject of their censure. We understand the ceremony was performed with more than common mildness and with all that caution and tenderness that men generally adopt when they find themselves in a dilemma from which it is difficult to retreat. One thing was said to be somewhat peculiar in the way in which the usual maledictions were pronounced. That unpleasant part of the performance was laid upon the singers of the congregation! The hymn selected for the occasion, was the 91st, of the 1st book; beginning with the words—"Now in the heat of youthful blood." The second verse of the hymn, was performed in a very emphatic manner, and accommodated to the case under consideration. The *beautiful* words are as follows:

Behold the aged sinner goes,  
Laden with guilt and heavy woes,  
Down to the regions of the dead,  
With endless curses on her head!"

Unfortunately we are not blessed with favours of the Nine; but we would humbly submit the following paraphrase of that verse of the hymn, as being more peculiarly adapted to the case of Mrs. S.

Behold! the aged Matron goes  
From that sad place where endless woes  
Are thundered by the mental dead;  
With endless blessings on her head.

Thus have terminated the trials of Mrs. Shields. She is once more free from the dictation of a petty ecclesiastical tribunal; and what is deserving of notice, is yet permitted to "live, and move, and have a being," just as if she had never been accused of heresy or "neglect of God's house." The sun rises and sets as it did before her expulsion, and all the vast machinery of Nature moves on undisturbed. How true it is, that "the session" has not the power to bind her soul on earth, or affect her destiny in another world! And if we mistake not, the coming generation will look upon this transaction, (if peradventure it should be handed down to posterity,) as of a piece with Salem Witchcraft. We have taken upon ourselves

the responsibility of recording the facts of this case, and have only to observe in conclusion, that we alone are amenable to public opinion for what has been said on this subject.

We now lay before our readers the proceedings of the Congregationalist church, in the township of Riga, Monroe county, state of N. Y. against Mrs. Lucy Emerson, on a trial for heresy; and her defence.

Here follows a note addressed by Mrs. Emerson to the church, after having received the first visit.

*"Dear Brethren and Sisters in the Lord :*

"Feeling it my duty to write a few lines to lay before you, I hope you will not think it hard nor unreasonable. I can sincerely ask the forgiveness of every brother and sister whom I have offended. I am very sorry that I should be the cause of so much trouble to you. I do not consider that I have departed from the faith, but that my faith is strengthened, so that I can now pray in faith, believing that, in due time, all mankind will be restored to their former state of happiness; as the second Adam is greater than the first. "For he must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death." Now, when all things are subdued to Christ, death the last enemy destroyed, and when God becomes all in all; then what will remain for us to do but to praise the Lord? Even now let us praise Him for His wonderful works to the children of men. I would desire to call upon my soul and all that is within me to praise my God! "Praise him all ye nations; praise him all ye saints, for his tender mercies are over all his works." **LUCY EMERSON.**

*Riga, December 19, 1827.*

Here should follow the Citation of December 27th, &c. which we omit for want of room.

#### REPLY.

*Dear Sirs :—*Having received a citation to appear before you, to answer to a complaint made by Mr. Nehemiah Frost, that I have departed from your articles of Christian faith, and embraced the heretical opinion, that all men will be saved and made happy; it being not convenient for me to attend, I hope, trust and sincerely believe that I have an advocate, who will speak in my behalf. I will cite you to him; if you will not hear him, you would not be persuaded though one should rise from the dead. Some of his words you will find recorded in the sixth chapter of John: "All that the Father giveth to me, shall come to me, and him that cometh to me I will in no wise cast out. for I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will who sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." In Luke x. 22d, you will read—"All things are delivered to

me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Likewise, Matthew xi. 27: "All things are delivered to me," &c. You may read in John xii. 23d: "And I, if I be lifted up from the earth, will draw all men unto me." You will likewise find "that he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; who gave himself a ransom for all, to be testified in due time." He tasted death for every man.

"Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they were and are created." Now, my friends, did not Moses give you the law; yet not one of you *keepeth* the law. Why go ye about to kill me? I dare not make myself of the number, or compare myself with some that commend themselves, and comparing themselves among themselves, are not wise. Deac. Frost observed to me that I must be cast out as an heretick. If so, I shall not consider myself the first one that has been persecuted and called a heretick." But the Lord supported them, and I intend to look to him for support also, and not to man. *"Let God be true, but every man a liar."* **LUCY EMERSON.**

*Riga, January 7th, 1828.*

Here follows a second Citation, which, as it is in the usual form, and devoid of interest, we omit.

#### REPLY.

*Dear Brethren and Sisters :—*Having received another citation to appear and answer to a complaint made by Deac. Frost, I would inform you that I consider it my duty, to hear your censure with humble resignation. After having had considerable conversation with Deac. Frost and your pastor, who fain would bring me back (as they call it) to bow to their sceptre, to confess and believe, that the Lord created a part of mankind to be eternally damned: now my friends, I do not consider it my duty to confess or believe any thing contrary to the will of God. If God wills the salvation of all men, what harm is there in *my* will acquiescing in *his* will, so that I can pray in faith, believing that all men will finally, after suffering great persecution, trials and tribulations, enter the kingdom of heaven. My friends, if you are more persecuted for righteousness' sake than others, you must shine as brighter stars in glory. But *O why* be displeased with me when I tell you God is like to answer your prayers, when you pray that the time might soon come, "when all shall know the Lord from the least even unto the greatest." Do you pray for this, and still disbelieve? If not, why censure me? Mr. Cook deprives me of the privilege of praising God, even in hell, with such sentiments.



O my friends, this has been a great trial to me. I expect, by your censuring me, that you will conclude I am hardened in sin and iniquity. But God forbid. O may my life and conversation be much more like a Christian, and my daily walk be no less circumspect. But do thou for me, O God, for thy name sake, because thy mercy *is good*; deliver thou me, for I am poor and needy, and my heart is wounded within me. I became also a reproach unto them; when they look upon me they shake their heads. Help me, O Lord my God, O save me according to thy mercy, that they may know that thou, Lord, hast done it, that this is thy hand. When my father and mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies, for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed I should see the goodness of the Lord in the land of the living. My friends, farewell! I am willing you should proceed as though I were present. The censure of man I consider but trifling.

LUCY EMERSON.

Riga, January 15, 1823.

Copy of a letter addressed to Mrs. Emerson, by a member of the Church to which she belonged, after her trial.

*Dear Sister*:—Having become convinced, that you have actually embraced the doctrine of universal salvation. I this evening sit down to converse with you upon the all-important subject. In the first place permit me to ask you candidly, my dear sister, if you find this doctrine in the bible, or do you take it from the work of man? I beseech you to remember that the scriptures are our only guide on this great subject. I know you have quoted some passages from this holy book in your letters to the Church, to prove your doctrine; but I beseech you to look at them again; look at them connected with others in the same unerring guide. O Lucy, you say you can pray in faith; if so, your prayer will be answered. I request you to look at the passages to which I now refer you. In the first place, I ask you to turn to the 9th chapter of Mark, and read from the 43d to the 48th verse; and pray in faith to that Being who spake those words, to be directed into their true meaning. Also to the 25th chapter of Matthew, especially to the latter part of it. Again turn to the 13th chapter of the same book. Here, dear sister, you may say our Saviour spoke in parables; but I beseech you to remember, that he told us what is their true meaning. Now I entreat you to lay aside all other books, let God be true, though it proves all men to be liars. I would next refer you to the answer of the Saviour to a question put to him on the subject of universal salvation. You

may find the question in Luke, 13th chapter, 25th verse; and the answer of him who cannot lie, in the seven following verses. Remember also that the rich man died and was buried, and was actually in hell.

Dear sister, if the 16th chapter of Luke is true,—if it be true that one soul is lost, then the doctrine of universal salvation cannot be true. I could cite you to many more passages of scripture to the same amount. But, Lucy, I do candidly believe, that if you will lay aside all other books, and take the bible, and read it candidly, and pray in faith that you may see the truth as it is in Jesus, you will soon be brought to see the fallacy of your doctrine. But now, sister Lucy, let us reason a little on this subject. (But here we must go to divine revelation, for without it, our reason can never reach so far as the eternal world.) Is it reasonable for us to suppose that the persons of whom we have an account in the 2nd Epistle of Peter, 2nd chapter: who bring in damnable heresies—who deny the Lord that bought them—who bring upon themselves swift destruction—whose judgement lingereth not, and whose damnation slumbereth not,—will be saved? Does not the same chapter tell us that they shall utterly perish in their own destruction? That the mist of darkness is reserved for them forever and ever? How can we suppose that it would have been better for Judas never to have been born, if he was to be received to glory to spend an eternity of happiness in the beatific presence of God and the Lamb? We read, in the Epistle of Jude, of those who deny the only Lord God and Jesus Christ: now if they denied Him by whom alone they could be saved, how can they enter heaven? Shall we say that the inhabitants of Sodom and Gomorrah, who the scriptures inform us are set forth as an example, suffering the vengeance of eternal fire, will be saved? Or is it reasonable for us to say that the inhabitants of the old world, whom God destroyed by bringing a flood upon them, were carried by the flood of the Almighty from this world of pain and sorrow to the celestial paradise of God; while Noah, the only one who found grace in the eyes of the Lord, was left to tabernacle in this vale of tears three hundred and fifty years?

Ah! methinks I have said enough to convince you, if you will be candid. I beseech you to look and reflect on these things in view of eternity. This from your friend and brother

R. H.

Riga, January 17th, 1823.

#### REPLY TO THE ABOVE.

*Dear Brother*:—Having received a letter from you sometime since, I now return you an answer. The doctrine of universal salvation, I candidly believe, is the doctrine of the bible and not of men. I think Isaiah speaks of the doctrine which is of men when he says,

"This people draw near to me with their lips and honour me with their mouths, while their hearts are far from me: But in vain do they worship me, teaching for doctrines the commandments of men." You say I have quoted some passages of scripture from the holy bible to prove my doctrine. Here, dear brother, you are mistaken: the doctrine is not mine, but the doctrine of Christ; it is not of the law, but of the gospel; not of the first covenant, but of the second; not of works, but of free grace. "Now to them that worketh, is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." Now, dear brother, all those passages that you have quoted were spoken by Christ in parables. Literally speaking, the loss of an eye or hand would make no difference in a moral or religious sense. Now, these things do not hinder me from praying in faith, believing that in due time, all things will be restored; for it is the Lord that hath said it, and not man.

Being cast into hell, into the fire that never shall be quenched, I suppose you consider will take place in the world of spirits, when the dead are raised in the righteousness of Christ. If this be the case, I do not wonder that you cannot pray in faith. You know, the Sadducees denied the resurrection. They asked Christ concerning seven brethren, who were the husbands of one woman, and inquired whose wife of the seven she should be in the resurrection. You can read Christ's answer in Luke, xx. 34, 36.

Dear brother, you say the rich man was actually in hell. Do you mean he was in the world of spirits? If not, probably we shall agree. The word *hell* is undoubtedly used in various senses in the scriptures; but always means misery and trouble when used in a moral sense. David says the sorrows of hell compassed me about: Again, thou hast delivered my soul from the lowest hell. If we consider David here, as speaking of himself, it brings to mind that awful iniquity of which he was guilty; and the crime for which he condemned himself before Nathan the Prophet.

Is it not, dear brother, with most men as with the child? they dread not the fire until they feel its painful effect. Now, may we not conclude that the fire spoken of in these parables, is the same mentioned in Deut. xxxii 22: "For a fire is kindled in mine anger and shall burn to the lowest hell." May it not be, that this fire teaches us that sublime truth of the agency of the Divine Spirit in reproving the world of sin, and cleansing it from all iniquity by the blood of the Cross? It is written, "For every one must be salted by fire, and every sacrifice must be salted with salt."

I cannot see any thing in that question,

which you say was put to our Saviour concerning universal salvation, to hinder us from having a part in the resurrection to immortal life. I will grant, that there are many at the present day, who appear to be striving to enter in at the straight gate, and cannot on account of unbelief. I consider that every person, when first brought to a knowledge of the light and truth of the gospel, is a Universalist. But as soon as they return again to bondage in doubts and fears, then they deny the Lord that bought them, and bring upon themselves swift destruction;—then their judgement lingereth not, and their damnation slumbereth not, and they will utterly perish in their own corruption.

Now, I do not know that we have any account, in scripture of the spirit of man ever perishing. I do not suppose that you intended to convey the idea in your letter, that the spirit of man will ever perish. This earthly tabernacle must be dissolved, it must perish, it must go to destruction. As all sow to the flesh, so all of the flesh must reap corruption. But permit me to ask, does that hinder us from having a part in the last resurrection? St. Paul tells us, that where sin abounded, there shall grace much more abound. But what shall we say then; shall we sin on, that grace may abound, and crucify the Son of God afresh? God forbid.

Dear brother, I expect to be despised and persecuted because I "trust in the living God who is the Saviour of all men;" but when I consider what was done to the green tree; what can I expect in so dry and barren a tree as this unworthy creature, who has never done one good deed of herself in all her life?

I understand that some of the brethren of this church are much displeased, because they give me so much lenity. They think it is giving heed to false doctrines and heresies. Now let us look at the scriptures. I think I can adopt the language of the Apostle Paul, Acts xxiv. 14: "After the way which they call heresy, so I profess to worship the God of my fathers; believing all things written in the Law and the Prophets; and have hope toward God, which they themselves allow; that there shall be a resurrection of just and unjust." I know that there is another apostasy which the Apostle foretold, which consists in giving heed to seducing spirits, and doctrines of devils, &c.

But to return. You speak of Judas: I do not know that the bible informs us that Judas' spirit was lost. Christ chose him for that very purpose, that the scriptures might be fulfilled. You speak of Sodom and Gomorrah suffering the vengeance of eternal fire. Is not this the refiner's fire by which we shall all be cleansed, in order to be prepared for entering the gates of the celestial Paradise? It appears to me that all professing Christians



will need a little more of the refiner's fire to prepare them for entering heaven. We are informed that it shall be more tolerable for Sodom and Gomorrah in the day of Judgment, than for those obstinate sinners who rejected the gospel. Yet remember, that "Christ came not to call the righteous, but sinners to repentance. The whole need not a physician, but those that are sick."

Now, dear brother, let us search the scriptures, for, says Christ, "in them ye think ye have eternal life, and they are they which testify of me." And he informs us that he came not to condemn the world, but to save the world.

Now I think I have written enough to give you my ideas of these things. O it is my earnest desire, that we may all be led to a knowledge of the truth, as it is in the gospel of Jesus Christ. This is from one who wishes you prosperity in this life, and who firmly believes that you will finally share a part with all her friends and enemies in a glorious resurrection to immortality and eternal life.

LUCY EMERSON

## GOSPEL ADVOCATE.

"EARNESTLY CONTEND FOR THE FAITH."

### ON READING THE SCRIPTURES.

Since it is acknowledged, on the part of all Christians, that a knowledge of the divine truths recorded in the scriptures is essential to our happiness; it may not be amiss to notice some things which are doubtless requisite to a right understanding of what is therein expressed. The New-Testament is confessedly the most important, inasmuch as it contains a more full revelation of the will of God, and a more excellent system of ethics, than the old. But although the Old-Testament may in a measure have become obsolete, by the introduction of the New, it is nevertheless essential that the former, as well as the latter, should be read, and understood.

It should be remembered, First, that the New-Testament always implied a knowledge of the old.—As doubtless, both were designed to be handed down together to the last posterity, it may be expected that a knowledge of the one should be essential to an understanding of the other. Hence, those who are ignorant of the laws, history, ordinances, manners and customs, of the Jews, to whom the scriptures of the Old Testament were originally given, will find it extremely difficult to attain to a good understanding of the facts recorded, and doctrines inculcated in the New.

Secondly. An acquaintance with the peculiar views, prejudices, and opinions of those to whom the first testament was given, is indispensably necessary to a right understanding of the second. The nature of the first covenant as understood by those with whom it was made; the views entertained of it by them; their prejudices against any thing like innovation; and, indeed, all that was peculiar to that people, must be kept in view by the reader of the New-Testament, in order that he may be able to comprehend the nature of the better covenant, which was founded on better promises, and the way in which it was received and comprehended by the primitive Christians.

Thirdly. But it is, if possible, more necessary that the readers of the New-Testament should understand the signification of certain important words and sentences, found in the old Testament, in order to a

right understanding of the former. Without this knowledge it would seem to be impossible to avoid running into serious errors; as without knowing what was originally intended by those words and expressions, we should be constantly liable to affix significations entirely different from their original import.

Let the foregoing should seem to present difficulties and discouragements before the minds of those desirous of obtaining a knowledge of the scriptures, it may be proper to observe, that an acquaintance with different languages, (though to the theological student such knowledge may be highly serviceable) is not necessary to aid the reader of the bible in obtaining an understanding of all the most essential and important facts therein expressed. As the Old Testament is the oldest book extant originally written in Hebrew, it is not to be expected that any Lexicon will ever be compiled that shall be unexceptionable in its definitions of those words with which mankind, and even the most learned, are but little acquainted. The best rule of interpretation, then, and indeed one which may be adopted as the most safe of any, and altogether sufficient for the common reader, is to compare one passage with another; in other words, to compare scripture with scripture. This method, after all that has been written and said on the subject, is acknowledged to be the only correct way of understanding what was originally intended by the words of scripture.

But even then, while applying the foregoing rule of interpretation, the reader will be constantly liable to be biassed and led astray by preconceived opinions and early impressions. Very few have read any part of the bible without having previously formed an opinion of its meaning. Indeed, as a general remark, it may be said that on many subjects our opinions have been formed before we had read, understandingly, a single passage in the sacred book. Great care should therefore be taken to discriminate between the scriptural import of terms found in the bible, and what has been given us, in the days of our infancy, as such.

To illustrate the foregoing observations we will introduce the word **HELL**. This word is now considered, by perhaps a majority of readers, as meaning a state or place of endless misery in the world to come. We will not stop to inquire how people came by this idea as that would be foreign to our purpose. The fact that the word *hell* does generally convey such an idea, or is so understood, will be enough to show the truth of what we have advanced.

Now let it be asked, why have we attached the above meaning to the word *hell*? The reply is, because we have been instructed to believe it signifies such a place. This shows the force of early impressions: for had we never before heard the word mentioned, it is evident we should be as likely to consider it as denoting a state of endless happiness as any thing else; for it will not be pretended there is any thing in the term itself which would designate its import.

But setting aside all this, let it be asked, how have any persons even been led to suppose that the term *hell* signifies a place or state of torment in eternity? It cannot be that such an opinion has been formed from a careful application of the above rule, "comparing scripture with scripture;" for that would present an entirely different result. The English word *hell* occurs about fifty-five times in the bible; and to say nothing of the original terms, and without resorting to any proof as to its signification beside that furnished in the concessions of learned limitarians; by comparing those passages where it occurs and evidently means something different from the idea generally attached to it, with those which seem to favour the other idea, and deciding its meaning by its import in the majority of cases, it would be found that it *never* signifies a place of endless misery. It is not pretended by the learned advocates of endless misery, that the word *hell* signifies such a place or state in more than thirteen instan-

ces in all the bible. Admitting this (and it is all they contend for) and there would be thirteen for, and forty-two against, the common opinion. Thus by applying the foregoing rule of interpretation, which is generally considered the most correct of any, and we are left without any word to convey the popular idea of hell.

But when we bring into view the original terms, and the sense in which they were received by those to whom they were addressed, the case stands still more favourable. The original terms generally rendered hell, and which might in *every*, as well as in *any*, case, be so rendered, occur just eighty-five times in the bible. By making an application of the above rule to the subject as it now stands, there would be thirteen for, and seventy-two against the common opinion.

Farther: by taking into account the way in which the terms translated hell were understood by the ancients we shall find that modern christians have greatly erred, in affixing the popular sense to those terms. It is admitted by Dr. Campbell, Dr. A. Clark, and indeed all others of note among the advocates of endless misery, that the words *Sheol*, *Hades*, and *Tartarus* do not signify a place of future torment, and were not so understood by the ancients. This fact is also evident from the plain sense of scripture. This would leave but *thirteen* in all the bible, in which, according to the views of our learned opponents, we are to consider the original word as signifying a place of future torment. Now let it be asked—how did the Jews or Hebrews understand the original word [Gehenna]—did they receive it as a term expressive of endless misery? They did not; as will be evident from a few plain and simple facts. This word, *Gehenna*, the only one supposed to mean endless misery, is composed of *gehinnom*, the first signifying a valley, the second a man's name. This valley was in the vicinity of Jerusalem, and was rendered notorious by the purposes and uses to which it was appropriated. The Jews were familiar with its locality, and all that horrid association of ideas which the abominations therein committed were calculated to produce, had been indelibly imprinted on their minds. They were, no doubt, as conversant with the locality and history of the valley of Hinnom or Gehenna as they were with the locality and history of the Temple; as, while the latter was considered the most glorious of all artificial productions, the former was justly held as the most abominable of all places with which their senses had become familiar. Now, it is not pretended that the name of this valley was ever used, in Old Testament times, either to signify, or as emblematical of a place or state of future endless suffering. It was uniformly understood by the Jews or Hebrews, as above stated. Taking into consideration these facts, how would they be likely to receive it when spoken of by our Lord? Would they, without any explanation or different definition of the term, at once understand him as referring to an endless hell? Such a reception of his words, would have been preposterous.

That no other definition of the word was given by our Lord or any of the New Testament writers, is evident from the entire absence of any such thing from the sacred word. Hence, therefore, by receiving this word, (the only one in the original languages which is supposed to signify a place of endless misery) in the sense in which the ancients must have understood it, we are left to admire, that intelligent christians should so long have indulged an opinion so poorly sustained.

To what, then, shall we impute the so long cherished opinion of an endless hell? Must we not conclude, from the silence of the scriptures on the subject—from the extreme improbability of the notion that God ever ordained to destroy his children in such a place—and from the other facts at which we have briefly hinted, that nothing but ignorance, superstition and pre-

conceived opinions have originated and perpetuated an idea so irrational?

We conclude this article, which has been drawn out to a greater length than was at first intended, by requesting all those into whose hands it may fall, to begin, if they have not already done it, to make an application of the foregoing rules in reading the scriptures. By so doing, it will be found, that many other words, which are generally thought to sustain important opinions, will not bear the common interpretations. Among others are the words forever, everlasting, and eternal; which, when brought to the test above mentioned will be found not to sustain the common opinion of the subjects to which they are applied.—EDITOR.

To CORRESPONDENTS.—The excellent Sermon from br. I. Whittall is received, but not in season for this number, it will appear in our next.

Br. O. A. Brownson will accept our thanks for the two valuable Sermons recently forwarded, and also for the continuation of his Essay on the progress of Truth. The sermons will have a place as soon as prior engagements are fulfilled, and the Essay will be continued as it is received. We could desire to have it put forward as fast as other duties of its author may permit—our readers are anxious to see the whole of it.

The continuation of Br. Shannon's Examination, is received, and will be concluded as soon as we can find room.

Several other communications are on file and will be attended to according to the best of our ability.

A. C. is in type but unavoidably omitted this week.

NEW PUBLICATION: We have received and perused with much pleasure the three first numbers of a new paper published in New-York, and edited by Br. Adin Ballou. It is entitled the "DIALOGICAL INSTRUCTOR"; and, as its title imports, is designed to inculcate the great principles of truth by familiar dialogues. From the appearance and matter of the numbers received, we conclude it is worthy of, and will obtain an extensive patronage. We rejoice that the friends of truth in the city of N. York manifest a disposition to support a paper which bids fair to be a faithful advocate of PEACE. Terms semi-monthly at \$1 per annum, in advance.

THE "EVANGELICAL REPOSITORY" conducted by br. Samuel Willis of Troy N. Y. is to be discontinued at the expiration of the first volume.

## SELECTIONS.

From Zion's Herald.

### POLITENESS.

Politeness is an important accomplishment, and throws a charm over every other. It may be reckoned among the lesser virtues. It has with propriety been defined to be, "the result of much good sense, some good nature, and a little self-denial for the sake of others." But like most valuable things, it is injuriously counterfeited; and the counterfeit has come into such general circulation that it is not easily detected; and being a much cheaper article, there is very little of the *genuine* to be found.

The proper foundation of politeness is that universal benevolence, which is inculcated in the beautiful golden rule, "thou shalt love thy neighbour as thyself." We may not enter into all the minutiae of Chesterfield, but the main



points will be observed, and nothing which is really essential neglected.

A knowledge of the rules of good breeding is certainly of high importance to every man, who does not intend to be a hermit. For it is one of the bonds of union in civilized society, and forms a necessary link in the chain which binds man to man. Undoubtedly it may be acquired by all, without in the least interfering with more substantial attainments. It is no harm to 'tithe mint and anise and cummin,' provided we do not omit 'the weightier matters of the law.' "Be courteous," is a scriptural injunction, and as such claims serious regard. The gracious Inspirer of the command well know, how much obedience to it would add to our comfort and usefulness. We shall find, if we take a retrospective glance, that the interchange of polite attentions has formed an important item in the list of our enjoyments.

We do not often have an opportunity to perform great actions, or confer great favours. But we may continually promote the happiness of those around us by saying and doing a thousand little agreeable things, that cost nothing, but which (other things being equal,) will make us universally beloved, and thus afford us an opportunity to exert a good influence. We are not apt to realize how much the comfort of life depends on a careful attention to these little points. A man may be possessed of great merit, and a highly cultivated mind, but if destitute of good breeding, his excellent qualities will be quite forgotten, and his presence excite nothing but disgust. While another who is but scantily supplied with virtues, but with unwavering constancy adheres to all the rules of politeness, will be cordially received. His civility "covers the multitude of sins," and causes every defect to be forgotten.

If we examine the operations of our minds we shall see how much we are prepossessed by the little attentions which the courteous so liberally bestow. Therefore if we would be useful and respectable in the world—if we would have our company valued and sought for, we must attend to these exterior accomplishments. The necessity of this attention to good manners, may, and probably does, arise from the selfishness and vanity of the heart; but however this may be, the necessity does exist; and let the catalogue of a man's virtues and attainments be ever so long, if he does not add *politeness* to the number, he will soon find himself an exile from all good society.

S. J.

#### TWO MINISTERS IN LONDON.

It is said that an aged Christian from the country, once went into London to visit his nephew on Saturday, that he might the next day hear one of the London ministers. He asked his nephew to describe some of the

ministers that he might determine whom to hear. He first pointed to a large meeting-house, and said "the man who preaches there is a very popular preacher, and a man of great eloquence. His discourses are written in an elegant style, and delivered with much moderation and candor." This (said the old man something;) tell me of another. His friend then showed him another house, and said, "The man that preaches there is a very singular man indeed. When he preaches, you will hardly see and think of him, through the whole discourse." Why? said the old man. He replied; "When he preaches, he puts himself in the back ground, and puts his master forward; and the main thing you will think of while he is preaching, will be Jesus Christ and him crucified." The old pilgrim replied, "you need not mention any more—that is the man I wish to hear, and no other."

How great the difference between him who dresses and speaks to be seen of men, and the man who preaches, that he may give to others—"The light of the knowledge of the glory of God in the face of Jesus Christ"—*Morn. Star.*

#### MARRIED

On Thursday 7th inst. by Rev. J. S. Flagler, Mr. Ira Aikin to Miss Jane Robinson, all of Scipio.

DIED—In Bloomfield, Ontario county, N. Y. on the 13th ult. Mrs. SELECTA, consort of Mr. David Thompson, aged 32 years.

Mrs. Thompson, as well as her husband, was a believer in the final holiness and consequent happiness of an intelligent Universe; in which belief, without wavering, she yielded her spirit to "God who gave it," if we may judge from the calmness and serenity of mind with which, even at the moment of approaching dissolution, she, in a measure, cheered her weeping relatives. Besides, she expressed a firm and humble confidence in the boundless mercy and goodness of God, and her faith in the ultimate purity and bliss of all intelligences, in conversation with her husband just before her death.

From a certain stage of her disease, it seems she neither expected nor desired to recover her health.—But, as she had devoted to the best advantage a reasonable portion of her time to the "nurture and admonition" of her tender charges, she calmly gave her maternal directions concerning her household, which may properly be called "a parting blessing." She regularly took leave of her little children; those that could not approach her without assistance, she requested her husband to elevate, that she might behold them, which of course was done; when she closed her eyes on all earthly objects, and bid a final adieu to pain and wo, to rest with her Father and her God.

It is almost unnecessary to add, that, in the death of this worthy woman, her husband's loss cannot be repaired by any temporal gift—and that her children (though they have yet remaining a kind and devoted parent as well as a Father in heaven) have been deprived of their more immediate guide and instructress, and society of one of its brightest ornaments, as her amableness had become proverbial.—But,

"Why should we mourn departed friends,  
Or shake at Death's alarms?  
'Tis but the voice that Jesus sends  
To call them to his arms."—[Communicated.]

## Poetical Department.

### HYMN OF NATURE.

God of the earth's extended plains !  
The dark green fields contented lie ;  
The mountains rise like body towers  
When man might commune with the sky ;  
The tall cliff challenges the storm  
The towers upon the vale below,  
Where shaded mountains send their streams.  
With joyous musick is their flow.

*Reuben*  
God of the dark and heavy deep !  
Whose waves lie sleeping on the sands,  
Till the fierce trumpet of the storm  
Hath summon'd up their thundering hands,  
Then the white sails are dash'd with foam,  
Or hurry trembling o'er the seas,  
Till calmed by thee, the sinking gale  
Serenely breathes—depart in peace,  
God of the forest's solemn shade !  
The grandeur of the lonely tree  
That wrestles singly with the gale,  
Lifts up admiring eyes to thee :  
But more majestic far they stand  
When, side by side, their ranks they form  
To wave on high their plumes of green,  
And fight their battles with the storm.

God of the light and viewless air !  
Where summer breezes freely flow,  
Or gathering in their angry might,  
The fierce and wintry tempest blow :  
All—from the evening's plaintive sigh  
That hardly lifts the drooping flower,  
To the wide whirlwind's midnight cry—  
Breathe forth the language of thy power,

God of the fair and open sky !  
How glorious above us spring  
The tented robe of heavenly blue  
Suspended on the rainbow's ring :  
Each brilliant star that sparkles through,  
Each gilded cloud that wanders free,  
In evening's purple radiance—gives,  
The beauty of its praise to thee.

God of the rolling orbs above !  
Thy name is written cleanly bright,  
In the warm day's unvarying blaze,  
Or evening's golden shower of light,  
For every fire that fronts the sun,  
And every spark that walks alone  
Around the utmost verge of heaven,  
Were kindled at thy burning throne.

God of the world ! the hour must come !  
And nature's self to dust return ;  
Her crumbling altars must decay,  
Her incense fires shall cease to burn :  
But still her grand and lovely scenes  
Have made men's warmest praises flow,  
The hearts grew holier as they trac'd  
The beauty of the world below.

### EVENING HYMN OF THE TYROLESE PEASANTS.

"Der heben fener stunde schleckt."

The hour of soft repose is near,  
Its lov'd times swell upon the ear  
With sweetly soothing sound ;  
Again from toil and care we're free !  
Come, let us to the sunset tree,  
With light and joyous bound.

Come, let us to its pleasant shade,  
And couch us on the mossy glade

Where many a wild flower blows,  
How sweet, how dear is labour's rest !  
How pure, how exquisite its zest !  
How calm the mind's repose !

They who recline on beds of down,  
And rest from toil have never known.  
Our pity only share ;  
Fatigued with ease, their languid powers  
Feel not the charm of sleep like ours,  
They wake alone to care.

Sweet is the hour of our repose  
When day has smil'd its farewell close,  
And sweet the Sabbath's rest !  
But sweeter far that soothing balm,  
That lengthen'd Sabbath's calm,  
In mansions of the blest !

There in our heavenly Father's sight,  
Releas'd from toil, of burdens light,  
We shall true rest enjoy :  
There shall we faint not, feel no pain :  
There sorrow, sin, assail in vain,  
And bliss shall never cloy.

*From the Unitarian.*

### HYMN.

Not in the solitude  
Alone, may man commune with heaven, or see  
Only in savage wood  
And sunny vale, the present Deity ;  
Or only hear his voice  
Where the winds whisper and the waves rejoice.

Even here do I behold  
Thy steps, Almighty !—here, amidst the crowd  
Through the great city toll'd,  
With everlasting murmur deep and loud—  
Choking the ways that wind  
Amongst the proud piles, the work of human kind.

Thy golden sunshine comes  
From the round heaven, and on their dwellings lies,  
And lights their inner homes—  
For them thou fill'st with air the unbounded skies,  
And givest them the stores  
Of ocean, and the harvest of its shores.

Thy spirit is around,  
Quick'ning the restless mass that sweeps along ;  
And this eternal sound—  
Voices and footfalls of the numberless throng—  
Like the resounding sea,  
Or like the rainy tempest, speaks of thee.

And when the hours of rest  
Come, like a calm upon the mid-sea brine,  
Hushing its billowy breast—  
The quiet of that moment, too, is thine ;  
It breathes of him who keeps  
The vast and helpless city while it sleeps. B.

**MARRIED.**—In Cohocton, Steuben county, on the 29th ult. by the Rev. Wm. W. Bostwick, Mr. JOHN H. CHEADELL, Jeweller of this village, to Miss MELITA, daughter of P. Cook, Esq. of the former place.

**DIED.**—In Albany, on the 3d inst. *Peter Donnelly*, jun. son of Thomas Donnelly, esq.

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L. S. EVERETT, EDITOR.

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## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER? HATH NOT ONE GOD CREATED US? MALACHI.

AUBURN, N. Y. SATURDAY, MARCH 1, 1828.

## THE PRELUDER.

\*Give attendance to reading, to exhortation, to doctrine.\*

## A SERMON,

BY I. WHITNALL.

"For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater;—So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it."—*Isa. lv. 10, 11.*

Although I make no pretensions to infallibility, and feel no disposition to censure those who differ from me in religious opinions; yet I claim the free exercise of my own reason in matters of vast importance. I presume it will be admitted that every one believes and receives the Christian system according to evidences presented to his understanding; therefore, while the scriptures are considered a revelation from God, it is necessary to know what they do reveal: for if they contain a truth predicated on the nature and perfections of the Supreme, which embraces the present and future happiness of man, it is of great importance to make ourselves acquainted with God, that we may be at peace with him.—Therefore, in all our researches after truth, we ought to be extremely careful that we make no attempts to scan those infinite perfections of **JEHOVAH**, which are above the reach of finite man. As the scriptures are adapted to our capacity, they present to us the benevolence of our Heavenly Father through the medium of natural objects, visible to our senses. For it is in the open volume of Nature we behold every thing conspiring to render man happy, and to excite our gratitude to the Author of every good and perfect gift. But through some strange infatuation, man has become the slave of his own weakness and ignorance; he has lost sight of his heavenly Friend and divine Benefactor, and sacrificed his noblest faculty, **REASON**, on the altar of superstition, and thus has degraded and debased himself; and although there may be some exceptions, yet this is the condition of thousands in the present, as it was in ancient times. This induced the Prophet **ISAIAH** to ask the important question—"Wherefore do ye spend your money for that which is not

bread, and your labour for that which satisfieth not?" It would be impossible to calculate the waste of time and money among the civilized nations, who have made mighty efforts to effect what is called a reformation among the heathens, by giving them a description of the God they worship like themselves, which, if believed, would render them as miserable as demons tormented before their time. We therefore consider it high time for man to cease drawing comparative lines between himself and his Maker; and to know that God's thoughts are not as our thoughts, nor his ways as our ways.

Having made these remarks, I now proceed to justify the ways of God to man, and prove him equally good to all moral intelligences, from the words before us. In attempting a discussion of this subject, we will consider the following particulars:

1. The manner of the falling of rain and snow, with the effect produced on the natural system.

2. The word of the Lord, as received, with its effects on the moral system.

First, then, we will consider all the elements necessary for the good of man in his present mode of existence, and which, when they are rightly used, produce the most salutary effects.

The element of water, whether considered as congealed into snow or not, is essential to man's being; and should it be withheld for a long time, all nature would perish. Thus, when we experience the effects of drought for a considerable time in the summer season, we behold the earth parched with thirst, while the rays of the sun penetrate every opening pore. The people become dissatisfied, and murmurs ensue. Not all the prayers of the righteous, nor the curses of the wicked can prevail; for the elements are above their control. By this we are led to conclude that man's extremity is God's opportunity—that every favour is of him. While anxious man is beholding the serenity of the azure sky, a small cloud appears to his enraptured view; the welcome cloud begins to unbosom itself of its watery contents without the efforts of man. By this we are led to consider the commencement and progress of the gentle shower, free as the air we inhale, or the blood that circulates through the veins. Again, we are led to a glorious discovery of its purity, by its effects

on the earth: for universal nature seems to feel the healing balm. Vegetation starts from the winter of death; while we glance our eyes along the surface of the earth, we behold the flowery carpet in the meadows, spread to engage the attention of reflecting man; while the cultivated fields put on their pleasing garments of green, to our Creator's praise; and the industrious husbandman looks forward on the cheering prospect to the harvest reward of all his toil, while his gratitude is excited to his benevolent Creator. To the two first parts of this proposition I anticipate no objection. But I would offer another remark concerning this subject, which, through ignorance, is often rejected; which is the universality of the blessing of the rain and snow. The objection is founded on the apparent partiality of God, viewed through a false medium; as the showers sometimes fall on one part of the country to the exclusion of others, and in cases where the blessing is equally needed. In answer to this, let it be remembered, that in the course of the year, all are equally blessed; and even if we admit, that in some parts of the world, the rain never falls, yet they are blessed by the richer dew from heaven. Point us to a part of the habitable globe where the sons of want reside, and we affirm God is there to bless; or, as more fully expressed by the pious Dr. Watts:

" Blessings abound where'er He reigns,  
The joyful prisoner bursts his chains,  
The weary find eternal rest,  
*And all the sons of want are blessed.*"

*Secondly.* If man has not sacrificed every principle of reason, and rendered himself incapable of reflection, he must at once discover, that the All-wise Creator, in his benevolence to man, has rendered the operations of nature plain to his understanding. So far as they correspond with the teachings of the spirit of truth, he may rest fully satisfied with the testimony of the Apostle Paul, Rom. i. 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead, so that they are without excuse." By this we discover a twofold demonstration of his power and goodness, in the government of the universe, by providence and grace; which leads us to examine more particularly into the glorious system of truth, or as expressed the "word" in the text. "So shall my word be;" by which we understand his wisdom and power.

As it has been admitted that the earth suffers for want of rain and snow; so we admit, agreeable to testimony, that a famine has been sent into the moral world, "not of bread and water but a hearing of the word of the Lord." In this situation, all the direful effects of moral want have been felt; and the people have cried out, "my leanness, my leanness,

the treacherous dealers have dealt treacherously with us." Now the truth will affect the human mind as the rain affects the parched ground; and while we reflect on the degraded state of man, and turn over the pages of history, we shall discover the growth and march of human knowledge, which has been produced by cultivating and preparing the mind to receive the pure seed. Those minds capable of nourishment and improvement, are looking forth to see the clouds of witnesses arise to bear testimony of approaching showers of divine goodness. The inexhaustible fountain of intelligence opens to the enraptured view of man, and streams of goodness gush forth to the joy of his barren soul, and he is led to exclaim, "O the freshness of grace that meets my every want and satisfies my thirsty soul, for as the hart pants for the water brook, so pants my soul for God, yea for the living God." The parched ground becomes a pool of water, and man slakes his thirsty soul. Every power is excited with gratitude to the Supreme.

Again, we would observe the purity of God's word; for however free, if not pure, it would contaminate. And surely the doctrine of eternal wrath and endless woe, forms no part of that word which is calculated to bless; for every word of God is pure. "Add thou not unto his word, lest he reprove thee and make thee a liar." The glorious gospel is "good tidings of great joy which shall be to all people." Yes, it is the favour of God unto salvation; for God is expressly called the Saviour of all men, and the gospel is the power by which it is effected; for, in preaching, we either do, or ought to preach Christ the power of God, and the wisdom of God; the power to save from weakness, and wisdom to deliver from folly. In this glorious process, we behold the mind receding from darkness and error; and all the face of creation is clothed in robes of rectitude, and bespeak their Maker's praise. And although we may not live to see this wholly effected, yet hope inspires us to look for its accomplishment agreeable to the text. The language is glorious and truly sublime. "So shall my word be"—no peradventure to foul this pure stream fraught with an Omnipotent I WILL! and behold the effects: "*It shall not return unto me void or empty.*" That the effects will be as universal as the power, wisdom and will of Jehovah, is evident; for all the nations whom the Lord has made shall come and worship before him, and glorify his name. A truth so glorious, so God-honouring, and heart-cheering, is sufficient to call forth all the energies of the mind in love supreme to God, and subordinate to his fellow man.

It must be acknowledged, that a being, possessing infinite perfection as the Universal Parent, would devise the greatest possible good of all: therefore, if the doctrine of end



less torments be true, God must have established it for good; and if we ask for an evidence of its good effects, we are informed its goodness consists in vindicating God's honour and displaying his justice. But if any are rendered the unhappy subjects of such punishment it must be by a demand of some law emanating from the great Legislator; and if such punishment is admitted to satisfy justice, it appears evident that justice, which we consider the greatest possible good, can never be effected during the suffering of the criminal. Admit any period when suffering shall cease, and it is what we contend for. Testimony is very conclusive on this subject from the pleasure to be accomplished. It is said that God has no pleasure in the death of the sinner.—But the objector will say, he is pleased with vindicating his justice, and not simply in the sufferings of his creatures. Then the suffering of the creature must be separate from justice, or God must have pleasure in both; for he is our Law-giver, Judge and King; and he will save us. On this immutable foundation we rest. The judge of the whole earth will do right; for he is without iniquity, just and merciful to all—sending rain on the just and on the unjust—displaying his divine perfections in the truth which embraces the moral happiness of all rational intelligences in this world, and opens a glorious prospect as it respects the future existence of man.

I can discover no disadvantage in giving free scope to the mind for examining the grounds on which we may hope for such a state. The doctrine is neither new nor novel; it has been contemplated by the ancients as well as those in our age. Although wild and vague have been the opinions as to what will be our joys arising from our pursuits in a continued existence; yet the difference of opinion furnishes no objection against such a state. For, as we do not know by any revelation what awaits us after the sable curtain of time is withdrawn, I consider the wisdom of God displayed in withholding those particulars.—But considering the infinite perfections of God displayed in giving man an existence here, and qualifying him with a hope for the future, is the strongest evidence that man ought to demand, unless he assumes the prerogative to enter the secret cabinet council of the Most High, and become a partner with the Almighty.

As it has been already observed, no one can believe without evidence. We believe the scriptures furnish us with sufficient evidence that man shall live again after the *resurrection* from the dead; for since by man came death, by man came also the resurrection from the dead. In the volume of nature, (speaking philosophically,) not a single part of the whole is ever annihilated, although decomposed. It has been said by

some very eminent men of learning and piety, that if they pass from this into the future state, and cannot distinctly recollect all that transpired in this mortal state, to them it will amount to an annihilation. If the want of recollection constitutes non-existence, then the majority of mankind only live ideally, for none can remember the day of their birth.—If then it requires a perfect knowledge of the past, to constitute future existence, we shall have many things to mar our happiness; and if it does not excel the present, I cannot see how one's death is better than his birth. This is the conclusion, if we are allowed to reason from analogy; not presuming fully to know any thing that is not revealed, I humbly confide in God, am willing to trust him where I cannot trace him, even in ten thousand successive worlds; for all will be well at last. One strong reason why, as a Christian, I believe in a future state, is, that as thousands die ignorant of God here, and consequently not completely happy, we cannot, without confining or limiting God's goodness to this short and frail state of being, deny a future state; and considering my text must be accomplished—whatever has been revealed by the spirit of truth here that relates to a hereafter, will be accomplished; and there will be no enemy to mar the peace of man beyond the limits of this life.

With these considerations we are under no necessity to stoop from the dignity of our stations as men, to inquire what the different effects of different systems have been when propagated by mankind. But the great and important question is, are we found daily in the practice of those principles which are calculated in their effects to render mankind a blessing to each other? Let us therefore arise in the strength of virtue, using all our propensities and appetites to advantage, making them subservient to the great object for which they were bestowed by our Creator. In this way we shall do more to enhance the happiness of our race, than all the examples produced by blood-stained altars or inconsistent creeds of men. Pursuing this path of wisdom, we shall receive the rays of that light which shineth brighter and brighter unto the perfect day. And when the sun of life shall set, and our locks shall be whitened by the frost of many winters, the genius of Christianity in dove-like form, shall hover over our heads in the last struggles of expiring nature, and man shall hear the plaudit, "Well done thou good and faithful servant" joy's triumph shall be proclaimed over the monster death, and man shall look through the slumbers of the tomb, and in holy anticipations await the joyful resurrection; and fully prove the truth of our text, that God's word shall accomplish that which he pleases, when man shall be at last escorted to that immortal state where sin

can never enter, or the wicked feel disposed to annoy; and then all those redeemed from death, shall chant deathless and immortal honours to the Almighty forever.—AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### AN ESSAY,

### ON THE PROGRESS OF TRUTH.

No. VIII.

On commencing the inquiry into ancient opinions, I intended to run over the various systems of religion which had, at different times, occupied the attention of mankind, and to have marked the gradual improvement of each, that encouragement might be afforded to the almost despairing philanthropist that truth was progressive; and it may confidently be expected that the revolutions of the future will accelerate its march, as well as those of the past; but I found myself labouring to prove what few will deny; and also exhibiting that kind of proof which but few would appreciate. The question—"Cui bono?"—also occurred: What benefit will it be to mankind, to call from the tombs, where for ages they have been inurned, the ashes of those errors which employed the cogitation of the speculative and contemplative—which fired the zeal of the enthusiastick, or promoted the designs of the ambitious for enslaving mankind, and trampling on the ruins of all that is noble or endearing in the human bosom? All that we can say with certainty, is, that man acquires his knowledge by observation and experience.—Time enlarges experience, and continual researches extend our observations; hence, every generation may leave its successor an increasing fund of knowledge, which may be transmitted, still enlarged, to later posterity.

In conformity to this maxim, we find antiquity, or the remotest period of which we can obtain any record, was extremely ignorant.—The true character of God was unknown; man's moral and religious obligations but vaguely perceived and improperly enforced; physical and intellectual science had no name; the true principles of philosophizing, or the rules to be observed in our search after truth, were undiscovered; hence little can be found to satisfy the mind of the inquirer—he returns in disgust, and seeks relief in contemplating the present, or expatiating in the boundless expanse of futurity. But as you come down you find an improvement. As men acquire leisure for study, they detect old errors, but generally substitute new ones in their place, which again, in their turn, give way to others more lately invented.

Formerly men pretended to a great deal more knowledge than they do now; but since we have abated some in our pretensions, I

am inclined to believe we are, in reality, more knowing; for there is more truth than poetry in Pope's definition of wisdom—"to know how little can be known." Most of the moral, religious, and philosophical systems which we have received from our ancestors, are merely hypothetical. They elicit genius, but it is often of an unchastened kind. Their authors had mental greatness, perhaps superiour to ours, but they were deficient in science or a true knowledge of nature.

Time was when the priests were in possession of all the knowledge, as well as the religion, of the community: and experience has shown us very clearly how willing this class of people are to enlighten the great mass of mankind. Now they do indeed labour to diffuse knowledge, but they did not do it until the laity came in possession of it by other means. Had priests pursued the course which the policy of that body suggested as the most proper, we might perhaps, at this time, been bowing down to Egypt's "dok ox," as the fit object of our religious veneration; or, perhaps, fashioning with Aaron the golden calf, as the emblem of the God of nature. But they have been driven from their policy and have been compelled to resign the keys of science, and to relinquish their exclusive claims to the chair of literature. The keys of heaven and hell they are indeed permitted to retain, but the great body of the people believe they have neither power to open the one or shut the other.

The ancients may be excused in some degree for the absurdity of their religious systems, for they depended wholly upon their priests; and as priests always delight to amuse the credulous by marvelous stories and astonishing miracles, we may suppose they revealed them in all the wild luxuriance of mysticism, and dealt out to the gaping multitude without measure, the pious absurdities of their midnight dreams, and the holy raptures of their unlicensed, yet unreprieved imaginations.—Their dreams and raptures may now supply matter for an evening tale, and may excite our risibility or raise our indignation at their impositions upon their brethren; but they will not gain a moment's credence, or create the least regret that they are never to return.—With these remarks we bid adieu to those airy castles and fantastick fabricks which once employed the imaginations, and excited the hopes and fears of mankind; for though God may have spoken to them face to face, they were subject to the same law that governs us. The tree of knowledge must wait the nourishment of slow experience before it can expand its branches, afford shade or beauty, yield fragrance or fruit.

Christianity has done much for mankind.—But alas! the best system is of no avail to

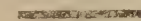


minds still slumbering in the cells of ignorance. Though its rays beam with power, they cannot pierce at once the mighty deep of superstition; nor can their warmth penetrate in a moment the icy heart of the bigot and melt it to philanthropy. It has done much and much is now doing; but it would have done more if men had known at its first exhibition, what bitter experience has since taught, that, though science is not religion, she is the handmaid of religion. There may be science without religion, but religion cannot claim much purity nor usefulness without science. But science has flourished under the fostering sun of Christianity, and its reciprocal influence has brightened that sun, expanded his rays, and given him a more agreeable and a more permanent warmth.

One circumstance which now exists, promises to be of vast utility in enlarging the boundaries of our knowledge. Philosophers now build on experiment. The fondness for hypotheses and love of theorizing, which so long checked the growth of knowledge, are now in some measure laid aside for matters of fact, and it is now ascertained to be folly to build on conjecture, or to pretend to know that which we have never seen, or investigated with any of our senses. True philosophy now attempts to analyze nature, exhibit her various phenomena, but not to explain them. The composition of bodies is ascertained, and the changes to which they are liable, are, in many instances, predicted. The mind also is subjected to the same analysis; its susceptibilities developed, and the various classes of its changes, as they are affected by its relation to matter or to itself, are defined. The same rule, the same method is finding its way into religion, and the most beneficial results may be anticipated.

O. A. BROWSON.

*To be concluded.*



FOR THE GOSPEL ADVOCATE.

The readers of the fifth volume of the Advocate, thirty-sixth number, will recollect my remarks on the proceedings of the Bible Class meetings in this place; the explanation of certain passages of scripture by the reverend conductor of said meetings.

In my first remarks on that subject, I had occasion to notice his exposition of John viii. 51st: "Verily, verily, I say unto you, if a man keep my saying, he shall never see death."—This death, the minister termed everlasting death in a future state, and concluded that this was the penalty of the law, in consequence of transgression. I remarked on the consequences that must inevitably follow such a conclusion, after stating my own views of the nature of that death, in the following words: "If eternal death is implied, then the whole human race are involved in eternal death, without the possibility of an escape, or truth

must be violated. There is no other alternative, 'for all have sinned.' To introduce a condition after a penalty is incurred, for the purpose of preventing the execution of that penalty, is as absurd, as it now would be to introduce one to Jesse Strang,\* for the purpose of preventing or avoiding the execution of that penalty which *he* has incurred." The No. containing these remarks, perchance fell into the hands of the Rev. Conductor of these meetings, the whole of which he transcribed, read, and commented upon, at their next Bible Class meeting. Being present myself on that occasion, I felt a little interested in the use he would make of my communication, and particularly my proposition, that either the whole human family must suffer eternal death, or truth be violated.

Now, reader, what think you was his answer? Did he deny the truth of my proposition, logically deduced from his conclusion? By no means; for he well knew that it was a correct one. What then were his remarks? He says, "If this be the case," (viz. that every person receives, or suffers the penalty he has incurred,) "then how is it possible that there is any such thing as the superabounding Grace of God?" Sure enough: if eternal death be the penalty incurred by transgression, how is it possible? But we will not take advantage. His meaning is—how is it possible that there is any such thing as the superabounding Grace of God, if all mankind receive that punishment which they justly deserve?—"Here," he says "is a difficulty from which Universalists never have been, or never will be able to extricate themselves." What a discovery! "a difficulty!" Rev. Sir, we can assure you that this difficulty is not altogether with Universalists. Do not the scriptures uniformly maintain that God "will render to every man according to his deeds;" that "the soul that sinneth it shall die;" that "he that doeth wrong, shall receive for the wrong which he hath done;" that "God is no respecter of persons;" that "every transgression and disobedience shall receive a just recompence of reward." Are such passages of scripture true, or are they false? If they are true, then they are involved in the same difficulty that Universalists are. No, sir; this difficulty is not altogether with Universalists, but with the bible. It is the bible with which you contend—not Universalists. But we are represented as denying the Grace of God, because, forsooth, we maintain his justice; that He "will render to every man according to his deeds;" or, in other words, we do not deny, but maintain a just punishment for sin.

It has often been slanderously reported of us, that we deny the justice of God; but here we are also represented as denying his mercy. What will not be heaped upon us!

\*This was previous to the execution of Strang.

Now, if we actually did deny the justice of God, as do our limitarian brethren, by saying that the justice of God requires the endless punishment of all mankind as a just penalty for transgression; and then deny that all will receive this penalty—this just penalty; at the same time making God a respecter of persons, a violator of his word, which says. He “will *by no means* clear the guilty”—If we actually did deny the mercy of God, as do our limitarian brethren, by saying that God’s justice, in opposition to his mercy, will consign a portion of his offspring to indiscriminate and never-ending torment, at the expense of his word which says, that he “hath included all in unbelief that he might have mercy upon all;” then we might justly and in truth be represented as denying both the justice and mercy of God. But no—we invariably maintain, that “God the Judge of all the earth will do right;” that he will not exercise justice at the expense of mercy; that he will not exercise mercy at the expense of justice.—Nay—“Mercy and truth are met together: righteousness and peace have kissed each other”—David. “Do we then make void the law through faith? God forbid: yea, we establish the law.” Is the law against the promises? God forbid. “For what if some did not believe, shall their unbelief make the faith” (the righteousness the promise “of God,” the covenant which he made with our fathers, saying unto Abraham, “and in thy seed, (Christ,) shall all the nations, families and kindreds of the earth be blessed;”) “without effect? God forbid: yea, let God be true, but every man a liar.” Who answers in the affirmative?

We are now prepared to reiterate: If eternal death be the penalty threatened in case of transgression, then the whole human family are involved in death, without the possibility of an escape, or truth must be violated; there is no other alternative, “for all have sinned.” Now which way will the Rev. gentleman have it? Let him take his choice: will the whole human family suffer the penalty of eternal death? or will the threatening of the Immaculate, Immaculate God, return void? From the above premises one or the other of these two extremes must be admitted. Here, then, we should say, was “a difficulty;” yes, “a difficulty” from which he, with all the limitarian orthodox in Christendom never have been and never will be able to extricate themselves with any show of consistency.

We will now introduce the Rev. Nathaniel Emmons’ method of extricating himself from this difficulty, in his discourse, delivered Oct. 15th, 1813, before Mendon Association, and now extant, second edition in pamphlet form. As this pamphlet was handed me by the Rev. Conductor of these Bible Class meetings and approved by him; and as he has preached

from the same subject and the same sentiment, we will extract from it a few lines for the satisfaction of the reader.

We will notice his views of the nature of that death threatened to Adam in the Garden. After labouring to maintain that the death was neither temporal nor spiritual, he adds, page 15th, “But if the death threatened to Adam, was neither spiritual nor temporal death, then the question still returns, what death was it? In answer to this I observe, that it was eternal death, or everlasting punishment.

“The assembly of divines say, ‘Sin deserves God’s wrath and curse both in this life and in that which is to come’ This is what Adam justly deserved for disobeying a divine prohibition clothed with infinite authority. It became the Supreme Lawgiver to threaten everlasting punishment to the first transgressor of his holy law; nor could he, consistently with his perfect rectitude, have threatened punishment of less magnitude or shorter duration. Surely sin was as great an evil in Adam as in his posterity, and deserved as heavy a punishment. But we find that God has threatened eternal death or everlasting punishment to his posterity for the least transgression of his holy law. It is written, ‘Curled is every one that continueth not in all things which are written in the book of the law to do them;’ ‘the soul that sinneth it shall die’”

Here, then, we have the faith of this celebrated Nathaniel Emmons, D. D., not only as it respects the condition of Adam, but also of his whole posterity.

Again, page 16, “And may we not hence conclude, that the death threatened to Adam for his first transgression, was *no other* than eternal death, the only adequate punishment for the least violation of a divine law.” How then can the endless misery of the whole human family be avoided? Answer, page 18, “But he (God) never does pledge his veracity to inflict the punishment threatened in any law.” Here then we have it, of the two extremes, one is taken at last, viz God’s word is become “of no effect,” or has returned void. Yes, the words of the unchangeable Deity—“*Thou shalt surely die*” is but a mere farce, an empty sound! Proof, page 19, “and since it must be allowed that he had a right to forgive Adam, it must be allowed that he did not pledge his veracity to inflict upon him the death he had threatened; either on the day he sinned, or at any other time” (about the language of the serpent, Thou shalt not surely die.) “This is no novel, or solitary opinion. Mr. Baxter, Dr. Gale, and Bishop Stillingfleet, professedly treating upon this subject, maintained that God did not pledge his veracity to inflict the death which he threatened to Adam in case of his eating of the forbidden fruit;” (three more of the serpent’s witnesses;) “and



the venerable assembly of divines express the same sentiment. They ask, 'what is the misery of that estate whereinto man fell?' and they answer, 'all mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.' If God does pledge his veracity in his threatenings, then all mankind who are under his wrath and curse are not only liable to the pains of hell forever but must actually suffer them to all eternity.—'There is, therefore, no more reason to believe that God does pledge his veracity in a simple threatening, than to believe that all mankind will be forever lost. We may hence conclude that God might have pardoned and saved Adam, notwithstanding he had threatened him with eternal death for the first offence.'

Thus, the reader will see Emmons' reason; why Adam with all his posterity will not suffer the pains of hell forever, is this, because God does not pledge his veracity to inflict the punishment which he has threatened; and the reason why God does not pledge his veracity to inflict the punishment threatened, is, because in that case, all mankind must suffer the pains of hell forever. This is just the amount of modern orthodox reasoning. The reason why sin is an infinite evil and requires an infinite atonement, is, because it is threatened with an infinite punishment; and the reason why sin is threatened with an infinite punishment, is, because it is an infinite evil, and required an infinite atonement.

Hence we discover that their doctrine of endless misery is not predicated on any word or threatening of God, but upon the above false propositions; not on any threatening, for he (Emmons) denies the existence of any threatening in the case of Adam. He says, page 14, "spiritual death is nothing more nor less than sin itself." Page 17th, "It is readily granted that he did die a spiritual death, the very day and the very moment that he tasted of the forbidden fruit. But this was his sin and not his punishment." Now, if these statements are correct, God did not threaten Adam at all; but only informed him that the day he eat of the forbidden fruit, he would commit sin, or be a sinner. Where then is the threatening, if spiritual death was "his sin and not his punishment?" Where then, I say, is the threatening? Emmons talks about a threatening. He sees one. O yes, his comprehensive mind knows there is one, though his reasoning denies its existence.—But suppose we admit that a threatening is implied, as it seems he supposes or insinuates. What does it amount to, seeing he makes it a complete nullity: page 18—"But he (God) never does pledge his veracity to inflict the punishment threatened in any law." Who

cannot see, with his eyes half way open, that, according to the reasoning of this famous author, the darling doctrine of endless misery is predicated, not on the word of God, or on any of his threatenings, but on certain premises or propositions, which he (Emmons) lays down as facts, at the same time qualifying them with his bare *ipse dixit*. We cannot conclude otherwise.

But if it be a fact, that God does not pledge his veracity to inflict the punishment threatened in *any law*, we may hence conclude that he does not pledge his veracity to fulfil his word in any promise. For what promise is there in all the bible, where the language is more positive—more explicit, than these words—*Thou shalt surely die*; and if God does not fulfil his word in this case, he may not in any. He may not when he says "I will ransom them from the power of the grave."—"O grave, I will be thy destruction." He may not pledge his veracity to fulfil his word where he says, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." He may not when he says, "and I give unto them eternal life, and they shall never perish." He may not when he says, "and him that cometh unto me I will in no wise cast out." And finally, we may despair of hope, of confidence in any promise revealed in the sacred volume; and when I am compelled, through the abominable inconsistency of the doctrine of endless misery, to make this use of God's word—when I can say of his positive, unconditional and explicit language—"For in the day thou eatest thereof, thou shalt surely die"—that he does not pledge his veracity to fulfil that word; then will I willingly be classed with scoffers and infidels, with those who deny the veracity of that sacred oracle. They may it truly be said of me, he is "without hope and without God in the world."

Let those, then, who cannot reconcile the mercy—the superabounding Grace of God—with the fact that every man shall receive a just punishment for his sins, settle the controversy with the Psalmist David: Psalms lxxii. 12. "Also unto thee, O Lord, belongeth mercy, For *thou renderest to every man according to his work.*"

I intended in this communication, after having followed these orthodox dreamers through some of their ramifications, to examine the scriptural testimony concerning the case of Adam in consequence of disobeying the divine prohibition; but as I have already written more than I intended when I commenced, I must reserve it for another communication; hoping, then, that I shall not be under the necessity of quoting any assembly of divines; but adhering strictly "to the law and the testimony."

A. C.

Elbridge, January, 1828.

## FOR THE GOSPEL ADVOCATE.

## A LETTER.

To the Rev. William Wisner, of the First Presbyterian Church in Ithaca, N. Y.

SIR:—The following passage, on the 19th page of your "Review of a Sermon, preached by Bishop Hobart, at the consecration of Henry U. Underdonk, D. D. Assistant Bishop of Pennsylvania," appears to me not altogether unexceptionable. You write—"If I have understood him, (the Bishop,) he is calling upon his Episcopal brethren, to aid him in resisting and putting down three powerful and dangerous enemies. These enemies are, 'The doctrines of grace,' 'Prayer meetings,' and 'Revivals of Religion.' In this warfare he intends to use, first, the *spiritual powers* of the Church; if these fail, then comes the *awful resolve* to preserve the precious deposit of primitive faith, ardour and worship, 'at all hazards.'—His allies and friends in this conflict, are the Deist, the *Universalist*, the Socinian, and the Roman Catholic. And the men upon whose heads the fury of this united host is to be poured out, are evangelical Christians of all denominations."

The charges you here prefer against the Bishop, *his allies and friends*, are, by no means, of a frivolous nature, when considered in connection with the rest of your pamphlet. They amount to nothing less than that this *united host* are not only determined to put down the *doctrines of Grace*, and the *means* their friends use to support them; but they will, when it becomes necessary, pour out their "fury upon the heads of *evangelical Christians*" themselves. Now, sir, the Bishop may reply for himself; he stands in no need of my defence; but as you have, by classing Universalists with him, implicated them in the same charges, I shall reply to your remarks as far as they are concerned.

Sir: I seriously protest against the classification you have made. Had you laboured to convince the public, that Bishop Hobart was determined, "at all hazards," to support *pure religion*, and then told the people, the Universalist was his ally and friend in this determination, I should have had no objection to make. But you must admit, to exert all the powers of your giantick mind, and to open all the vast store-houses of your intellectual treasures, for the purpose of giving the Bishop an *antichristian* garb and convincing the people he wears a garment so frightful and in reality so dangerous, is not making him a companion that Christians would wish for an associate. And you cannot be so deceived, as to think you were doing *honour* to the Universalist, when you pronounced him the ally and friend of this Bishop, who, as you had undoubtedly convinced yourself, was not only opposed to Christianity, but to Christians, and would, if it became necessary, pour out his fury upon their devoted heads. And what, sir, have you said in the extract I have quoted from your Review, but, as must be evident to any who read, that the Universalists have the same character? And do you, sir, really accuse Universalists as being hostile to Christianity, and ready to pour out their fury upon the heads of Christians? You have done it.—And I ask what right has a man to slander a whole class of citizens, more than he has an individual? Could you, sir, suppose you were doing a real service to Universalists when you were telling the world, (for I do not know how far your pamphlet may go,) that they would unite with, and be the friends of such a man as you had represented the Bishop to be? No sir, you could not. What then could have been your motive? To injure them? Silence the thought—*holy men never wish to do wrong.*

But ranking us with the Bishop is not all; we unite also with "the Deist." This, sir, is calculated to give a wrong impression to those who are ignorant

of our sentiments. For their information, I will state what, I think, you must allow to be correct, that Universalists are not so near allied to the Deist, in sentiment, as the Presbyterians. Deists do not believe that Jesus Christ will save *any* of the human family. Presbyterians believe he will save *only a part*. But Universalists believe he will save *all mankind*. As the whole is larger than a part, so I think it cannot be denied that Presbyterians come nearer Deists than Universalists do. But I will, by no means, say they are Deists.

But Roman Catholics must also be brought in, to do disgrace to others, and be disgraced by them. In my opinion, it would be better for you not to speak disrespectfully of the Roman Catholic. His church may have failings, but children should not divulge them.

But, sir, you have not only introduced the Universalist into bad company—you have not only, by so doing, given him a character which every Christian must abhor—but you have represented him as engaged in an unholy warfare, determined to destroy the doctrines of grace, and to destroy the means by which they are preserved. The Universalist professes to believe in the doctrines of grace, and he labours to support them. His views may indeed be different from yours; but as your claims to infallibility are not universally admitted, they may be right notwithstanding the difference. Modesty is sometimes necessary in speaking of our own, or of each other's sentiments. It is not yet decided whether Calvinism or Universalism be true; and while the cause is pending, we should not assume the decision in favour of either.

But Universalists not only unite with the Bishop of the Episcopal Church, to oppose Christianity, but also to pour out their fury upon those who embrace it. Sir, have you ever known an instance in which Universalists were persecutors? We have been persecuted; we have been slandered; we have been treated as persons unfit for society; and your own denomination has, in more instances than one, refused to reciprocate with us the kind offices of social life;—and more than once have your *spiritual* children intimated to us, we might stand by, for they were more holy than we. But we have borne these insults with patience;—our bosoms have kindled with love at the thought of society, and we could clasp each member with warm affection; and we have, when forbid to exercise these generous emotions, by the chilling aspect of your religion, compensated your ignorance, and consoled ourselves with the cheering thought that those who now treat us with contempt, will one day know the Lord and be happy. But, sir, we have never persecuted. We have claimed the liberty of worshipping God according to the dictates of our own consciences; and that which we have claimed for ourselves, we are willing to grant to every other. We have been called "*hereticks*," "*infidels*," "*blasphemers of God and revilers of his saints*;" but we have submitted, knowing it to be a faithful saying, that "we both labour and suffer reproach because we trust in the living God who is the Saviour of all men, especially of them that believe." But never, to my recollection, has any one before yourself intimated that we were likely to persecute Christians. Though Bishop Hobart may, in imitation of "Loud and his associates in cruelty, call in the secular arm," as you intimate he may,—I think no less sagacity than your own could have discovered that Universalists would aid him in his unhallowed undertaking. Had we sent in memorial after memorial to influence our legislatures—had we requested congress to appropriate a part of the proceeds of the sales of publick lands to support a *national clergy*, and to enable them to wear a *national costume*,—we should not have been surprised to hear you intimate that we may aid the Bishop in calling in the secular arm for the support of reli-



gion. Had we ever *hung* Quakers, or *banished* Baptists—had we ever bored the ears and tongues of those who believed differently from ourselves—had we ever *burned* any one over a slow fire made of green wood, for heresy; or had we, like yourself, without any apparent compunction of conscience, told a respectable man, that “*he ought to be put in irons* for the benefit of his family and the good of society,” because he did not adopt our creed, we acknowledge you might, with some seeming propriety have pronounced us liable to persecute.

But, sir, I conclude with the request, that when you have a desire to warn people against Universalism, that you would show to the world, by fair and conclusive arguments, that Universalists are guilty of the charges you prefer against them. But be assured sir, if you choose, to make your attack in the insidious manner you have, we shall ever stand ready to repel them. I am yours, &c. O. A. BROWNSON.

Ithaca, N. Y. February, 1828.

## IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

### SOCIAL COMMUNITIES.

The following communication is inserted by the request of the gentleman whose name is attached to it. We have been informed that he is an intelligent member of the Society of Friends, though at present actively engaged in carrying into practical operation the “social system.” Whether Mr. U. is a disciple of Mr. Owen or not, is not known; and to us it is a matter of little consequence. We are free to acknowledge a strong predilection in favour of *some* system of the kind; though we are fully persuaded that no principles can be inculcated to so much advantage in societies of that kind, as those of universalists. But if any thing can be done to remove the evils now so prevalent in society—to effect the great objects of philanthropy, and to produce the practical fruits of brotherly kindness and good will among men, we care not so much by what means, or under what name the improvement is brought about. We would have it understood that we do not, by giving publicity to the following, embark in the defence of any principles therein expressed; and that we do it only for the gratification of the members of the Kendal Society and the friends of those institutions, many of whom we consider as among the most respectable of our brethren in the faith.

KENDAL, Jan. 12, 1828.

Mr. Editor:—Will you give the following an insertion in your paper—“Kendal Social Community” commenced January 1, 1827, and has now one hundred and eighty members, including children. A part of the “Forrestville Commonwealth” of Coxsackie, Green co. N. Y. have united, and are included in the above number.

The Kendal Community possesses about 2200 acres of excellent land, situated on an extended plain, three fourths of a mile from the Ohio Canal, elevated about 80 feet above the Canal. On the premises are two mill sites, one now occupied by a Woollen Factory which is doing considerable business, and a saw mill; the other is not occupied. The site which is occupied, has a fall of 23 feet, and the other 14 feet. The stream is a very valuable one though not large, flowing from a Lake, and fed by a great number of springs. It is very uniform in its size.

There are on the land belonging to the community two invaluable quarries of Free Stone, one on the canal and the other near the village. There is also a bed of excellent stone coal—One good two story brick house, and several other buildings—barns, shops, &c. It lies in the county of Stark, township of Perry, about 60 miles from Cleveland, one hundred from Columbus, the seat of government.

A stage runs from Pittsburgh and Philadelphia through this place, and a petition is now before the Legislature for a great State Road through here to the west part of the state. A great amount of business will be done on the canal here, as it will be the only place from Akron to Bethlehem, a distance of 25 miles. The Community need an additional capital of say \$15,000 to enable them to extend their business so as to make it profitable to have an addition of members. The property of purchasers lies mostly in farms which they find it difficult to sell to advantage.

Persons of good character, having small capitals, and hearts devoted to the system, can deposit it here and be made quite secure, and find a place where candour and sincerity are encouraged, where the causes of evil are inquired out, and where charity is not only preached but practiced—where the Jew or the Christian—the Deist or the Materialist are each valued, not by their opinions, but by their moral characters, the only test by which any are justly estimated. Much good feeling has prevailed in our debates—no sectarian prejudices interfere with the natural operations of the mind. Truth is considered the Elder; and from our own organization, from the arrangement of our various senses, and from the impressions of objects on these senses, together with a comparison of these impressions, we seek to draw correct conclusions respecting men and things.

Many of us would express our doctrine in the following “Creed.” 1. Man is, and loves life, and seeks happiness. 2. Man is, and wishes to avoid misery. 3. Man is born ignorant, i. e. without innate ideas, and learns from observation and experience all the knowledge he has of good and evil. 4. Man is averse to evil, and inclined to good. 5. Mankind follow evil wholly from ignorance and passion. 6. Wisdom could, if possessed, control all the passions; therefore, ungoverned passions are the effect of ignorance. 7. Education comprehends all the impressions either objective or subjective which we feel. 8. All our opinions arise from education. 9. In infancy we believe falsehood without hesitation when told it by those we love. 10. Mankind in the present day are wiser than at any former period, and better. 11. This is proved, 1st, From their inventions and discoveries in the physical world, and 2d, from the decrease of sectarian and sectional animosities, and the increase of good feeling.

Your Friend, SAM'L UNDERHILL.

### ORTHODOX LINE OF STAGES.

We have copied into our columns in this number, the proceedings of a “Sabbath Convention,” which held its session in this village on the 13th and 14th ult. to which are appended some remarks on the subject, from the Cayuga Patriot of the 20th. Regarding this measure as an act unanimously approved by the presbyterians, and as coming before the publick in an official manner, we should be justly censured, by all the friends of liberty, were we to let it pass without notice.

That our readers may not be ignorant of the grounds on which we oppose the transactions of the “Sabbath Convention,” we request attention to the following observations.

*First.* The Constitution and laws of our state, secure to each individual a free exercise of his religious and political opinions. This fact will be universally admitted. Hence, it follows, that a measure calculated to deprive any person or persons of the right above mentioned, is a direct infringement upon the Constitution and laws of the state. The measures detailed in the history of the proceedings of the "Sabbath Convention" are intended to coerce all classes of our citizens into an outward compliance with the regulations agreed upon by said convention, and should therefore be regarded as an insult to the majesty of our state and its laws.

*Secondly.* It is not our intention to discuss, at this time, the question, whether the Sabbath is a divine institution or not; it is enough for our present purpose to know that every man has an undoubted right to think and speak of the subject as he pleases. But it may be proper to state, (what indeed every one knows) that *Christians* are by no means agreed in opinion on the subject. The Universalists, Presbyterians, Episcopalians, Baptists, Unitarians, and Methodists, are, we believe, generally agreed in opinion, that the first day of the week should be observed as a day of rest or Sabbath unto the Lord; but the Friends, Seventh day Baptists, and others, are equally conscientious in the belief, that if either day of the week is set apart as a particular season of rest, it is the seventh (our Saturday) the *Jewish Sabbath*. Indeed, but a few months since, an intelligent Seventh day Baptist, (Mr. Clark of Pembroke, Genesee co.) offered, in a Batavia paper, a reward of fifty dollars, to any one who would prove, from the Bible, that the first day of the week is authorized to be kept as the Sabbath. However immaterial this may appear, when abstractly considered, it shows, conclusively, that there are those, who conscientiously dissent from the common opinion of the sacredness of the first day of the week: And if it shall appear that the "Sabbath Convention" has designed to institute regulations, which, when carried into effect, shall infringe upon the rights of such individuals, it will show, equally clear, that they have overstepped the bounds of propriety, and ought to be discountenanced by every friend of toleration.

*Thirdly.* It is well known that the laws of the United States require, that the *mails* shall be conveyed on this route, as well as many others, on all days of the week. Not only so, the vigilant and faithful Post-Master General, is particular in requiring that the mails shall be carried in covered carriages. The enterprising proprietors of the line of stages on the great western road, have contracted with government to convey the mails as above stated; and should they fail in so doing, they would be subject to heavy fines or penalties. But not-

withstanding all this, the "Sabbath Convention" has resolved, as will be seen by their proceedings, virtually, to exert their influence to the injury of mail contractors and all others, who, from necessity or choice, shall either travel, or run stages, on the first day of the week. How far this resembles a conspiracy to injure individuals, we pretend not to know; but of one thing we are confident; if our laws justify such measures, the rights of individuals who enter into contracts with government, are quite insecure.

*Fourthly.* But admitting it to be right, and proper, that the first day of the week should be observed as a day of rest, and by inference, that not to observe it as such, is wrong, or highly criminal; will a *forced* observance of the day be a *virtue*? Obedience to any law is good only when it is voluntarily performed.—Hence, admitting that the Sabbath ought to be observed as a day of rest, to man and beast, whenever men are compelled, against their will, to keep the day, by putting up wherever Saturday night may overtake them, it would only add hypocrisy to a criminal disposition, and, by consequence, make them worse, instead of better. We are not a little surprized to find that the sagacious members of the "Sabbath Convention" have overlooked the best interests of vital piety, and only aimed at the means of acquiring an *outward* observance of a duty which is only serviceable, when complied with from conscientious motives.

Now, we feel no inclination to find fault, without a cause, with the proceedings of our orthodox stage-proprietors; but so long as we have any interest in the peace of the state in which we live, or any desire for the perpetuity of our free institutions, we must be allowed to express an opinion of the motives by which such men are governed. Far be it from us to cherish a desire to have the institutions of christianity abused, or neglected; the interests of true religion should be sustained by every *laudable* means; but when *ministers* leave the sacred desk, and meddle with the rights of the people, when they insult the dignity of our laws, when they assume the power to dictate, or adopt measures to coerce the publick; or when, as in this case, they become stage-proprietors, and "*runners*" for a "*piety line*" then, we conclude, it is time to speak, and to speak plainly.

The first thing which strikes our attention in the minutes of their proceedings, is the peculiar adroitness with which the members of the Convention have appropriated to themselves, and the friends of the measure; all that is good, moral, and holy. "Every enlightened man, and every true friend of his country" they suppose, considers the evil they have undertaken to avert, "as of great magnitude." They would even seem to convey the idea, that every man who does not fall in with their views, is a trait-



tor to his country, and an enemy to all that is good in the universe of God. This should be taken as a specimen of the charity, modesty, and piety of the Convention. But notwithstanding they have (or would desire the publick to think they have) a warm regard for the best interests of community, they hesitate not, in violation of the first principles of morality, to resolve, that "as individuals, and members of the Convention" they pledge themselves to support the orthodox line of stages, to the detriment of all who will not, or cannot conscientiously, fall in with their measures! So much for their modesty.

Next we will notice the means they have resorted to, with a view to make the measure go down. They first give us to understand, that the existence and prosperity of our government, depend on their holy interference in its behalf. The "spreading evil" of Sabbath-breaking unless counteracted by some efficient plan, will speedily" [hear!] "involve our country in ruin!" Now, reader, look back upon the "times which tried men's souls," and see if the orthodox clergy, saved our country from ruin. Look at Massachusetts, during the late war. Were the presbyterian clergy and their satellites then engaged in vindicating the rights of the people? How happens it, then, that now they have become so remarkably zealous for our liberties? Be assured that their professions are more empty sounds. They have ever been the enemies of toleration, from the time when John Calvin burned Servetus, down to the present, as all history and experience will testify. No; their object is to obtain an influence over the publick mind, which as yet, the people have concurred in denying them; and this is an artifice to which they are compelled to resort, to sustain a sinking cause! Witness other means adopted by these pretended friends of God and our country. The person whose name stands at the head of the list, as we are credibly informed, in trying to gain over a respectable Inn Keeper in this village to the holy enterprize, assured him, that it would be for his *pecuniary advantage* to encourage the plan, as the passengers would be compelled to tarry with him over the Sabbath! Indeed, no means, however pitiful, have been left untried, to wheedle the publick into an approbation of the measure. And yet, these humble souls, are disposed to insult community with a profession of zeal for God, and regard for our country! This brings to mind the fable of the Toad, who turned physician, and professed the art of removing all protuberances from the flesh of his brethren while himself was sorely afflicted with the same complaint. Let these physicians heal themselves.

But aside from all this, it is calculated to excite a smile to contemplate the scheme when it shall be carried into effect. They may obtain pious drivers (as there are many well

qualified for the business out of employ) and orthodox stages, we understand can be procured, ere long, in Boston; and orthodox runners may be obtained from among the clergy; but it will be difficult to procure orthodox horses! Now, don't accuse us, reader, of trifling with sacred things—we are speaking of a *new line of stages*, and stages have never before been sanctified.

But, why, it may be asked, have the presbyterians entered into such a speculation?—Answer, they have long thirsted for power; they have attempted to obtain it by applications to the legislature but have failed. They see and know, that liberal principles are fast gaining ground, and as a last resort, they have adopted the measure under consideration.—Every effort they have made, has but accelerated their downfall; and they are now adopting measures to obtain the ascendancy. If they fail in this, as we confidently expect they will, they will be compelled to yield to the regularly constituted authorities of the government; but if they succeed, it will but embolden them to commit greater outrages upon the freedom of our citizens.

It will be recollected by many of our readers, that a few years since, an attempt was made by the superintendent of common schools to introduce, officially the pernicious Tracts of the presbyterians. The attempt was justly construed into an insult against the good sense of the people, and resulted in the removal of Mr. Yates from that office, which, by that act, he had abused. Subsequently, an attempt was made to obtain the passage of a law to compel the observance of the Sabbath. In this they also failed. Finding the legislature of the state, and all enlightened people, against them, they have resorted to the plan above noticed. It remains for the people to do their duty, and these holy conspirators will fail in this also.

No law compels an individual to travel on the Sabbath, and no combination should be sustained which is at variance with the laws of our country. Let the presbyterians, therefore, unite with all other christian denominations, in endeavours to convince the people of the propriety of observing the Fourth Commandment; and let them be taught the virtue of obedience to the "powers that be." We would cheerfully co-operate with any good citizens in trying to convince the people of the propriety of remembering the Sabbath day to keep it holy; but whenever attempts are made to force a compliance with the command, we shall enter our humble protest against them.

From the Cayuga Patriot.  
NEW LINE OF STAGES.

Religious measures and combinations which affect the rights of citizens, and have either a direct or remote bearing upon the civil institutions of our coun-

try, interest the whole community, and are proper subjects for free discussion.

Under these impressions, we have copied into our columns the proceedings of a Convention, designed to enforce "the fourth Commandment," and submit them for the deliberate consideration of our readers.

We will first concede that those who believe the Sabbath to have been divinely instituted for the Gentiles as well as for the Jewish nation, are bound by their consciences, not only to observe it themselves, but to endeavour to *persuade* others to observe it, and that a violation of the dictates of one's conscience, in any particular, is *immoral*, and tends to produce a general turpitude of character. On the other hand, there is a portion of our citizens, including the Friends, (or Quakers,) and a very great number who are attached to no religious denomination, that consider the Sabbath only as a civil institution. Such may sometimes perform, on the Sabbath, acts that are lawful on other days, without wounding their consciences, and of course without detriment to their morality. If we conceive them to be in an error, we may pity their blindness, and endeavour to enlighten their understandings, but have no right either to coerce them into a conformity with our views, or to impeach their motives. We know that it is very common for professors of religion, when at a distance from home, among strangers, to violate their consciences, by travelling on the Sabbath; but there is no conspiracy, no combination of men compelling them to do so—no stage driver ever refused them the privilege of stopping on a Saturday evening—no innkeeper refused to keep them over Sunday. They have perfect freedom to go or stop when they think proper. What more can they ask?—But no—this is not enough. They must overstep the bounds of toleration, and coerce others. They say, in effect, to proprietors of stages, "Unless you do as we say, we will form a powerful religious combination, and employ the funds of the church to break you down in your business." Combinations among poor mechanics, for similar purposes, would subject them to fine and imprisonment. We must not expect that these attempts at coercion will stop here, unless successfully resisted. "If they do these things in the green tree, what will they do in the dry?" They will extend their regulations to other branches of business, besides the running of stages, and proceed from one step to another, till, like the Jesuits of former times, they control not only the government, but the internal concerns of every man's family. We are not disposed to impeach the motives of any; we only speak of the consequences of measures; and whilst we approve of all sincere and honest religious feelings and actions, we must not forget that the warning voice of history, as well as recent indications of clerical arrogance, admonish us to be vigilant and faithful in guarding our republican institutions against the effects of unwarrantable religious assumption.—Here we rest for the present.

From the Free Press Extra, February 14, 1823.

## SABBATH CONVENTION.

### THE SABBATH.

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle."—

"We are much gratified that an attempt has lately been made at Rochester, to induce the observance of the Sabbath, by those employed in Freight Boats on the Canal, and hail with peculiar joy the prospect of its success through all the Lines. Encouraged by this movement, we would hear the call of providence urging us *onward* in this good work—and we now propose that something may be done to prevent travelling in Stages to and from Albany and Buffalo, on the Lord's Day. *It can be done, and must be done*—not by the Legislative interference—but by the voice of the moral part of this community.

"After consulting among ourselves, and with gentlemen from other parts of the country, we are induced to propose a meeting of one or more delegates from each of the towns of Troy, Albany, Schenectady, Utica, Rome, Syracuse, Auburn, Geneva, Canandaigua, Rochester, Batavia, Genesee, Buffalo, and such other places as are disposed to send delegates; to meet at Auburn, on Wednesday the 13th of February next, at nine o'clock in the morning, to agree on measures that shall unite the influence of all moral men, in establishing and supporting a Line of Stages which shall not violate the Laws of God and the Land. We cannot, of course, lay before you any plan fully digested; but would make a few suggestions, and rely on your delegates to make full inquiries, and come prepared to adopt and put into immediate operation, such measures as shall seem best calculated to effect the object. We think that stage proprietors may be induced to undertake the business, upon their own responsibility and account, with the certain prospect of profit and success.

It is proposed that each delegate should bring the names of persons in his own town, who will pledge themselves to give their whole influence and business to such an establishment, for at least two years—the fare being regular and not over 4 cents a mile. We estimate that two daily lines—one to run night and day, and the other allowing time for sleep—could be established, from Albany and Troy to Buffalo, for \$25,000: That of this sum, we propose that Albany and Troy raise \$5,000; Utica and vicinity 5,000; Auburn, Geneva, and Canandaigua, 5,000; Rochester and vicinity, 5,000; Buffalo, Batavia, and vicinity, 5,000.—And that individuals will loan, for such time as the circumstances of the proprietors may require, and such sums as are necessary, (if any,) to effect the object.

"We must undertake this business counting the cost and yet remembering that it is the cause of our Lord Jesus Christ, and *must prevail*.

"Wishing you grace, mercy, and peace we are respectfully.

Abraham Varick,	A. M. Beebe,
Elizur Goodrich,	Thos. Christian,
Edward Vernon,	Walter Kine,
Spencer Kellogg,	

Utica, Jan. 31st, 1823."

In pursuance of the above circular, a convention was assembled at the Western Exchange, in the village of Auburn, on the 12th, and continued till the 14th day of February, 1823, consisting of delegates from the following places, to wit:—

Utica,	Counties,	Geneva,
Clinton,		Lyons,
Manlius,		Canandaigua,
Auburn,		Rochester,
Yates,		Palmyra,
Ontario,		Penn Yan,
Wayne,		Shanawabess,
Seneca,		Mentz.

Interesting communications were received from other places, which were not represented by delegates.

Which convention having prayerfully deliberated on the object of the meeting, unanimously adopted the following address and resolutions, to wit:—

To THE PUBLIC—By every enlightened man and every true friend of his country, the existence and preservation of the holy Sabbath is esteemed as essential to the best interests of society. A free government must rest its happiness, and indeed its very existence on the virtue and morality of the people. Virtue and morality never have existed, and under the constitution of the divine government, never can exist without the institutions of religion. From the history of the world, and of the Christian church, it appears evident, that on no institution do practical virtue and morality so much depend as on that of the Sabbath; hence any awakening and increasing interest to pre-



serve that day from profanation, and impress the importance of its observance upon community at large, cannot but be hailed with liveliest gratitude by every well wisher to society. Under these impressions, and with full conviction of duty, the undersigned delegates from the various sections of the western district of the state of New-York, met at Auburn, on the 13th inst. in convention, to devise measures, to secure more effectually the sanctity of the holy Sabbath. This convention was much encouraged by the fact, that a number of gentlemen under the influence of pious and patriotic feeling, have suggested and urged the importance of established public conveyances which shall not violate the Sabbath: hoping and believing, that all men may ere long be disposed by such an example, to discontinue all such public habits as are now so prejudicial to the well observance and sanctity of the Sabbath.

The convention are cheered by the appearance of such a spirit in many of the community, as such a harbinger of safety to our country, as well as the liberation of thousands from ensnaring circumstances—Believing, without a doubt, that the spreading evil which has existed for years, unless counteracted by some efficient plan, will speedily involve our country in ruin, by annihilating the influence of moral principle: this convention under an affecting sense of their obligation to God and to the public generally, would beg leave to suggest the following resolutions, and invite the co-operation of all the good people of this land, to effect an object of such vital importance as securing a sacred regard for those institutions upon which the morality and virtue, and indeed the existence of a free people so entirely depends.

*Resolved*, That this convention view with peculiar gratitude and joy the many evidences before us that the feelings of this community are opposed to the profanation of the holy Sabbath, by the running of stages on that day.

*Resolved*, That we feel called upon by a voice from every part of the state, to adopt measures calculated to secure obedience to the fourth commandment.

Therefore *Resolved*, That

John T. Norton, of Albany,	
Jonathan Crane, Schenectady,	
Elizur Goodrich,	} <i>Utica</i> ,
Abraham Varick,	
Edward Vernon,	
William Brown, Auburn,	
William Tillman, Geneva,	
Henry W. Taylor,	} <i>Canandaigua</i> .
Walter Hubbell,	
Arristarchus Champion,	
William Atkinson,	} <i>Rochester</i> ,
Josiah Bissel, Jr.	
Thaddeus Joy, Buffalo,	

be, and they are hereby appointed commissioners to establish a line or lines of stages between Albany and Buffalo and Niagara, that shall not travel on the Sabbath.

*Resolved*, That we as members of this convention, and for ourselves as individuals, pledge our patronage and support in favour of the said line or lines of stages, when put into operation, and that we will give our influence and exertions to promote this moral enterprise.

*Resolved*, That the proceedings of this convention be signed by all the members present, and that the editors of papers in this state friendly to the sabbath, be requested to publish the same.

ELIHU EWERS, *Chairman*.

SPENCER KELEGG, *Secretary*.

M. C. Reed,	Amaziah How,
Edward Vernon,	Seth Hastings,
Jn. Sloane, jr.	Richard Steel,
Perez Hastings,	Josiah Bissel, jr.
Ira Gould,	Israel Huntington,

Artemus Stone,  
Ephraim Scovell,  
John Perine,  
E. Dean,  
Lyman Grandy,

Theodore Spencer,  
Edson Carr,  
Hiel Warner,  
William Brown,  
Henry Bradley.

After finishing the above proceedings respecting the stages, the following measures were adopted relative to the Packet and Freight Boats on the Erie Canal and Steam Boats on the Rivers:—

*Resolved*, That no ordinary circumstances shall induce us to travel in Packet Boats which violate the holy Sabbath, when the proposed line of Stages shall have been established.

*Resolved*, That we will concur with the friends of Religion and Morality in New-York, Albany, and Troy, in all proper measures for encouraging Steam Boats on the Hudson River which shall not run on the Sabbath day.

*Resolved*, That this Convention highly approve of the efforts recently originated in Rochester to check the violation of the Sabbath on the Erie Canal; and that we pledge ourselves as citizens and men of business, to give our patronage to such men as do not permit their Boats to run on the Sabbath.

In behalf of the Convention.

ELIHU EWERS, *Ch'n*.

SPENCER KELEGG, *Sec'y*.

## GOSPEL ADVOCATE.

"EARNESTLY CONTEND FOR THE FAITH."

[Owing to the circumstance of our having a great variety of matter on hand, and the length of several articles which appear in this number, we are prevented from troubling our readers with our own lucubrations under this head of the Advocate. We would have our readers apprized of the fact, however, that we feel it to be a duty to give them, in each number, something on the great subject of the Gospel. As it is our object, not only to investigate and expose error, but also to defend and establish truth, we shall generally have a greater variety than will be found in our paper to-day.

[We are surprised to learn from the last "Olive Branch," that the proprietors of that paper will not "realize equal to five hundred" subscribers for the first volume. Should the "Dialogical Instructor" be as badly sustained, it would excite our astonishment. We wonder that the friends of "the Convention" should neglect their devoted servants.

[Proposals have been issued by Br. M. Smith, of Milledgeville, Georgia, to publish by subscription a work designed to disprove the doctrine of the resurrection of the body, and that of a general judgement after the resurrection. The price will be fifty cents, stitched in coloured covers; the work to contain between one and two hundred pages duodecimo.

[We would invite the attention of our friends in this village and vicinity, to the following notice of a meeting to take into consideration the propriety of building a Meeting-House. Those of our friends who reside in the neighbourhood of Auburn, are respectfully informed, that the society in this place will be happy to consult their convenience and wishes, in regard to the location of the house, if they should determine to erect one; and would be glad to have them attend the

meeting on the 5th, to confer on the subject. It needs no argument to convince our brethren of the fact, that a meeting-house is much needed in this place, and should they feel themselves able to erect one the ensuing season, the event might be hailed as an auspicious era in the cause of truth among us. It is hoped and believed that the meeting will be generally attended.

☞ The following Universalist books are kept on hand for sale by U. F. Doubleday at his book-store, viz. Balfour's 1st and 2nd Inquiries; Ballou's Notes on the Parables; Pickering's Reply to Dr. Carpenter;—Ten Letters to a candidate for the ministry, by R. Canfield; Pleasures of Light, &c. by M. Smith; together with a general assortment of Bibles. \* \* \* Wanted, as above, Ballou on Atonement, and Pickering's Hymn Book. Two or three hundred of the Hymn Books would meet with a ready sale here and to the west. The publisher would do well to supply the demand, by furnishing book-sellers with a supply, or some other kind will be procured.

## SELECTIONS.

*From the New-York Enquirer.*

**CHURCH AND STATE.**—It is a hard case that the most useful institutions are seized upon by persons who are bent on establishing a paramount clerical influence in this country; and great care must be taken or finally they will succeed. There is no institution which we think better of than Sunday Schools—innocent and useful as they are, there is much priestcraft about them. There is pending before the Pennsylvania legislature a bill to incorporate one of these institutions, and we make the following extracts from their publications, as religious "signs of the times;"

"In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools."—p. 93, Appendix to 2d Anniversary Report Sunday School Union, 1826.

\* \* \* \* \*

"I propose fellow citizens, a new sort of union, or, if you please, a *Christian party in politics*, which I am extremely desirous all good men in our country should join; not by subscribing to a constitution and the formation of a new society, but by adopting, avowing, and determining to act upon truly religious principles in all civil matters."

"The *Presbyterians* alone could bring half a million of electors into the field."

"The electors of these five classes of true Christians, united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, could govern every public election in our country, without infringing in the least upon the charter of our civil liberties."

"It will be objected that my plan of a truly Christian party in politics will make *hypocrites*. We are not answerable for their hypocrisy, if it does."

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a *sound Presbyterian*."

"Suffer my Christian fellow-citizens, a word of exhortation: Let us all be *Christian politicians*."

"Let us be as conscientiously religious at the polls as in the pulpit, or house of worship."

These gentlemen begin to feel their power, or they would not be so bold and open in their declarations. It is a hard case that the American people dare not sup-

port what appears truly laudable without scrutinizing, for fear of the foregoing influence. In our schools, in our hospitals, in our political institutions, in our domestic relations, we shall feel the finger of this inquisitorial power, unless they are checked in the dangerous doctrines broached in the foregoing extracts.

## DIFFERENCE OF THE SEXES.

MR. DUGALD STEWART, in the third volume of his *Philosophy of the Human Mind*, recently published, discusses the difference between the sexes; and he takes occasion to express his adoption of the opinion long since sanctioned by Plato, and maintained by the most enlightened and judicious philosophers, that "there is no natural difference between the sexes, but in point of strength. When the entire sexes are compared together, the female is doubtless, the inferior; but in individuals, the woman has often the advantage of the man."

"In this opinion, I have no doubt that Plato is in the right. The intellectual and moral difference between the sexes, seem to me to be entirely the result of education; using that word in its most extensive sense, to comprehend not merely the instructions received from teachers, but the habits of mind imposed by situation, or by the physical organization of the animal frame.

"It must be remembered, too, that certain intellectual and moral habits are the natural and necessary consequences of that difference in point of strength which Plato allows to distinguish the sexes. The form of the male is evidently much the better fitted for bodily exertion, and a less measure of exercise seems to be sufficient to preserve the female in health. Hence the sedentary habits early acquired by the other sex, and that comparative timidity which results from a want of familiarity with those external injuries to which the stronger sex is daily exposed. This timidity is to be observed, by no means implies an impatience under present sufferings; for the female, though less courageous than the male, is commonly more resigned and patient under severe affliction. The mental constitutions, in this respect, of the sexes, are happily adapted to the different provinces allotted to them in life; the male being the natural protector of the female in moments of danger and sudden alarm; the female destined to be his comfort and support in seasons of sorrow and protracted suffering.

"From the greater delicacy of their frame, and from the numerous ailments connected with their sexual temperament, combined with the constant familiarity with distresses which are not their own, the sympathy of woman with the sufferings of others is much more lively, and their promptitude to administer relief, wherever it is possible, is much more eager than the generality of men.—To the truth of this remark, every days experience bears witness; and from the testimony of tra-



vellers it appears that the observation extends to women in all the different stages of society.

"In consequence of the greater nervous irritability of women, their muscular system seems to possess a greater degree of that mobility by which the principle of sympathetic limitation operates—Hence their proneness to hysteric affections, and to that species of religious enthusiasm which is propagated by contagion. Hence also their tendency to misery, and the niceness of their tact with respect to the more delicate features of character.

To the different process of their education, and of their early habits, Mr. Stewart imputes the inferiority of the fair sex to the stronger, in a capacity for *patient thought*, and for all those pursuits which require systematic mental attention. From their infancy the minds of females are peculiarly alive to sensible objects; they are, therefore, easily influenced by casual associations, and hence their acknowledged superiority in their powers of conversation, and in epistolary writing.

#### *Jeremy Taylor's Idea of an Atheist.*

Who in the world is a verier fool, a more ignorant, wretched person than he that is an Atheist? A man may better believe there is no such man as himself, and that he is not in being, than that there is no God: for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knows not that he is; and so it is every night with him when he sleeps; but none of this can happen to God; and if he knows it not, he is a fool. Can any thing in this world be more foolish, than to think that all this rare fabrick of heaven and earth can come by chance, when all the skill of art is not able to make an oyster? to see rare effects and no cause; an excellent government and no prince, a motion without an immoveable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from itself, and therefore not to perceive there is something from whence it does begin, which must be without beginning: these things are so against philosophy and natural reason, that he must needs be a beast in his understanding that does not assent to them. This is the Atheist: *the fool hath said in his heart there is no God*: that is his character. The thing framed says that nothing framed it; the tongue never made itself to speak, and yet talks against him that did; saying that which is made, is, and that which made it, is not. But this folly is as infinite as hell, as much without light or bound as the chaos or the primitive nothing. But in this the devil never prevailed very far; his schools were always thin of these lectures. Some few people have been witty against God, that taught them to speak before they knew how

to spell a syllable; but either they are monsters in their manners, or mad in their understandings, or never find themselves confuted by a thunder or a plague, by danger or death.

Sir Philip Francis once waited upon Mr. Burke, by appointment to read over to him some papers respecting Mr. Hasting's delinquencies. He called on Mr. Burke in his way to the house of a friend, with whom he was engaged to dine. He found him in his garden holding a grasshopper. "What a beautiful animal is this!" said Mr. Burke, "observe its structure—its lips, its wings, its eyes"—"How can you," said Sir Philip, "lose your time in admiring such an animal, when you have so many objects of moment to attend to?" "Yet Socrates," said Mr. B. "according to the exhibition of him in Aristophanes, attended to a much less animal he actually measured the proportion its size bore to the space it passed over its skip; that of a grasshopper does not exceed its length; let us see." "My dear friend," said Sir Philip, "I am in a great hurry; let us walk in, and let me read my papers to you." Into the house they walked; Sir Phillip began to read, and Mr. Burke appeared to listen. At length Sir Philip having misplaced a paper, a pause ensued. "I think," said Mr. Burke, "that naturalists are now agreed that *locusto*, not *cicada*, is the Latin word for grasshoppers. What is your opinion, Sir Philip?" "My opinion," answered, Sir Philip, packing up his papers, and preparing to move off, "is, that till the grasshoppers are out of your head, it will be idle to talk to you of the concerns of India."—*Mr. Butler's Reminiscences*

Love says a lively French writer, is like the small pox; the later in life we have it, the worse in general it is.

Excess of ceremony shows want of breeding. That civility is best which excludes all superfluous formality.

At a meeting of the members of the First Universalist Society of the village of Auburn, convened at the house of Holt & Curtis, on Thursday the 21st instant on motion of Ezekiel Williams, Esq. it was unanimously

*Resolved*, That proper and efficient measures be taken to erect a suitable house for public worship the ensuing season.

On motion of J. R. Bodley, it was

*Resolved*, That a Committee consisting of Allen Worden, E. Williams, U. F. Doubleday, J. Swift, and G. Standart, be instructed to report to an adjourned meeting a plan of said house, and also the probable expense and location of the site.

On motion of L. Payne, Esq.

*Resolved*, That this meeting stand adjourned to Wednesday the 5th day of March, at 2 o'clock, P. M. at the above mentioned place, and that notice of the same be given in the different village papers.

ALLEN WORDEN, *Chairman*.

J. R. BODLEY, *Secretary*.

## Doctick Department.

### TO A GROUP OF PLAYING CHILDREN.

Laugh on while yet the rosy blush  
Of childhood's morning tints your skies ;  
Laugh on, while yet the kindling flush  
Is on your cheeks and in your eyes ;  
I would not tell, to make, you grieve,  
How soon that mirth shall pass away ;  
That morning fade and only leave  
The broad, dull light of common day.

It makes my very spirit glad  
To see your mirth and careless joys ;  
And may you never be more sad.  
Than you are now, my bright eyed boys !  
But I can read on every face,—  
A something upon every brow,  
Which will not pass witho it a trace  
Of things you are not dreaming now.

First, passions wild and dark and strong,  
And hopes and powers and feelings high !  
Then manhood's thoughts, a rushing throng,  
Shall sink the cheek and dim the eye.  
And brows shall grow all pale with care,  
And lips shall writhe in scorn or pain,  
And age come on with hoary hair—  
And sadly tend to earth again.

And cherished fancies, one by one,  
Shall slowly fade from day to day ;  
And then, from weary sun to sun,  
Ye will not have the heart to play.  
But oft amidst the shifting scene,  
You'll smile on childhood's thoughtless joy,  
And wish you had forever been  
A careless, laughing, happy boy.—[Statesman.]

### FROM THE MASSACHUSETTS SPY. MY FUTURE LOT.

I know, that now the stormy wave  
Of time is urging me along,  
To join the tenants of the grave.  
And mingle in the countless throng  
Of those, whose home is where the lucid ray  
Has never shone, save on their burial day.  
But whether this cold form shall rest  
Beneath some peaceful church-yard willow,  
Or whether o'er my silent breast,  
Shall sound the dashings of the billow,  
Is all unknown,—nor would I seek to know  
What heaven has wisely hid from all below.

And whether in its early prime,  
My sun of life shall sink in night,  
Or, far adown the sky of time,  
Pour its dim beams of trembling light,  
Is not for me to know, till death reveals  
The many mysteries which life conceals,  
And whether those, who love me now,  
Shall weep around my dying bed,  
Or, one by one, successive bow  
Beneath the stroke of death, till shed,  
Drop, after drop, are all affection's tears,  
Remains to be revealed by future years.

I know, that while I linger here,  
If longer life to me be given,  
These eyes will shed full many a tear,  
This heart with many a grief be riven ;—  
To float upon a smooth and stormless sea,  
I know, is not the life assigned for me.  
But when or where those woes will rise  
To cloud the days that hasten on,—  
Whether upon my evening skies,  
Or ere the glow of life is gone,

I cannot tell ;—enough for me to know,  
Unerring wisdom marks my lot below.

Enough for me to know, that while  
The storms of time around me roll,  
Or nature's soft and gentle smile,  
Sheds its sweet influence o'er my soul,  
There is a hand that leads the wanderer on,  
Even from life's earliest hour till its last sun has shone.  
And when the voice of death shall call  
With its deep, thrilling tones for me,  
And round me the funereal pall  
Shall throw its sable drapery,  
The hand of God will mark my resting place,  
And rule each scene that waits around my closing days.  
C. A. R.

### THE VESPER BELL.

BY JOHN MALCOLME, ESQ.

Hark ! 'tis the Vesper Bell  
Far pealing from the shotes,—  
Oh, welcome are the tones that tell  
Of ocean wanderings o'er :—  
They hail us from the homeless main  
To earth's great family again.  
Sad—solemn—and sublime,  
Above the waters swung.  
Rolls on that awful voice of time,  
Toll'd from his iron tongue—  
And every deep and sullen boom  
Seems like an echo from the tomb.  
Lorn as a distant knell  
O'er Friendship's passing bier,  
Or accents of a far farewell  
From many a vanish'd year ;  
Awakening with its mournful voice  
The memory of departed joys.  
It brings the dream of home,  
Of sweet sequestered bowers :  
Of shades through which I loved to roam  
At still and starry hours :  
Of music heard at full of day,  
Over the seas and far away.  
Of hall and social hearth,  
Of love walks 'neath the lee,  
When day, departed from the earth,  
Was buried in the sea ;  
And beating heart and blushing cheek  
Revealed what maiden may not speak.  
Of Sabbath's holy calm,  
Orizon's duty said  
In temples where the choral psalm  
Died o'er the silent dead,—  
And to each hallelujah gave  
Response—the echoes of the grave.  
Oft have I paused to hail  
Amid my own loved land,  
The vesper chime o'er hill and dale  
Float downward to the strand,  
And melt above the summer sea,  
As now its magick falls on me.  
And thus its dying strain  
Above the waters cast,  
Thrills o'er the dark, mysterious chain  
That links me to the past ;  
And from the dim and distant shore,  
Speaks to my heart of days of yore.

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L. S. EVERETT, EDITOR.

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## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER? ... HATH NOT ONE GOD CREATED US? ... MALACHI.

AUBURN, N. Y. SATURDAY, MARCH 15, 1828.

## THE REVELATION.

Given to the Church to read in the Sabbath School.

## A SERMON,

BY L. S. EVERETT.

*Delivered at Aurelius on the evening of the first Sabbath in March, by request of a member of the Baptist Church.*

"For we must all appear before the judgement-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad:" 2nd Cor. v. 10.

"And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works:" Rev. xx. 12.

On rising to address this respected auditory on the important subject before us, it becomes me to confess, that my feeble talents assisted by the spirit of God, are inadequate to the task assigned me; and I shall not be accused of a disposition to boast of my own abilities, when I assert, that but few have succeeded in their attempts to explain the subject now to be considered. If, therefore, I should fail in my endeavours to elucidate the text, I may claim the sympathy of those who have undertaken it before me, and throw myself upon the charity and generosity of my hearers.

Before I proceed to discuss the subject, it may not be amiss to notice some facts which relate to the book of Revelations itself. That a great part of this book is highly figurative will be cheerfully conceded, by all who have taken pains to examine it. This fact, of itself, is enough to place us on our guard against forming any important opinions from any thing therein contained, unless such opinions are plainly expressed in other books of the bible. But aside from all this, admitting that every sentence of this book can be understood, there are other reasons why it ought not to be taken, alone, as sufficient proof of any doctrine not plainly taught in the other books of the bible. 1. The extreme uncertainty of its having been written by the distinguished person to whom it is generally imputed. 2. The difficulty of ascertaining the time when it was written. 3. The doubts expressed by those who at first decided upon its authenticity. 4. The doubts entertained by men of piety and learning in every age of Christianity, from the time of its first promulgation to the present. This re-

mark, I hope, will not be construed into an evidence of infidelity in the speaker; as I should not dare say so much, were it not that the most celebrated theologians have expressed the same views. This is one of those books, the genuineness and authority of which, Eusebius informs us, was, by some of the early Christians, called in question.—Dionysius, a disciple of Origen, and an eminently learned and pious bishop of Alexandria, in the third century, urges the five following objections, viz. 1. That the Evangelist John has not named himself, either in his gospel or in his catholic epistle, but the writer of the Revelation names himself more than once. 2. That though the writer of the Revelation calls himself John, he has not shown us that he is the apostle of that name. 3. That the Revelation doth not mention the catholic epistle, nor that epistle the Revelation. 4. That there is a great agreement in sentiment, expression, and manner, between St. John's gospel and epistle, but the Revelation is quite different to all these writings, without any resemblance or similitude. 5. That the Greek of the gospel and epistle is pure and correct, but that of the Revelation has barbarisms and solecisms.\* But, whether the book was written by John the evangelist, or by some other person, is not so material. If true, it will bear its own weight, without the sanction of a great name; and we are to look at the *internal*, rather than to the *external* evidences of its authenticity. For one, I freely confess, that my mind is satisfied of its truth; though, as before remarked, it is so highly figurative, and consequently so hard to be understood, that I dare not take it as proof of any doctrine, unless it is corroborated by the concurrent testimony of other canonical books. This premised, I shall proceed to investigate the subject, under the conviction that our text will be found to harmonize with all other parts of the sacred scriptures.

I am to presume, that the person who requested my views of the subject introduced, supposed the texts to teach the following doctrines, viz. 1. That there is to be a general Judgement after the resurrection; 2. That at that time there will be a separation of mankind, and that a part will be subjected to

\*See a note in the Improved Version of the New Testament, London edition.

endless punishment, and a part permitted to enter the regions of eternal happiness. In view of these opinions I observe,

1. There is nothing said, in either of the passages, about endless misery. Nor are any of those words which are generally thought to signify such a state, employed, either in the texts, or their contexts.\* True, a judgement is mentioned, but nothing is said about its being instituted for the purpose of passing upon the cases of mankind in another world, and sentencing a part to endless torment. It is also true, that, at the period spoken of, mankind are judged *according to their works*, but it is neither expressed nor implied that they deserve, or will receive, endless punishment.

2. The rewards and punishments spoken of, are to be *proportionate* to the merit or demerit of the persons judged; and this, of itself, furnishes a conclusive argument against the doctrine of *infinite* punishment. The signification of the word "*according*," is, "in a manner suitable to; agreeable to; in proportion; with regard to." Now, to *reward* a person *according to his good deeds*, is to bestow an amount of happiness exactly proportionate to the value of his performances; and to *punish* one according to his *demerit*, is to have the punishment suited to the amount and magnitude of his offences. Hence, as there are degrees in vice, so there must be degrees in criminality; and so, also, there must, of necessity, be degrees in *punishment*; otherwise mankind would not be punished "*according to their deeds*."

3. In order that punishment should be inflicted on the principle laid down in the text, there must of course be an *end of it*; for otherwise there never can be a time *when it can be said, man has been punished enough, or "ACCORDING TO HIS DEEDS."* The awful disproportion between a finite act, and an infinite penalty, when viewed by the light of reason, is enough to convince the rational mind that no such penalty can ever be either approved by principles of justice, or inflicted by the hand of almighty Love.†

\*It is true that the word *hell* is used in the context in Revelations, but it is *hades* in the original. and is not supposed to signify the place of endless torment. A "Lake of fire and brimstone" is also mentioned, but in such a way that no rational mind can infer that a place of eternal torment is intended. Moreover the controversy between ourselves and the enemies of our doctrine, is reduced to the simple inquiry—does the word rendered everlasting, eternal, &c. signify endless duration? and does the word *Gehenna*, rendered hell in the New Testament, signify a place of misery in another world.

†The notion that sin is an infinite evil, has been so ably exposed and refuted, that it is not thought necessary here to notice it. Let those who are not satisfied read Balaou on atonement, and their doubts will be removed.

It should be remembered, then, that whatever may appear to be the doctrine of the passages under consideration, they do not, of themselves, prove the eternity of punishment. I admit the fact of a *judgement*; but deny there is to be any after the literal resurrection; I admit that all men will be rewarded and punished "*according to their deeds*;" but deny the doctrine of eternal misery. If, therefore, the text is found to prove my positions false,—or, what is the same thing, if it prove those doctrines true which I have just denied, then I shall feel bound, frankly, and ingeniously, to acknowledge myself refuted. But, if, on the other hand, I make it appear, by fair argument and legitimate conclusions, that my views on these points are correct, then the doctrines of my opponents must fall to the ground; and it will become those who have politely requested an exposition of this subject, to no longer cling to it for support.

In the farther enlargement of our subject, the following particulars will receive attention:

1. We will endeavour to ascertain whether any part of the texts is to be taken literally, and if any, *what parts are to be so received*.
2. We will pursue the general inquiry, what does the text teach us?

1. The "*Judgement-seat of Christ*" mentioned in the text from Paul's letter to the Corinthians, is evidently a figurative expression, used to denote Christ's governing power. This power was delegated to him by the Father, as affirmed, John v. 22: "For the Father judgeth no man, but hath committed all judgement unto the Son." Christ was to reign for a season, or until all enemies should be subdued to God, until all shall confess that he is Lord to the glory of God the Father. It may also be observed, that the object of his being appointed to that office, was, that the world might be reconciled to God, under his administration. See the context, verses 18 and 19: "And all things are of God, who HATH reconciled us to himself, by Jesus Christ, and hath committed unto us the word of reconciliation; to wit, that God was IN CHRIST, reconciling the world unto himself, not imputing their trespasses unto them."—We are also informed, that the APOSTLES were to sit on twelve thrones, judging the twelve tribes of Israel; but we all understand that these *thrones* were only *figures*, to denote the authority which they were to receive from the divine Law-giver. The remainder of the text in Corinthians I shall consider literal, as it is obviously descriptive of the rewards and punishments to be dispensed by the Judge, and received by the judged.

2. The passage from Revelations, is altogether figurative, as will appear on a few moments reflection. No rational mind can admit that God keeps a literal account-book, in which to record the transactions of men;



nor that the book of life is literally made of paper. The absurdity of supposing the text literal, will appear more clearly when we bring into view the context and connexions. Indeed, the whole book is so highly allegorical, that, without demonstration of the fact, we ought not to take any of its parts literally. I will collate a few of the bold figures and metaphors with which it abounds. Behold the seven stars in the right hand of the Son of man, (i 16;) the book with seven seals, (v 1;) the four beasts full of eyes, and six wings each, (iv 16;) the person upon the white horse, going forth conquering and to conquer, (v 2;) the seven trumpets and seven vials of wrath, (viii 2;) the star which fell from heaven unto which was given the key of the bottomless pit, (ix 1;) the angel which came down from heaven clothed with a cloud and a rainbow, and stood one foot on the sea and the other on the land, (ch. x;) the woman in heaven with child, clothed with the sun, and the moon under her feet, and upon her head twelve stars; and a red dragon also in heaven, with seven heads and ten horns, who drew with his tail a third part of the stars of heaven, (ch. xii;) also the beast which rose up out of the sea, with seven heads and ten horns, and all the world wondering after him, (ch. xii;) the sea of glass mingled with fire, and the conquerors of the beast standing upon this sea of glass with the harps of God in their hands, (xv 2;) the New Jerusalem coming down from heaven, built of gems and gold, with a river of pure water in its street, (xxi;) an angel descending with a key, and a great chain, to bind and shut up satan,\* (xx.)\* No man in his senses can pretend that all this is to be taken literally.

But it may be urged that the *resurrection* spoken of is literal. Then I demand a *REASON* for that conclusion. And, if it should appear that the *judgement* is a literal one, it must then be proved that the persons judged are literal persons, and were literally dead. This resurrection is the second one spoken of in this chapter, and neither are literal, as will appear from the following facts.

The literal resurrection of mankind is plainly taught by St. Paul in 1st Cor. xv. In the statement there given, nothing is said about more than one. The apostle affirms that all are to be quickened—that *all* shall be made alive in Christ—that *all* shall be raised incorruptible, glorious, powerful, and spiritual.—This is admitted, on all hands, to be a true statement of the *general resurrection*; and after mankind are thus raised, thus changed, in the twinkling of an eye, *there is no judgement mentioned.*

Our Saviour, evidently alluding to the sub-

lime event of the universal resurrection, declares, Matt. xxii. 30, that “in the resurrection they are as the angels of God in heaven.” See also Luke xx. 35, 36: “But they which shall be accounted worthy to obtain that world and resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are *equal to the angels in heaven*; and are the *children of God*, being the children of the resurrection.” These accounts of the event under consideration, which all Christians concur in saying are *literal*, make no mention of any thing like a judgement afterwards, but the reverse may be safely inferred from their total silence on the subject.

But if we could find no other passages which would explain the text as being figurative, we might come short of convincing the candid inquirer of the truth of the position I have assumed. I shall therefore proceed to collate other passages, which are undoubtedly of similar import, and which are acknowledged to relate to a parabolical resurrection—to a moral, or spiritual raising of those who are said to be “dead in trespasses and sins.”—Dan. xii. 2: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” This language is more strong, and at first view would appear more pointed and literal, than that of our text; but that it relates to a *moral*, and not to the final resurrection, will be evident when we consult the context. When one asked, “How long shall it be to the end of these wonders?”—“the man clothed in linen which was upon the waters of the river, held up his right hand and his left, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” If we consider this time as alluding to the dispersion of the Jews, (as I think we should,) the resurrection spoken of must have taken place about the A. D. seventy and as it could not have been a literal one, we may conclude that it is figurative. See also John v. 24: “Verily I say unto you, he that heareth my word, and believeth on him that sent me, *HATH* everlasting life, and shall not come into condemnation; but is passed from *death unto life*.” Here, too, was a resurrection from moral death, produced by faith in the gospel. See also verse 25: “Verily I say unto you, the hour is coming and *now is*, when the *dead* shall hear the voice of the Son of God, and they that hear shall *live*.” See also Ezekiel xxxvii. 12–14: “Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your

\*See Todd's dissertation on Rev. xx. an excellent little work, for sale at this office, price 37 1-2 cents.

graves; and shall put my spirit in you, and ye shall live." This language, though unquestionably applicable to the temporal condition of the Jews, is far stronger than our text in support of a literal resurrection. Now, when we consider that the whole of the Revelation is allegorical, abounding in bold figures, it would seem that the foregoing examples would serve to convince the candid mind, that the text does not allude to a literal resurrection, nor to a day of final judgement subsequent to that event. But farther—

I have not been driven to either of the foregoing arguments to prove the incorrectness of the common opinion of our subject. I am furnished with a weapon by my opponents, and should be justly chargeable with neglect of duty if I should not use it. Ask the orthodox world *when* the events spoken of in our text shall take place, and all will, with one consent, reply—"the event of the resurrection and final judgement will take place at the *second coming of Christ*." From this opinion there cannot be found a dissenter in the ranks of our opponents; and this reply will furnish us with a conclusive argument against the opinion I am endeavouring to refute.

I wish to have it distinctly remembered that our opponents identify, in point of time, these three events, viz. the coming of Christ in his kingdom, the resurrection, and the last judgement. If, therefore, we can find out when either of these events were to transpire, we shall know when all were to be accomplished. This understood, I shall endeavour to fix upon the time when Christ appeared. In doing this, I shall bring to my assistance the words of Jesus Christ; and I desire my hearers to prepare themselves to believe just what he has plainly taught. *Hear him*: "For the Son of man shall come in the glory of his Father, with his angels; and *then* he shall reward every man according to his works: verily I say unto you, there be some *standing here* which shall *not taste of death* till they see the Son of man coming in his kingdom:" Matt. xvi. 27, 28. Now observe, 1, these words were spoken by our Lord himself. 2nd, he declares that he shall come again. 3rd, he affirmed that his object in coming, was, to reward every man according to his works.—4th, he was to come in the glory of his Father with his angels, (or messengers.) 5th, he declared that he would come during the lifetime of some of those who heard him speak.

Again: "Whosoever, therefore, shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels; Verily I say unto you, that there be some of them that stand here which shall not taste of death till they see kingdom of God come

with power:" Mark, viii, 38, and ix, 1. Again: "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels; but I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God:" Luke, ix, 26, 27. Again: After Christ had given a particular description of his coming to judge the world, in Matthew xxiv. he affirms that the then present generation should not pass, "till all these things shall be fulfilled:" verse 34.

Now if our opponents will insist upon the fact, that the judgement for which they contend is to take place at the second coming of Christ, they will find it necessary to disprove the plain import of the passages above quoted or give us the argument. But *that* they will never do; and I apprehend they will not make the attempt. They will find it much easier to impute heresy and infidelity to those who differ with them in opinion, than to convince a candid mind of the error of what I have advanced.

Thus, in attempting to show that our texts do not refer to a literal resurrection and subsequent judgement, I have adduced proof which confines all that is spoken of, to the generation in which our Saviour lived; consequently, we are to seek for some other meaning than that which has generally been attached to the passages under consideration. This brings us as proposed,

2ndly, To the general inquiry, *what do our texts teach us?*

I will first ask your attention to a few remarks on the passage from Corinthians. The apostle, when he declares that "we must all appear before the judgement-seat of Christ, unquestionably alludes to the time when the Lord Jesus should appear in his spiritual kingdom, which was promised, as we have seen, during the life time of that generation. In his first Epistle to his Corinthian brethren, he exhorts them not to form a hasty opinion of himself, but to wait the coming of the Lord. 1st Cor iv 5: "Therefore judge nothing before the time, until the Lord come," &c. Indeed, the primitive disciples of Christ, anxiously desired, and confidently expected his coming; and then believed it to be near at hand. Farther, he speaks of the event as relating, particularly, to his own, and the case of his brethren to whom he wrote. "For we must all appear," &c.

Again: In speaking of this event he mentions the fact, that under the reign of Christ, every one will receive the things done in the body, according to that he hath done; and this evidently alludes to the difference between the old and new dispensations. It had long been a custom for the children to be held guilty for the misdeeds of their parents; and



this principle did not, when applied, "render to every one according to his deeds." But when Christ should appear, that unjust system was to be done away. See the context. God was in Christ, reconciling the world unto him self, *not imputing* their trespasses unto them.

Again: This text plainly teaches, that the punishment to be inflicted was designed to reconcile the subject to God; and also, that it was to be inflicted in this mode of being:—Omitting the supplied words, it reads—"that every one may receive the *things in body*, according to that he hath done." In other words, that "the righteous shall be recompensed in the earth, much more the wicked and the sinner." These remarks must suffice on this text, and we pass to consider that in Revelation.

Commentators have displayed much ingenuity, and expended much labour in trying to explain, and make an application of the book which contains this text, but have toiled to but little purpose. The most eminent among those who have undertaken to explain this book, have differed widely in their views, and in their applications of its mysterious sayings. This proves that a man ought not to be damned for not understanding it; and also sustains the fact, that what is therein expressed is hard to be understood and comes far short of demonstration.

From the best information I have been enabled to obtain on the subject, and from a candid and patient investigation of what I have read in dissertations on this book, I have been led to conclude, that most of those who have undertaken to unlock its mysteries, have greatly erred in regard to the TIME to WHICH IT REFERS. They have evidently (though I doubt not honestly) wrested it from its original meaning, and applied it to times and seasons—to revolutions and events, which probably never entered into the heart of him who dreamed upon the isle of Patmos. It has been applied to papal Rome, and Pagan Rome, and Christian France, and Infidel France; and to cap the climax, the unintelligible rhapsodies of the poetick John, have been construed to mean the Corsican general, who caused kings to be afraid and taught tyrants that they were but men!\* It has thus been made to subserve the interests of all denominations, and having been wrested, by common consent, from its primary import, has been a convenient weapon in the hands of all parties to defend their own darling theories and scourge their opponents.

\*This remark was occasioned by a recent perusal of Ethan Smith's *Dissertations on the Prophecies*, in which he has exceeded all others in absurdity. The most notable qualification of the writer seems to have been that which enabled him to darken every subject on which he wrote.

The book is denominated a "prophecy;" but it should be remembered, that the terms "prophet" and "poet," were in ancient times synonymous. Taking, therefore, the whole of this book for what it purports to be, it is neither more nor less than a piece of composition highly imaginative, abounding in fanciful descriptions, bold metaphors, and imposing figures. The author of this book was commanded to "write the things which he HAD SEEN, and the things which WERE and the things which should be thereafter." (ch. i. 19.) Hence we may conclude, that much of it is historical, some of it descriptive of things then existing, and the remainder illustrative of that which should "shortly come to pass." See ch. i. v. 3 and xxii. 20.

The most of this book relates to what concerned the "Seven churches of Asia;" and is evidently a history, and description of facts, which only *particularly* concerned those churches, and a prediction of what would fall under the notice of those who composed them. As this book is acknowledged to be the most modern of any contained in the bible, it is possible and indeed probable, that it was written after the destruction of Jerusalem. It is generally supposed to have been composed in A. D. ninety-six.

Now, the frequent allusions in this book to the vision of Daniel, induces me to suppose, that it relates to the same period, and the same particulars, mentioned by him 607 years before Christ, and 713 years before the book was written. Wrought up to a pitch of holy enthusiasm, by contemplating the predictions of Daniel; and having witnessed a fulfilment of many of those predictions; and moreover, anticipating the entire accomplishment of all he had read in the prophets concerning this great day of the Lord, *as then at hand*; the writer, filled with rapture, wrote, as a faithful witness of these events, to testify to the world the truth of what had been foretold which had already come to pass, and to infer the complete accomplishment of the whole prophecy, from what had transpired.

After tracing these events as they had transpired, he begins the 20th chapter, by saying that he "saw an angel come down from heaven with a great chain to bind satan, or the adversary, that he should deceive the nations no more, for a thousand years." This probably denotes that the anti-christian spirit of the Jews, which led them to reject the Messiah, should be subdued for a season, by the power and wisdom of God, displayed in the gospel. He next speaks of the *first resurrection*; by which I understand the revival of that devotedness to God and his truth which characterized the primitive martyrs of Jesus. He saw thrones and they that sat upon them. This probably alludes to the declarations of

Christ, that his apostles should sit on twelve thrones judging the twelve tribes of Israel—not literally, but by their testimony of the truth. "But the rest of the dead lived not again until the thousand years were finished." As those who were first raised from the dead, or had part of the first resurrection, were neither literally dead, nor literally raised; so neither were the others literally dead. The whole seems to imply, that many who had been in a state of moral death, were quickened into life by the gospel, and that the divine principles of christianity should extensively prevail, for a long season. Next we learn that satan shall be let loose again, and shall go out to deceive the nations; by which some commotion seems to be denoted, in which the descendants of Gog, the once chief prince of Meshech and Tubal, were to take a leading part. In verse 9th they are represented as doing violence to Jerusalem; but fire from heaven consumed them. Next, we are told that the devil that deceived the nations was cast into the lake of fire and brimstone, which denotes a second triumph of truth, and the downfall and misery of its enemies. This brings us to verse 11th: "And I saw a great white throne and him that sat on it."—The throne denotes the regal power of Christ as the king of saints; the "white throne" denotes the purity of his kingdom. "From whose face the earth and the heaven fled away."—This seems to indicate, that all former dispensations were to come to an end; as Christ was to fulfil the law and bring in everlasting righteousness. "And there was found no place for them." If this were to be taken literally, even the dwelling place of God would flee away; but the terms earth and heaven are frequently employed to denote *nations* and *national institutions*. Then comes the text—"And I saw the dead small and great stand before God." This includes all who had no part in the first moral resurrection, who then lived upon the earth. "And the books were opened, and another book was opened, which is the book of life." By "the books" I understand the commands and precepts of the law, by which all were condemned, inasmuch as it was a ministration of death. The book of life, is the gospel, by the power of which, many were quickened into life, and which shall be known and believed by all people.—"And the dead were judged out of those things which were written in the books, according to their works—and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man, according to their works."

Here I remark; *hell* or *Hades*, is considered the place to which all departed spirits go at death. Now, if we consider this passage literally, it would prove that some souls were

in the sea, and some in a literal place called death, and others in hell. This absurdity will never be admitted; and hence it will be conceded, that *all these terms are figurative*. Next, we learn, that "Death and Hell were cast into the Lake of fire;" (verse 14.) Now, ask orthodoxy what we are to understand by the word *hell*, and she will gravely tell us, that it is a place of endless misery. Ask farther, what we are to understand by the Lake of fire and brimstone, and she will tell us—a place of endless misery! If all this be true, I would ask, what we are to understand by the expression, "death and hell were cast into a lake of fire?" Is one place of endless misery to be cast into another place of endless misery? By the term *death*, I here understand a moral death; and by the term *hell* I understand a state of moral alienation. "This is the second death." This second death, as we perceive, is the death of "death and hell."—Both are to be cast into a lake of fire and brimstone; which figuratively teaches the final destruction of the powers of darkness and the secret lurking-places of evil.

Lastly. "And whosoever was not found written in the book of life was cast into the lake of fire." This last clause of the chapter denotes the overthrow and just punishment of those who rejected Christ. In my opinion it alludes to the punishments to be inflicted on the Jews for their apostacy and unbelief. But the language of this passage by no means justifies the conclusion that any are to be endlessly miserable. The whole being figurative, cannot be supposed to teach any such thing, unless the general tenour of the bible plainly substantiates such an idea. To be cast into a lake of fire and brimstone would seem to be the means of procuring entire annihilation; but it cannot signify the perpetuation of misery. As well might we suppose that to pour out the wrath of an Infinite God, would tend to the preservation of a soul. The following inferences, then, may be drawn from our subject, viz.

1. The judgement of the world commenced in the apostolick age. This has been shown from the plain testimony of our Saviour, in which that event was expressly confined to that generation; or was to take place during the life time of some of his disciples. If John the Evangelist were the author of the Revelation, and if the date of the book be justly fixed to the year of Christ 96, he had lived beyond the time specified, and was a living witness of the truth of what our Lord declared on the subject. Then was the judgement of the world—then the prince of this world was judged. This event took place at the downfall of the Jewish hierarchy,—this was the commencement of the day or period of judgement, and it will continue till all things are subdued to God.



2. There were various periods when mankind were blessed by signal displays of divine mercy, and when they were quickened into life by faith in the gospel. All these periods were so many resurrections from death unto life. If any farther proof is required of this fact, we have it in such passages as the following. "You hath he quickened who were dead in trespasses and sins:" Eph. ii 1.—"But God, who is rich in mercy, for his great love wherewith he loved us, even while we were DEAD IN SINS hath quickened us together with Christ (by grace ARE ye saved) and hath raised us up together and made us sit together in heavenly places in Christ Jesus:" verses 4-6. "He that believeth in Christ, though he were dead yet shall he live." "And whosoever liveth and believeth in him shall never die," (morally.) "Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through faith of Christ, that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead:" Phil. iii. 8. Now all this goes to prove, that a moral resurrection was expected by the apostles, and Paul hoped to live until it should be brought about. Indeed, so palpable was this fact, that certain men of old, who witnessed the turnings and overturnings of Almighty God, preparatory to the establishing of the kingdom of heaven, or reign of Christ, honestly mistook those moral revolutions for the grand event predicted, and proclaimed that the resurrection had already passed. See Tim. ii. 18: "Who concerning the truth have erred saying, that the resurrection is passed already; and overthrow the faith of some."

3. We may infer from our general subject, that the "first resurrection" took place about the time when the holy spirit was shed abroad at the day of Pentecost. The second resurrection probably transpired about fifty years afterwards, or at the closing of the law dispensation. A third resurrection is now going on, and we live to see the sublime spectacle of the raising of dead souls to life, to joy, and to peace! One after another is brought to behold the riches of heaven's grace; hundreds have heard the soothing voice of the Son of God and live again; thousands have forsaken the traditions and commandments of men, and now stand before the judgement-seat of Christ—some listening to the soul-rejoicing plaudit, "well done, good and faithful servant;" and others are doomed to hear the sentence, "depart ye cursed into *aeonian*

fire, prepared for the Adversary and his emissaries!"

Judgement began at the house of God, and sooner or later, all nations, and kindreds, and tongues shall be brought before the white throne of Truth. Already error has commenced its flight—already those who have prophesied in the name of Christ, are calling to the rocks and mountains to fall upon and hide them! Afraid of truth they shun the light; and knowing that honest inquiry will endanger their craft, they seek to avoid investigation. The world has long wondered after the beast, and mankind have long sought to have his mark upon their foreheads; but the Angel of the better covenant hath descended from heaven in the glory of his Father, in the spirit of truth, with a great chain to bind the wisdom of this world, and the time we humbly trust, is at hand, when God shall "make all things new."

Thus, kind hearers, I have laboured, in compliance with the requests of two respected individuals, to exhibit the doctrine of the text. If I have succeeded in removing from their minds any erroneous impressions, in regard to the character and designs of our heavenly Father, I am thankful; if any one has been edified or in any way instructed by the discussion, let God have the glory. But if no one has derived any benefit from the investigation, I have to console myself with the belief, that I have given you my honest views of the subject; and while I will keep my mind open to conviction, I would exhort my hearers not to discard what has been said, until it has been carefully compared with the testimony of God.—AMEN.

## ORIGINAL COMMUNICATIONS

### AN ESSAY, ON THE PROGRESS OF TRUTH.

#### NO. IX.

Science has shed her "lucid rays" over many nations and the most abject slaves of ignorance have caught a glimpse—faint indeed, but sufficiently powerful to make them dissatisfied with their condition, and to enable them to meditate some amelioration. The invention of the art of printing, has furnished the philanthropist with successful weapons, to combat the foes of the human race and vindicate the cause of wisdom and virtue. Armed by this invention, he has already shaken thrones, filled the hearts of tyrants with dismay and the courts of despotism with consternation! The mighty fabrick of bigotry and superstition, which cost the labour of ages to erect and which were cemented by the blood of millions, already trembled to their foundations before his successful attacks. Several nations have been compelled to throw off the

burden of political servitude and others have been obliged to abate the rigour of their institutions and the severity of their laws.

The enlightened benefactors of mankind, a few years since in this country, lighted the beacon of universal emancipation Europe saw the illumination,—France assembled in its rays, increased its effulgence.—Did she fall? She reflected splendour as she "kissed the dust." From her temporary defeat we are enabled to learn the rules of our future exertions to avoid the rock on which she split and the whirl-pool in which she was lost.—The march of liberty may be more slow hereafter than was anticipated but what is lost in severity will be gained in permanency. But France shall rise. The republican principles of her revolution, though now apparently dormant shall yet spring up and yield a plentiful harvest. Her martyred patriots still live in her bleeding memory, and sooner shall the enemies of the human race arrest the sun in his progress or roll back the wheels of nature, than prevent the resuscitation of the cause for which they bled and its complete triumph over the tyrannical principles which have for a time obscured its glory!

The overgrown power of the Pope of Rome, has become little more than nominal. The splendid dome of Popery, erected from the spoils of almost every heathen temple and ornamented with the paintings of almost every heathen artist, is nearly demolished.—The "bulls" of the vatican are now regarded as harmless things, and their thunderings cease to terrify mankind. The church which was not improperly styled the "mother of harlots" has begun her reformation and bids fair to outstrip her daughters in this laudable work. Calvinism has had its day. There have been converts that could gravely declare, that man a heretick who did not believe "God has not created all men to like estate but to some has fore-appointed life and to others death and as they were created to the one or the other so they were elected to eternal life or reprobated to misery inconceivable, and themselves thus elected or reprobated were eternally and unchangeably designed and so definite that one cannot be added or diminished, and all this for the manifestation of his sovereign mercy and his vindictive justice. But where is the man that will now boldly advocate in all its native deformity, this consummation of absurdity and cruelty, this focus in which all the objectionable parts of the most objectionable theories ever dreamed of by man have concentrated their power?

We have Calvinists in name, but they are most of them ashamed of the peculiar tenets of the successful champions of malevolence, whose name they bear. Every sober minded man among them is much more solicitous to conceal these doctrines or to give them a

more inviting dress than he is to exhibit them as believed by our ancestors. Edwards and Hopkins in our country, men possessing by no means small abilities have endeavoured to reconcile the *decretum horribile* of Calvinism with the universal benevolence of God, and notwithstanding they have concluded it is best upon the whole, to compel a part to weep eternally in hell that the righteous in heaven may have their bliss consummated, they have borne testimony strong as was in their power to the fact that God is a being of universal benevolence—a truth when once admitted by the mind puts in the back ground all those imaginary fears and burning bells which Calvin placed in the front.

The Church of England, though originally Calvinistick or nearly so, now pays very little attention to the doctrine of election and reprobation—except it be to discountenance it. She indeed retains her thirty-nine articles but they have not much control over the sentiments of the clergy in general.

The Methodists sprang up in the last century and although in point of doctrine they have done little more than to declaim against the horrid tenets of the Reformer of Geneva\* they have by their unwearied exertions done much to benefit in many places the lower classes of mankind—these unfortunate persons whom the clergy of more popular churches have generally treated with neglect.

These are indeed trifling considerations when our minds take in the vast family of man, but as they show that the most enlightened religious institutions are purifying themselves, we catch the hope that they will soon be prepared to instruct the more ignorant and to shed the rays of truth upon the benighted parts of our earth. They show, the spirit of investigation is abroad, and however powerful or obstinate the enemies it has to encounter, it will never return till wreathed with laurels of victory. These apparently minute consequences show us there is a redeeming principle in human society and however slow may be its operations it will finally produce a glorious renovation.

The last century has done much, and should the same exertions be made and be attended by the same success for one hundred years to come the world will appear almost entirely different from what it was one hundred years back. The work is begun, and the first obstacles are surmounted. The path now before us is plain, and as the wheel of improvement acquires celerity from its own motion.

\*When I attribute the doctrine of election and reprobation to John Calvin I would not be understood as asserting that the sentiment originated with him, for I believe it was held by Luther in a light not less abhorrent; but as we know the sentiment now only as a part of the antiquated system of the Geneva Reformer it may receive his name.



the remaining part of the road will be run with more quickness, ease and safety than that already traversed

The labours of our predecessors though apparently feeble produce astonishing results and instead of wondering why we are no further advanced we should rather wonder why we have progressed so far. A few centuries back the world was in darkness and "gross darkness covered the people," a senseless jargon disturbed the schools, a philosophy was taught which had little effect but to render more imperious the gloom of ignorance which brooded over the nations. War in its grossest forms and in its most malignant aspect was multiplied to an extent which threatened the world with depopulation. This "horrid monster" is now made to wear a milder garb, and much is done to render his march tolerable. That philosophy is discarded and a new one commenced which rests on experiment not conjecture for its authority. That jargon is no longer heard, and our seminaries have learned it is their province to teach their subjects *things* rather than words.

Improvements in navigation have brought all nations within the vicinity of each other. Commerce has made us acquainted with all. The art of printing will convey to all, almost instantaneously the discoveries of each.—Hence what we gain cannot be lost. Our discoveries and improvements are embodied in so many books and read in so many different languages that nothing less than a universal conflagration can destroy the whole.

True many nations are yet ignorant, barbarous and savage, and exhibit a faithful picture of what all once were, but missionaries are flying with the wind to each; and though what they carry is of no great consequence they will open with them a communication, make us acquainted with their language, manners and customs and enable us to transfuse through their ignorant mass those truths which at once correct the head and amend the heart. It is thus, the arts of the enemy shall operate to his own ruin, and the efforts made to extend the dominions of priestcraft be the means of its final overthrow.—One, however, would naturally suppose there was a shorter and more direct road to the desired object. But all men are not philosophers, but few reflect seriously on the propriety or impropriety of the measures they adopt. The majority of mankind are borne along the tide of things as passion or belief gives the impulse, without attempting to correct their progress or even to inquire where they are likely to land. Men are governed more by their prejudices than by their reason and these are generally so obstinate that nothing short of miscarriage can subdue their power. Experience is surely a dear school but we have a great many who will learn in no other way

and some not even in this. Hence the march of truth has sometimes been by a circuitous route. The obstacles which impeded her footsteps were not always to be surmounted at once. She has many times apparently slackened her progress and permitted the fables of men to pave for her a way to certain victory. Such is the Missionary scheme contemplated either as to the motives of its founders or the measures adopted to carry it into execution. Contemptible indeed is the motive. It is no other than to spread those unintelligible doctrines, sometimes strangely called the "doctrines of grace" among the Heathen—those doctrines which must excite the ridicule or disquiet of every man's mind that is freed from the leading strings of his mother. Contemptible and worse are the measures adopted to prosecute this scheme. But I will not mention them for may posterity never learn how grossly depraved were the most popular religionists of the 19th century. The selling of Joseph into Egypt was not commendable in itself considered but the consequences were good, and the same perhaps may hereafter be said of the Missionary scheme. The same perhaps too of the petty institutions of sabbath schools. When the first lessons taught are veneration for the church which adopt them. These and all similar measures will finally produce a reaction. Woe then to the pride of their abettors, for it shall receive a deadly wound!

Truth is the pebble in the lake and however small at first are the circles, or however, slow they may succeed each other, they will continue till they have spread over the whole surface. Truth has already disclosed to the once despised inhabitants of the southern half of our Continent the balm of personal liberty and national independence, she armed them against the tyrants that oppressed, she led them to victory and though her triumph be not yet complete she will finally spread a richer wealth over the sand than the silver of Potosi or the gold of Mexico, could purchase. The wrongs of Montezuma shall be avenged and science flourish over all the territory beheld by the disgraceful conqueror of the Inca of Peru.

Greece shall emerge from the gloom of Turkish vassalage; science and literature revisit the land of Plato; liberty triumph again on the plains of Marathon, and be maintained by the justice of Aristides. Nor here shall end the march of Truth. India shall behold her effulgence—cast aside her idol gods—recognize the original equality of the human family—treat them all as brethren, and worship with gratitude the common Father of all. The Minstrel of Zion shall retake his harp from the willow, and heavenly musick shall re-echo from the mountains of Jerusalem.—Nor ye sable sons of Africa shall truth forget.

to light the darker features of your doom.—Distant, yes, ye degraded men, distant is the day, but come it shall, to restore to you the rights to which nature and nature's God entitle you, and give your long abused country its place among the nations of the earth. Ye wanderer's of Arabia's desert, and ye tribes that roam the forest, a glorious sun shall shed his enlightening beams upon your desolations. Showers shall distil their genial influence upon your land, and the desert shall be glad with the rest, and the wilderness and the solitary place rejoice and blossom as the rose. The Genius of Emancipation is hurrying over the world—he bears on his wings the long wished for relief, and fast as the wheel of improvement can move, it shall be borne to you.

Such are the suggestions of hope—such are the conclusions warranted by a review of the past and the contemplation of the present. Philanthropists, awake! your exertions shall be crowned with success. Regard not the proscriptions of the ignorant and the designing. Disapprobation from those who are incapable of perceiving the value of your labours, and from those who have no desire to witness the renovation you wish to produce, you must expect, but be not discouraged. Posterity will reap the fruit of your toil, and the unbounded felicity which you may transmit to future generations will fully compensate you for any sacrifices you may be compelled to make. Let your voices be heard! Ye friends of Truth, of Science, of Liberty, and Religion in its purity, break your long silence, let the echo of your voices ring back from every quarter—man shall be free! Tyranny, whether civil or ecclesiastical, shall be annihilated—wars shall cease—contentions end. Peace and unbroken harmony shall reign wherever the voice of man is heard, or wherever the sun emits his golden beams.

O. A. BROWNSON.

FOR THE GOSPEL ADVOCATE.

To the Rev. Timothy Stow, Elbridge, N. Y.

SIR:—Pardon the liberty for thus addressing you in this publick manner. My object is to call your attention to a few things discoverable in your clerical capacity, which I deem notable, if not reprehensible. In the first place, suffer me to call your attention to your last Sabbath's afternoon discourse. Your text you selected from the words of the Saviour, recorded in St. Matthew's Gospel, chap. xvi. 26: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

You undoubtedly are well acquainted with the fact, that, by the terms, "*lose his own soul*," the commonly received notion is, its suffering eternal misery in the future world

Now, as you are a professed public teacher, it is no more than ought to be expected, that you teach and instruct. You profess to be quite a Greek scholar. If this is the case, you know also, that the commonly received notion of your text, is not correct. I do not say what interpretation you *might* give it; but I ask, what is its obvious, literal meaning? When you lecture on baptism, you do not fail to make your hearers acquainted with the Greek text and its rendering. You very well know, that you have the same authority for saying of the words of the Saviour in the verse which precedes your text, where he says—"For whosoever will save his life, shall loose it"—that he meant to inform his disciples, that if a person sought to save his soul, he would lose it, i. e. it would be eternally miserable in a future mode of existence: That when the Saviour said, "And whosoever will lose his life, for my sake, shall find it," he meant this, "whosoever will loose his soul for my sake, shall find it," i. e. it will be eternally saved and blessed in the future world. You have the same authority for teaching and instructing your hearers this doctrine, that if mankind sought the salvation of their souls, and attended to all the instructions of good and pious people; if they besought the Lord that he would subdue and cleanse their wicked hearts and make them holy and happy; and finally, if they used every means in their power to secure the salvation of their souls, they were *sure to loose them*: that is, they would be forever miserable in the coming world. I say, you have the same authority for inculcating this sentiment from the verse which precedes your text, that you have for inculcating from your text the doctrine which you have advanced.

You well knew that the word translated *soul* in your text, was the same that was rendered *life* in the verse which preceded it. Your hearers generally were ignorant of this fact; and you being a Greek scholar, and having selected this passage as the foundation of your discourse, they might naturally have expected at least the simple and obvious meaning of the passage. Had you simply informed them that the passage might have been translated thus: What is a man profited if he shall gain the whole world, and loose his own *life*, or what shall a man give in exchange for his life; then the hearers would have had an opportunity of forming their own judgement as to the meaning of the Saviour. But when you omit this important truth, and substitute the notion that the Saviour meant to inform his disciples that though they gained the whole world, it would profit them nothing, if their souls were to suffer in a future state of never ending misery; I think it is doing violence to the text, to the obligation of a teacher, as well as to moral honesty. The term *soul* in the text you repre-



sented as that part of man that would exist as long as the divine Being. I expected that you would at least make one remark by way of reconciling its endless existence with the term *lose*; but it seems you thought that the phrase, "*lose his own soul*," was so well understood by the hearers to imply its endless ruin in a future state of existence, as to need no explanation. You said much about the value, the preciousness of the soul; that "nothing could be brought in competition with the salvation of the soul." But to whom is it precious and valuable? Is it precious to that Being who says, "all souls are mine?" Who says, "the redemption of the soul is precious?" Is the soul, which you term "the mind, the sensitive mind," precious in the sight of Him who says, "For I will not contend forever; neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."

Do you represent the soul of man as precious in God's sight, when you maintain that "He will wreak his holy indignation on the mind: the sensitive mind," through the wasteful ages of eternity? "Highly indeed must God value the souls which he calls his own, to sport with them in this manner, or, to stand as an unconcerned spectator, and suffer that which is precious and valuable in his sight to run to ruin and be eternally lost." Oh what a reflection on the Deity! Yes a reflection, blacker than midnight darkness, on a Being of spotless purity!

But let us lay aside your "far fetched" interpretation, and substitute the plain, liberal, obvious meaning of the passage, "What is a man profited, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." That the text ought to read, "What is a man profited if he gain the whole world, and lose his *life*, or what shall a man give in exchange for his *life*" is supported by the best authorities, such as Doct. Doddridge, Bishop Newcomb, Doct. Priestly, Doct. Clark, and many others. Doct. Newcomb renders the passage thus, "For what will a man be profited, though he gain the whole world, if he lose his life, and what can a man propose as the redemption of his life." Doct. Clark in a note, expresses much surprise that the translators should have rendered the word *soul*, and considers they did it without authority. He gives it as his opinion that the word ought to have been translated *life*, and that the simple meaning of the passage is this, What would it profit a man to gain all the riches and honours of this world, when as soon as he has obtained them, he should die and leave them. And it may be asked, let a man be possessed of all the riches and honours of this world, and he is laid on the bed of death; what will he give, or rather what will he not give to save his life? what

would he not give that his life might be prolonged." Rel. Inq. vol. 2. p. 145. That this is the true meaning is evident from the manner in which it is introduced, please to observe for yourself. Now if you are a Greek scholar, and an honest one, you will not insist on the common interpretation, just because the translators have altered a word, which they have rendered *life* in one verse, and in the next rendered the same word *soul*.

Suppose the word translated "*Gods*," in Acts xvii, 18, had been rendered devils; as the translators have in other places, and you were discoursing from that text, would you maintain that Paul had been setting forth devils to the Athenians, when he preached to them Jesus and the resurrection? I think not. Suppose the word translated *Grave* in Hosea xiii, 14; and 1 Cor. xv. 55, had been rendered *hell*, as the translators have done in other places, and you were preaching from these texts. "I will ransom them from the power of hell." "O hell, I will be thy destruction." "O hell, where is thy victory?" Would you then maintain that your endless hell would be robbed of its prey?—that hell itself would be destroyed? By no means; For this would wholly defeat your unmerciful plan of never-ending wo.

The next thing noticeable in your clerical career is the superabounding charity with which you seem to be possessed. I allude to a funeral occasion recently attended in this place, which you not only contemned but treated with other neglect; and for this reason because the preacher was an Universalist; or because of prejudice which so powerfully rankled in your bosom, as to exclude every principle of charity towards that class of people.

As the funeral was attended in the meeting house, in which you officiate as preacher, and nearly contiguous to your study room, it was not to be expected that you would absent yourself from the meeting at least, you was therefore politely invited by the preacher, to take a part with him in the pulpit. But what was the result: you utterly refused to take any part in the services, or even to attend the meeting, alledging as the reason, "Our sentiments are so widely different." O what a reason! A reason as readily comprehended as it would have been had you have said, "Stand by thyself, come not near me for I am holier than thou." O charity, heaven born charity, thou art excluded. If ever thou had'st a residence in my embrace, thou art now excluded. For prejudice and bigotry these adversaries, have robbed thee of thy resting place. Rev. Sir, are these remarks uncharitable? Are they not true? For what but prejudice could dictate you to absent yourself from a funeral so near, and so convenient to attend? You knew not that the minister would

advance any thing that you did not believe. What else then could it be? But farther:— 'Twas not enough for you to absent yourself from the funeral; but on the evening of the next day, you must send forth your invectives on all those who observed this solemn obligation. Had a stranger attended your lecture, on that evening he would have thought from your representation, that your hearers had been guilty of an outrageous act. "I would not, said you, set at the funeral of the best friend I have on earth, if such a man were to preach!" How strange! how unlike the spirit of Jesus. If you speak truth, when you thus speak, though it be "with the tongues of men, and of angels," you only inform your hearers that you are "but sounding brass, and a tinkling cymbal," if we may believe the Apostle in the thirteenth chapter of first Corinthians.

It seemed that you was so fearful that your hearers would believe that such a child as the deceased, and such little children as Christ took in his arms and blessed, were not *'totally depraved,'* that you felt it your duty on the evening of the next day to give them a lecture on the subject. You therefore selected for your text the same words, that were employed on the funeral occasion, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," for the purpose of contradicting what had there been advanced, by informing your hearers that little children were "totally depraved," that "they were sinful," that "they deserve punishment," and that "they deserve eternal punishment." Your statement that infants deserve eternal punishment; but that you believe a great number of them will be sanctified and saved notwithstanding, leads us to infer that you believe some will not be sanctified and saved, but will suffer that which they deserve, viz: "eternal punishment." This seems to be what you would insinuate, though you are aware, that preaching such an absurd incredible doctrine, plainly, would naturally disgust your hearers though the Saviour had never taken them in his arms and blessed them; though he had never said of them "of such is the kingdom of God."

Let us now attend to your *subterfuge* for not attending the funeral "Our sentiments are so widely different." Suppose for instance that a funeral were to be attended, and the Baptist Elder in this place should officiate as preacher, would you refuse to attend because your sentiments are "so widely different" if you had no other excuse? I think not. But your sentiments are widely different. He maintains that children, or infants, are not proper subjects for baptism. You maintain that they are. "What a difference in your sentiments, He maintains that females have a right, nay 'tis their duty to exhort, and con-

verse in religious conferences, in meetings where both males and females are assembled for religious worship. But you on the other hand maintain that they have no such right, that it is a shame for a woman to speak in such meetings, in the presence of men. Now what a difference in your sentiments; and would you absent yourself from the funeral if he were to preach the sermon on that account? I think not. 'Tis not the *wide difference* then but the want of that principle which is greater than all others, which caused you to absent yourself from such a solemn and interesting occasion. For the want of that principle, without which, you are "nothing," though you have "the gift of prophecy, and understand all mysteries, and all knowledge; and though you have all faith so that you could remove mountains." 'Tis true, you have since preached from these words, from the entire chapter, and maintained with the Apostle the necessity of possessing this heavenly principle charity. But it came ill timed, seeing you had but one week previous so wantonly violated it yourself.

But let us now briefly examine this wide difference of sentiments which causes you to exclude the exercise of charity. 'Tis true the sentiments which he maintains, which is the universal benevolence of the Deity, and the sentiments which you inculcate, are widely different. But which of the two are the most worthy of a God; which sets his character in the most amiable light. He maintains, to be brief, that Jesus hath by the grace of God, tasted death for every man, to reconcile them to God; so also, He, Christ, "shall see the travail of his soul, and shall be satisfied. You maintain also the universality of his atonement, but *deny* that he shall see of the travail of his soul and be satisfied. Now the difference is this: He maintains that God hath undertaken a work which he *will* accomplish. You maintain that God hath undertaken a work which he *will never* accomplish. Perhaps you will deny that you maintain this doctrine, that God hath undertaken a work which he will never accomplish. But it is in vain to talk of Christ's seeing of the travail of his soul and being satisfied with the deliverance of only a part of those for whom his soul was in travail. Now would you thus reason concerning the travail of the female community, in the deliverance of their natural generation, or offspring. "A word to the wise is sufficient." Which then of the two sentiments, best comports with the perfections of the Deity. But perhaps you will say that Christ did not taste death for every man, for the purpose of reconciling them all to God. That his soul never was in travail for the deliverance of every man from sin and misery. But that "God out of his mere good pleasure, from all eternity elected some to everlasting life," and "was pleased to pass by the rest and ordain them



to wrath for the praise of his vindictive justice." It this is the notion you entertain, with regard to the government of God, in what better light does this set forth his character. Could he have had any good design towards those whom he has "ordained to wrath for the praise of his vindictive justice?" So far from its being a good design to them, was it not to them an infinite evil design? And because a preacher cannot ascribe such a character to the Supreme Ruler of the universe, you treat him with utter contempt. Because he cannot believe and vindicate your partial scheme; a scheme which represents the Deity as designing an infinite evil towards millions of his own offspring, the workmanship of his own hands: But on the contrary maintains that, God designs the best good of all his intelligent creatures. Hence, you inform your hearers that you "would not set at the funeral of the best friend you have on earth, if such a man were to preach." Oh what a spirit! Look at it! Pause one moment, dear sir, and think of these things again. Is such a spirit from above? Did Jesus ever manifest such a spirit? Oh no! Quite the reverse.

You further inform your hearers after "preaching up" your orthodox (alias Calvinistick) doctrine, "If there come any unto you and bring not this, Calvinistick, doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed, is partaker of his evil deeds." This language which the Apostle John applies to deceivers, you also apply to the preacher of the funeral sermon, as a deceiver. This you probably thought was to your purpose. But suppose a Jew were to come amongst us, and preach the doctrine that Jesus Christ is not come in the flesh; and then make use of the Apostle's words as you have saying, "If there come any unto you and bring not this doctrine, viz. Jewish doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." Would not the passage have been as much to his purpose as it was to yours? Certainly, just as much, providing he says as you did the verse which implicates characters as deceivers.

The deceivers, mentioned by this Apostle, were those who denied that Jesus Christ is come in the flesh. Do Universalists deny that Jesus Christ is come in the flesh? Certainly not. Do they deny the accomplishment of that purpose for which he was manifest in the flesh, viz. the destruction of the works of the devil? No. But who does? This same Apostle tells us that "For this purpose the Son of God was manifested that he might destroy the works of the devil." Now do you not by your doctrine, deny this fact, by maintaining that his works, sin, misery and death will eternally reign?

But he who does not deny the efficiency of the atonement, of Christ's mission, of the very purpose for which he was manifest. He who does not deny the record of eternal life, which is in God's love for all those for whom he tasted death. He who does not preach and maintain a denial of this fact you would not set under his preaching, though "at the funeral of the best friend you have on earth." Dear sir, I would be mild, but for the necessity of the case. This is my only plea. I would regard the injunction, 1st. Tim. v. 1st. But then I would not disregard Mat xxii. 8. What I have written I submit for your candid consideration. If any expressions in this epistle you deem too harsh, and inconsiderate, please pardon them, for they were not intended.

If thus publicly exposing the course you have pursued be repugnant to your feelings, you will bear in mind that you first set the example. If you believe also the "Westminster Catechism," which you recommend for the instruction of youth; that God "governs all his creatures, and all their actions, foreordains all things whatsoever comes to pass," believe also that he foreordains that your (not to say folly) impropriety, be exposed. With feelings of respect, and devoid of the least animosity to your honour, I subscribe myself your well wisher. A. C.

Elbridge, January 20th, 1823.

FOR THE GOSPEL ADVOCATE.

#### REVIEW OF "A CANDID INQUIRY."

Mr. Editor—

In the first number, current volume, of the Advocate, I noticed an article taken from the Universalist Magazine, headed "*A Candid Inquiry*," in which it is asked, "Is there any difference, as to the certainty of events, between allowing, that the divine Being knew from eternity, every one that has or will take place, and the opinion, that He has absolutely foreordained whatsoever comes to pass?"

This is a question which has frequently been discussed in part, though never to my knowledge, presented and answered in precisely the same manner before. It is stated with candour, and examined and answered with a becoming boldness and independence of mind, such as should ever accompany an honest conviction of the truth; for this is often the only means by which we can be corrected when in error.

I will not pretend to say, that "there is any difference, as to the certainty of events, between allowing that the divine Being knew from eternity, every one that has or will take place, and the opinion, that He has absolutely foreordained whatsoever comes to pass." But I think there is a difference between *knowing* an event, and making that event a part of a *design* or *determination*; and in giving my own opinion on this subject, that there is really a difference, I shall endeavour to be guided by the same candour that "H. B." was, in attempting to show that there is none.

The writer says, "In order to succeed in this attempt, (to understand and the proper solution of the question,) it is necessary, in the first place, to be satisfied that all events, including all the actions of moral beings, were always known, fixed and ordained in the divine mind, for the ultimate good of all beings."—However fair it may be to conclude, that "our Crea-

tor knew and determined from all eternity, that all the sin and all the condemnation which would ever take place," should be over-ruled by his wise laws, so as, in the end, not to mar "the best good of all who should be partakers of them." I cannot find it in my heart to "allow, that all sin was both foreknown and determined" also. Nor is it believed, that this conclusion necessarily follows. In regard to ourselves we can confidently say, that it does not.

The object of this inquiry is to ascertain if there be a difference between *foreknowing* and *determining* events. But in doing this, I would not limit the Holy One of Israel, in any of his perfections, nor impeach the motives of any one who considers sin the effect of absolute design in the Deity.

1. There are many things, which, from the uniform manner in which they take place, and the similarity, if not the sameness of their effects, are known to us as well as any event can be known, before they occur. The following instances will not all of them be found defective: A gentleman erects a house or other building for his convenience; and, from the perishable nature of the materials and of all human works, he *knows* it will need corrections or repairs, and finally decay. About this, according to the laws of nature, he cannot be mistaken; but this is no part of his *design*, as it would be absurd to suppose, that he purposed his work should decay and need repairs. This will apply to every other similar case; all earthly objects must change and turn to dust. Our apparel, our libraries and the knowledge derived from them, our equipage together with all subinary conveniences, are designed for ornament, use, &c. but with a knowledge, that "they must vanish away." All offices of trust, honour, or profit, must cease or be transferred, which is known to every aspirant while he is seeking for them with a design, to better his condition. Amputating a limb is known to cause much pain, but the design is to restore health and soundness, or to preserve life. Medicines given the sick, with a view to recover their health, are known to cause much sickness and often distress. Parents absolutely know that their children will die; but this makes no part of their design or determination, in the part they take in raising and educating them. Parents, guardians, and others, often resort to severe discipline with the benevolent determination to make their subjects obedient and happy; but with a knowledge, that the means will necessarily produce pain. Here are a few of the many instances wherein the subjects of knowledge and determination are kept distinct, as it respects ourselves; and it is undeniable, that the above cases are as absolutely known to us, as that the laws of nature will not change throughout.

2. In applying the above reasoning, I would avoid representing the divine Being "altogether such an one" as ourselves, or in any respects which would be degrading to his character. Nor is it to be supposed, that it will apply with equal force to the Deity that it will to man. But I think it will, so far as to justify the ground I have assumed.

1. The scriptures are received as a revelation of the will, purpose, and attributes of God, so far as it is necessary for man to know them in this life. The moral and religious code of the Jews, and the scriptures of the New Testament are what Christians have always adopted as sufficient evidence to settle all questions of divinity. The duties of Christians are therein pointed out to the understanding of the meanest capacity. The vices and follies of mankind are exposed—nations and individuals are reproved for their wickedness and their idolatry—sins were forbidden and discouraged, in the most unambiguous manner, from the first occasion, of which we have any account, by all the inspired servants of God, to the close of the Apostolic age, without the least intima-

tion, that I have ever discovered in their writings, that they meant to be understood it was a matter of indifference whether we complied with the directions or not.

2. On the contrary, virtue is uniformly urged and recommended as a means of happiness, in a plain and simple style. No where, of which I have any recollection, are we taught in the scriptures, by any divine teacher, that God foreordained the sins of man to His own glory and the creature's best good.

3. Hence the will of our heavenly Father is, not only, that we should "cease to do evil," but also, that we should "learn to do well;" and this for our benefit and to the glory of his grace and goodness. Now, if this be the acknowledged will or mind of God (who is of one mind) and, that this is as it should be, will it be said, that his purpose and decree are absolutely opposed to his will? and if so, of what advantage are the scriptures to us, or in what part of the bible is this revealed?

4. But if the purpose and decree of God are opposed to his will, the Calvinists are correct, at least, in saying that the Deity has a *secret* will, for this is certainly not revealed, whether such will respects the affairs of men in time or in eternity; and farther, where is our safety in drawing any conclusion? If the reverse of what in scripture is said to be the divine will, be equally agreeable, and not only so, but *determined*, what is said to be his *purpose*, may be no more his purpose, than the *opposite*; and so of his decree, pleasure and counsel.

5. I would farther suggest whether the doctrine I am reviewing does not impute duplicity or double-mindedness to the Judge of all the earth? I think the reply is obvious; and if a double-minded man be unstable in all his ways, what is the difference here?

The foregoing remarks are for the purpose of preparing the mind for a conclusion, on which it is believed not a little depends. It does seem to me, that this subject involves the destiny of at least a portion of the scriptures! and requires therefore our serious attention.

As, then, with man subjects of *knowledge* and *design* are not confounded in the instances above named, so I think I may presume to say is the fact with respect to Deity. From the nature of the materials of which, in the all-comprehensive plan of Infinite Wisdom, it was proper to form man, making him instrumental in transmitting existence to his species, and thereby making him both a thriving and perishable being, the Almighty knew perfectly the creature would sin. But he certainly had a higher and more glorious design in view. For though the nature was made subject to vanity, the divine determination is, that the creation shall be delivered from this bondage of corruption into the glorious liberty of the children of God. I take this ground, not only because I think the *opposite* is unworthy of God, and bears hard against the consistency of the divine injunctions, but because the conclusion, to me, appears easy and natural. Admitting, then, that God foreknew all events, it does not follow, that he determined them all.

3. It will likely be objected by some, that it was in the power of God to have prevented sin if it had been wrong, which is not the case with man, in regard to the subjects foreknown by him, but not designed. I have admitted, that the cases are not perfectly parallel; but to this it may be replied, that, though the objection be truly embarrassing, I think it is not more so than the difficulties attending the doctrine under review, nor do I believe it is so much.—take the following illustration: A husbandman tills a certain piece of ground, with a design of increasing his store; and is well convinced, that plowing the ground will start the growth of noxious weeds, which is known to every farmer frequently to happen, which will impede the growth of certain kinds of grain. He



commits to this soil a peculiar sort of seed, which his wisdom and experience teach him, will not, from its nature, be overcome by weeds, but in the end yield him a crop. All soils will produce weeds, and all men are sinners: So the All-wise implanted in man a seed which he determined should spring up in immortality, with a perfect knowledge that man would sin. But as the growth of weeds made no part of the *design* of the husbandman, but was merely *known* to him from the nature of the case; so the commission of crime made no part of the *determination* of Deity, though he *knew* the creature would sin. But as the husbandman is not disappointed, nor deprived of his hopes nor his crop: so the Deity is not disappointed in the conduct of man, nor frustrated in the result of his determinations.

To these remarks it may, with reverence, be added, I think, that, to say the Deity could have prevented sin if it had been wrong, is no more than saying he could have done otherwise, than to have made man a mortal being, subject to the various changes and infirmities of human nature, notwithstanding he made him as he is. But his sinfulness may rather be regarded as a defect of a nature necessarily made as it is to accomplish the divine purposes, than the fruit of an absolute determination in God.

It may be objected farther, that infinite wisdom would not permit any thing without design; but this is taking for granted what ought to be proved. It is also assuming as true, that "God foreordained whatsoever comes to pass." I readily grant, that there are objections which I could answer with more ease than the one here preferred. But only let the difficulties unavoidably attending the scheme I am reviewing, be candidly considered, and this objection will lose half its force. Besides, in one sense of the objection, it has no force against the views I have advanced. For it is admitted, that the Deity has a design in regard to the sins of men, which is so to over-rule them as to "disappoint the effect of every vice," as well as the intentions of the vicious. But would it not be unaccountable how, by a predetermination, the evil intentions of men should be irreversibly fixed, and afterwards punished with mental stripes, though the mind is convinced, that God decreed all the sins of men? Will it be said, that God decreed the condemnation of the sinner as well as his sins? How many decrees would it take to produce condemnation in one for having done what was eternally decreed to be right?

I have attempted to show a difference between *knowing* an event, and making such event a part of a *design*, and think the difference is manifest; and if the distinction be just, it may not be arrogance to say that it applies, though not with equal force, to all beings capable of foreknowledge and design. R.

### IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

#### NEW LINE OF STAGES.

We are glad to hear from every quarter, that the project of starting an orthodox line of stages and canal boats, meets with the decided disapprobation of the reflecting part of community. The attempt is considered as an evidence of the desperate situation of orthodoxy; and whoever has observed the "signs of the times" will be at no loss to determine what would be the result should the experiment be successful. After what has been done by the clericals of the day, we need not be surprized if the funds of some or all of the "charitable societies," should be *loaned* for establishing stages and lines of canal boats. Nor need we

wonder even should muskets, powder, and ball, be procured to do by force what they will fail in effecting by persuasion.

It is thought to be unbecoming always to dwell upon the dark side of the picture; but as impartial investigators of ecclesiastical measures, it is deemed a duty to warn our readers of any and every thing of this sort that may endanger the publick good. All experience shows that priests have thirsted for power, and having gained knowledge from the past, it becomes the friends of liberty to frown upon any measures calculated to encourage that class of community in their unholly undertakings. We repeat, therefore, let the PEOPLE do their duty, and all will be well—let clerical *stage proprietors* and theological *runners* be taught, and effectually taught that they should use no other arms than those persuasion furnishes, and that their proper place is in the pulpit.

### GOSPEL ADVOCATE.

"EARNESTLY CONTENT FOR THE FAITH."

#### MEETING HOUSE.

It is with much pleasure that we announce the favourable result of the meeting held in this village on the 5th, to take measures for erecting a meeting house in this place for the accommodation of the Universalist Society. The meeting was large and highly respectable. Unity and harmony prevailed in all its deliberations; and but one sentiment was expressed—**TO BUILD A HOUSE, God willing.** Several plans were submitted, but the one most approved, was, to build of brick, in the Gothic style—the edifice to be fifty by seventy feet, on the ground, with a steeple of suitable proportion and altitude. Our friends who attended the meeting manifested a disposition not only to *say* but to *do*. The sum of two thousand, and some hundreds, dollars was subscribed on the spot, and several hundred have since been added. The whole expense of the building and site has been estimated at six thousand dollars, and we entertain strong hopes that the amount will be raised without any difficulty.

In making known the foregoing facts, we feel it to be a duty to say, that the brethren in this place confidently anticipate help from our friends in this vicinity. There is not, we conclude, a man or woman of liberal principles within a circle of twenty miles, but will feel a deep and lively interest in the erection of a house of worship in this place. Auburn, it will be recollected, is the seat of modern orthodoxy in this state—it is here, then, that the banner of TRUTH should be unfurled. Aside, therefore, from any sectional considerations, there are inducements for every emancipated soul to give something to aid in this undertaking.

But our friends in the immediate vicinity of this village will not need to be apprized that there are many inducements for them to give—and to give liberally for this purpose. Should circumstances warrant, convenient sheds will be erected for the accommodation of those who reside out of the village, and particular pains will be taken to accommodate all such

as may find it convenient to attend our meetings. We hope and believe, that nothing like illiberality will retard the progress of the undertaking. May the Lord prosper it—and let the motto be—ONWARD.

#### NOTICE

Those gentlemen who acted as agents for the Gospel Advocate, &c. last year, are respectfully requested in all cases to continue to act in that capacity unless specially notified to do otherwise. All agents in the western states are requested to receive and forward by mail all monies due for the paper as soon as convenient, and also, to forward the names of new subscribers if any are or may be obtained.

Our patrons in Louisville, Ky. are respectfully informed that they can pay for either this or the previous volume to Mr. E. LORD, or if not convenient for him to act, as Agent, to any other responsible person they may see fit to appoint.

### Poetical Department.

Although we may be accused of trifling with serious things, we cannot resist the temptation to publish the following poetick effusion. The circumstance of our Presbyterian friends having made great exertions to prevent a profanation of the Sabbath by starting a "New Line of Stages" renders it expedient to let even the cats vindicate their rights. Indeed, there is more truth than poetry in the following lines—and the fable conveys a moral lesson worthy the serious attention of those who too closely imitate the conduct of such as in former times found fault with the Son of God for plucking corn on the Sabbath.—ED. ADV.

*From a Western Paper.*

#### THE SABBATA-BREAKING CAT.

##### A MORAL TALE.

There was a Presbyterian Cat—a Cat of high renown, Who took a route one Sabbath day, and wandered through the town;

When, lo! within her reach, she spied a rat upon the wall—

She caught it at a single bound, which made the poor thing squall.

She hugged it in a wanton mood, and squeezed it with her paws;

At length she shed its precious blood, with her long piercing claws:

Then, sporting with her favourite prey, she took it in her mouth,

And hied her home without delay, to eat it, nothing loth.

"Ye graceless wretch!" auld Mammy cries, "what hae ye been about?

To violate our Sabbath day, by your unseemly route!"

"Lord! Mammy, sec," says Margery, "she's been at work, I trow,

Upon our holy Sabbath day: see, there's a rat, I vow!"

"Ye graceless wretch!" auld Mammy cries, "ye shall be well chastised,

As soon as Monday morn appear, for what ye hae practised."

On Monday morning all arose, poor puss amongst the rest;

The auld man fell upon his knees, and thus his God addressed:

"O Lord ye know, this graceless cat, which we have raised in awe.

Upon thy Sabbath caught a rat, contrary to thy law. Forgive us, Lord, our numerous sins, according to thy sense,

Do not impute to our souls, this wretched cat's offence. She has been raised with pious care, and often catechis'd;

So soon as I have done my prayer, she shall be well chastis'd."

Poor Puss no longer could contain, but rising from her knees,

She thus broke forth in rustic strain: "Lord, hear me if you please!

The laws of nature I obey, without the least restraint, For which alone, my master dear, is lodging such complaint.

If nature's laws were not designed, to regulate our ways,

Why were they impress'd on every mind, without respect to days?

If Sabbath days were set apart, reserv'd as days of rest,

Impress this truth on every heart, and make it manifest,

My master dear, with all his prayer, on Sabbaths doth you seek,

But rest assured you're his least care the balance of the week.

He is a Sabbath devotee, with wily airs and tricks, Who serves the Lord each seventh day, to pay the score of six.

Remove, O Lord, that filthy veil, which blinds my master's eyes,

Teach him to know, and knowing, feel wherein true virtue lies:

'Tis acts alone, and not the day on which the act is done,

That constitutes the misery, we find beneath the sun."

Not waiting to be bid adieu, she bounded through the door

To seek for game, her favourite sport,—and ne'er was heard of more

#### NOTICE

*"From the London Winter's Wreath."*

#### THE STRANGER'S HEART.

BY MRS. HEMANS.

The stranger's heart! oh, wound it not!

A yearning anguish is its lot:

In the green shadow of thy tree

The stranger finds no rest with thee.

Thou think'st the vine's low rustling leaves

Glad music round thy household eaves;

To him that sound hath sorrows tone—

The stranger's heart is with his own.

Thou think'st thy children's laughing play

A lovely sight at fall of day;

Then are the stranger's thoughts oppress'd—

His mother's voice comes o'er his breast.

Thou think'st it sweet when friend to friend

Beneath one roof in prayer may blend;

Then doth the stranger's eye grow dim—

Far, far are those who prayed with him.

Thy hearth, thy home, thy vintage land—

The voices of thy kindred band;

On, midst them all when blest thou art,

I edgently with the stranger's heart!

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L. S. EVERETT, EDITOR.

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HAVE WE NOT ALL ONE FATHER?....HATH NOT ONE GOD CREATED US?....MALACHI.

AUBURN, N. Y. SATURDAY, MARCH 29, 1828.

## THE PREACHER.

Give attendance to reading, to exhortation, to doctrine.

## A SERMON,

BY O. A. BROWNSON.

*Delivered before the First Universalist Society in  
Ithaca on the first Sabbath in February, 1828.*

## ON ZEAL IN RELIGION.

"They have a zeal for God but not according to knowledge." Rom. 10. 2.

It is not unfrequently alledged against liberal christians, against those who profess a rational religion, that they are cold and indifferent respecting the spread of their peculiar tenets, they do not take that deep interest in the great schemes adopted to spread the gospel, as do their orthodox brethren, nor as it seems proper they should. Many of my friends, tell me universalists may with advantage borrow some of the orthodox zeal. So I have thought and so doubtless thinks every one who estimates a man's religion according to the noise it makes. But more extensive observation on the practices of different religious societies, together with a careful and dispassionate perusal of ecclesiastical history has taught me, exertions may be made, zeal may be manifested which is rather prejudicial than useful to the true church of Christ.

Whoever has made himself acquainted with the history of past ages; and attentively traced the rise and progress of events, whoever has diligently marked the various machines, the numberless engines put in operation during the current century, will find sufficient testimony to corroborate the assertion of the Apostle, that men may have a zeal for God but not according to knowledge.

The Jews were a *zealous* people. They were strenuous supporters of the glory of God and extremely tender of the honour of religion. But no rational man believes they advanced the one, nor vindicated the other, by their indiscriminate slaughter of women and children, because their husbands and fathers were idolaters, as in the case of the Canaanites.

Samuel was a zealous prophet. No one ever accused him of supineness, nor of any want of fervency in the cause of religion, but what man of common sympathy does not regret it should have led him to saw in pieces the accomplished king of the Amalekites?

David was a zealous king; and in general to be admired for his piety and devotion, but who believes that he honoured God or advanced the real interests of religion by placing "under saws" and "under harrows" the captive Amalekites?

In that age of general ignorance, when none but partial views were entertained of the Deity, when the laws of humanity were undeveloped and liberality in religion unheard, some excuse may be formed for conduct which enlightened reason condemns. But the zeal which distinguished the Jews in after ages is not much to be preferred. For myself I as little approve that zeal which on the sabbath day disarmed the multitude and made them an easy prey to the Syro-Grecian forces, and think Matthias fully justified in abolishing the custom.

No one can doubt the extent or the warmth of the zeal which characterized the Pharisees, but who approves it when it compassed sea and land to make one proselyte, especially when it made him two-fold more the child of destruction than themselves? They exemplified their zeal in various ways. They gave proofs of its power by crucifying the great Founder of our religion, by their unwearied persecutions of the apostles and primitive christians. Every body believes Saul going with letters from the chief priests to Damascus had zeal in abundance. But the threatenings and slaughter he breathed against the followers of Jesus of Nazareth, the consent he gave to the death of Stephen will make every enlightened Christian pause before he pronounces eulogium on religious zeal.

But this was Jewish zeal. This we are willing to admit is not according to knowledge. Here trace then the zeal of the *Christians*.

No one doubts the zeal of the council which condemned the sentiments of Arius, as heretical, and himself to banishment; and all equally admire the one which a few years after recalled him and established his sentiments as the religion of the Empire. Constantine must have been a prodigy of religious zeal. Who could not have been surprised to see the short time since heathen prince, now demolishing every heathen temple, forbidding his subjects on pain of death to sacrifice to the gods of their country or to practice the religion consecrated by its antiquity and rendered memorably dear by having been the religion

of their fathers and of their own childhood. But every philanthropist must regret the foundation laid by this zeal for the great corruption of christianity known by the name of the great papal apostacy.

Theodosius no doubt, had a great anxiety for the spread of *evangelical* truth when he wished to bring all mankind to a uniform faith—to believe just like himself. But the pagan that was doomed to death if he followed the dictates of his own conscience—the Arian that felt the weight of his vengeance, if he dare assert, what every body believes, that, a father is older than his son, never rejoiced that he fostered a zeal so fatal in its consequences.

St. Dominick, founder of the Inquisition was no doubt zealous for the favour of God and the purity of his religion. But I would rather he had been the coldest lump that ever quenched the christian's fire than he should have constructed a machine so sanguinary in its operations.

Peter the Hermit, of Croisade memory had zeal enough and to spare, when he travelled over Europe, and roused up the slumbering spirits of her sons and fanned the dying embers of their devotion to the flames of enthusiasm. But myriads who were led by him to rescue the Holy sepulchre from the hands of Infidels, but perished in the attempt, would if they could have arisen from their untimely graves, have exclaimed with emphasis "Peter thy zeal was not according to knowledge."

But this was a Catholick zeal no one should expect any thing better from that corrupt church. Well then trace the Protestant zeal.

John Calvin was a Protestant Divine, one of the principal Reformers, a man of an enlightened mind and in general of agreeable manners, but alas, Michael Servetus burning over a slow fire, made of green wood, could tell how *hot* was his zeal.

Henry the 8th of England was a protestant, zealous, as 72,000 persons slain for daring to contradict him, can well testify. The edict of Elizabeth and of William, as well as the law obtained by the Westminster Divines may be adduced as examples of protestant zeal.

Our "*pious ancestors*" who fled from the persecution and corruption of the church of England were zealous for God. Few persons would, like them, for religion, have left their homes, the scenes of childhood and youth, their friends and every thing endearing to the memory or soothing to the heart to explore a savage wilderness and to become subject to all those privations and distress which were consequent upon the first settlers of this country. But alas the Baptist that was banished or the Quaker that was hung deeply deplored their pious phrenzy and no doubt devoutly prayed that it might be tempered with a little more knowledge.

But if we come nearer home within the sphere of our own observation, we shall discover no abatement of zeal, though the laws of the country prevent its rising to that degree of excess which it did formerly. We grant the orthodox zeal. We see the exertions they are making, we have witnessed their "missionary societies," their "education societies," their "cent societies" and their "mite societies," &c. Our minds have imperceptibly been carried back to the days of their ancestors and we have almost involuntarily exclaimed "Woe unto you scribes and Pharisees, for ye compass sea and land to make one proselyte and when he is made, ye make him two-fold more the child of Gehenna than yourselves." But enough: we bear them record they have a zeal for God, but as we believe not according to knowledge. And if it be said we have not this zeal we plead guilty to the charge, or rather we acknowledge the truth of the assertion, but deny that there is any guilt in it, for we have no wish to possess a zeal which if not restrained by wholesome laws might carry us to such extravagance, that our associate or our fellow being must ever deplore its lamentable consequences.

True we have issued no pious "bulls" for the introduction of silly tenets into our common schools. Nor have we petitioned our legislature to prevent people who are from home on expense, from returning on the Sabbath, to see their wives their children their fathers or their mothers. We have not appointed meetings every evening in the week, we have not requested our friends to suspend all business to hear our preaching or praying, nor have we run from house to house and from shop to shop, abusing the good sense of the people and denouncing endless woe upon all who have the audacity to dissent from our assertions. We have not frightened little children by telling them "God hates them" that "Jesus Christ will frown upon them," that "the Holy Ghost will forsake them." We have indeed never shocked the feelings of our youth by telling them "damnation is written in their forehead," that "God Almighty has sealed their everlasting doom" nor have we insulted grey hairs by praying God "to shake them over hell." Our zeal has never carried us so far, and probably for this plain reason, we do not believe the interests of religion require such extravagances. There is a great difference between the orthodox and ourselves, we are sensible of it, but we believe that it flows as a direct consequence from the different views we have of the character of God.

Our religious creed recognizes no violent emotions. Like its author it "can weep with those who weep and rejoice with them who rejoice," but it seeks to moderate the passions, to soften the affections, to enlighten the understanding, that it may produce a rational and



permanent devotion. And we can no more change our practice than we can our sentiments.

But it is alledged, "Universalists are indifferent to the great interests of religion." If by the great interests of religion be meant justice, candour, liberality, or real love to God, and good will to man, the charge is denied, and we appeal to experience for a justification of the denial. We do not say Universalists are better than other people, but we ask an instance where our societies are more deficient in the practice of those virtues which endear human society, than their orthodox neighbours? I will ask the lone wanderer, the friendless child of affliction and sorrow, the shelterless son of charity, whose house has received him from the pelting storm? I will ask the aged, the decrepid, grief worn son of poverty, whose bounty has relieved his wants? whose compassion has soothed his aching heart? whose kind attention has made him forget his wants and his sorrow?

But "Universalists do not take that unwearied pains to spread their sentiments which do their orthodox brethren." If by this be meant that we are not particularly anxious all men should believe our peculiar tenets, we grant it, for we have yet to learn, there can be no religion where our views are not embraced. We feel a deep interest in the spread of true religion; we rejoice to hear the widow and the orphan are relieved from their distresses, but we believe with the apostle John, "he that doeth righteousness is righteous even as he is righteous."

But it is still said "Universalists have no concern for the souls of men." If there can be no concern for the welfare of the souls of men, unless it be expressed by exclamations of wrath and indignation we acknowledge we have none, for we are determined never to attempt the absurd practice of frightening men into religion, nor shall we ever submit to the indecency of preaching the Gospel of Christ in a fit of anger.

We, to be sure, have never paid great attention to the cure of the soul, we have never expressed great concern for its welfare, nor have we told people we were willing "to spend and be spent" in making their peace with God when we would without remorse rob the body and take the last cent from our hearers, to pay us for our kind endeavours to propitiate the God of heaven in their behalf. True we have not sent out our unemployed preachers, our theological students and other agents, to solicit funds to save souls from hell, for we have yet to be convinced that money is so much valued by the Almighty that he will accept it in exchange for the souls of men. Nor indeed, have we made many lamentations over those who have not joined our church for we are not certain they would be more safe by

coming within our enclosure. It is I believe a prevailing sentiment among Universalists that a man's salvation depends more on *himself* than on his *neighbour*, more on his *actions* than on his *opinions*, more on his God than on any thing else whatsoever.

"Universalists support no foreign missionary establishments. They give no assistance for carrying the Gospel to the Heathen." True, we as a body support no missionary establishment now in existence, for we know of none which we believe deserving any support from sober people. We have not assisted our orthodox brethren in carrying the Gospel to the Heathen, for we do not believe that is the Gospel which they would carry. And we do not deny that we have little anxiety that those sentiments which alienate friends, divide families and sow the seeds of discord at home should be transplanted to those people who, all know, are miserable enough without them.

That we are opposed to sending the *Gospel* to the heathen we deny; but our actual strength has hitherto been insufficient to send any missionaries, and in fact we have no more than we could employ at home; and while the moral and religious aspect of our country remains unaltered, we think we can find sufficient employment for all the preachers we have to better advantage and with less expense near-by.

But again "Universalists do not encourage Bible societies." We do not. And we think we are justified in the course we pursue, for we have no very high opinion of the plan on which they are conducted, nor do we discover any great necessity for them. Most people, in our country at least, are able to procure a Bible, and in our opinion the loud talkers about circulating the Scriptures would do better to say less about extending them and read them more.

But "where are the Universalists Sabbath schools?" We have them in some places, but as we discover a sectarian spirit we do not generally support them. So long as we are able to give our children education without soliciting the charity of our neighbours, we think it better to let them have other days to acquire their learning, and every body knows that six days out of seven is as much as any children ought to study. With regard to a knowledge of the Bible our children may be compared with the children of orthodox families and we think we shall have no cause to blush at the result.

"Your churches are lax, you do not pay sufficient attention to discipline, you have many bad members." We shall not attempt to defend the moral character of the members of our societies, nor should we consider them any *too good* if they are admitted to be as good as the members of other societies. As for dis-

cipline we prefer lenity to severity and would always rather reform than destroy a man's character.

"Universalists neglect the ordinances and do not regard the sabbath as holy time." We have never wished to be of that number which "strain at a gnat and swallow a camel." We observe the ordinances, but do not consider them the whole of religion. They may be convenient means, and properly explained and administered they may be useful. But we have always considered "justice and mercy more acceptable to the Lord than sacrifice." We observe the Sabbath, but are of the same opinion with the great Founder of our religion, that the "Sabbath was made for man, not man for the Sabbath."

But in general "Universalists do not express that deep concern for the spread of the Gospel—and they seem to consider religion of less importance than others do." You may converse with universalists, their acquaintance with the Bible, the unwearied pains they take to inform themselves can best tell how important they deem religion. The number of our periodical papers and the Theological works issuing from the various free presses in our country can very well assure our orthodox friends that we are not indifferent to the spread of our sentiments. And they may be assured though our operations are not excessively noisy we are not inactive. But people are not always consistent with themselves, for we are also told we are "too active," that "our dangerous heresy spreads to an alarming extent."

But enough; a thousand objections may be raised against the best sentiments ever proclaimed and numerous failings may be discovered in the practices of the best christians that ever lived; and perhaps it would be well for us all to learn from this consideration that it is our duty to cultivate mutual forbearance, and endeavour to cherish sentiments of good will and fraternal affection with each other. Zeal in religion is proper and desirable if it proceed from a good heart and be directed by an enlightened understanding.

We consider our sentiments true; we feel that interest for their spread, that anxiety for their extension and universal prevalence which every sober well informed man must feel that truth should triumph over error. Our sentiments are professedly free and liberal in their nature, and we believe them of importance to the world; but we dare not derogate from their dignity by resorting to low and puerile measures for their advancement.

Our sentiments are learned by slow patient inquiry and close investigation. They are not acquired amid the excitation of passion, nor amid the turmoil and bustle of a crowd; they are not enforced by frightful grimaces and unwarrantable exclamations, nor are they endeared to the heart by bitter invectives against

those who think differently from ourselves.—They do and will keep pace with the march of intellect. As the traces of the dark ages wear away, as the shapeless spectres engendered by the dreams of superstition disappear, human nature will be better understood, the character of the Almighty will appear more beautiful and desirable, and rational sentiments of religion will find a more cordial reception by the human heart.

Liberal Christianity under God has done much for the emancipation of the human understanding. To this must be attributed the labours we discover among our orthodox brethren to soften the asperities of their creed and to give them a more smooth and inviting appearance. No man who is ambitious to hold a claim to common sense or common consistency, can now be found, who will maintain, in all their native deformity the peculiar views of Calvin and Luther.

True inquiry has shed her hallowed influence over almost every rank and condition. From the various commotions we discover on every side, we indulge the cheering hope that the day is not far distant when reason will exert her sway and religion become acceptable to God and profitable to mankind.

Though we may be accused of supineness we see all the movements we wish, all the exertions making we desire or believe to be proper. And should the same continue to be made and be attended by the same success for fifty years to come as they have for that time past, the frightful stories which shocked our infancy will be rehearsed only as memorials of an age never to return.

What remains for our brethren is to be careful to maintain that purity of conversation, that propriety of conduct which shall give dignity to their faith and permanency to their efforts. In this department of the christian's life there is no danger of too much zeal. To be anxious to maintain a life free from reproach in obedience to the dictates of reason and the injunctions of revelation is truly lamentable; and this I hope to see the chief object of every professed liberal christian, of every universalist. As his creed does not limit the sphere of his good offices to any particular party he should be careful to enlarge his benevolence and extend his philanthropic exertions.

As his creed is rational let him never degrade it by a resort to measures irrational or absurd for its support. As he believes he received it from God let his conduct correspond to the purity of its celestial origin.

We do not approve of indifference in religion, nor do we believe we are more indifferent than others. We view the measures adopted by the orthodox, as calculated to inflame the passions produce a splenetick or enthusiastick disposition rather than to convey any real good to any human being. It is



therefore though we have zeal it is not their zeal, though we make exertions they are not their exertions, though we use means they are not always such means as they adopt. It is (or ought to be) our study to be consistent with ourselves. We view the christian religion as the inestimable gift of God to man, entrusted at first to a few but designed its operations to benefit the whole. It stands opposed to all other systems of religion ever promulgated; it exhibits the character of our Heavenly Father; it reveals the moral perfections of his government, our duty and our final destination. Coming from a source so high and so excellent, containing truth so glorious and so important, it demands the exertions of our noblest powers and sublimest human faculties. We dare not excite the passions, we dare not awaken animal feeling or call the ravings of fanaticism the legitimate offspring of christianity.

That zeal which is according to knowledge is a sober, dignified, rational zeal. It steals with a gentle, permanent warmth through the heart without intoxicating the brain. It softens the heart by enlarging the mental faculties; purifies the affections by enlightening the understanding.

This is not the work of a moment. Like every thing else it must be acquired by time and assiduity. Study and investigation are requisite in forming an acquaintance with any of the sciences. A superficial knowledge may indeed be obtained, without much labour but it is worth not much when obtained. Religion is the science of living well, the most important but the most difficult of all the sciences to learn. It comprises so vast a number of subordinate branches, so many apparently extraneous pursuits, that it must be the business of one's whole life, to become properly a proficient. We therefore discard the idea that it can be obtained in a moment, that in the course of a very few seconds the vilest and most abandoned profligate may become a saint of the first class.

We say to the man desirous of obtaining religion "be calm, be considerate, rationally and candidly review your past life." We present him the gospel, we address ourselves to the reasoning powers and by arguments drawn from the fitness of things and the nature of the case, we endeavour to convince him of the wrong he has done and to persuade him to reform. In this we use not the whirlwind, nor do we hurl the bolts of an incensed Deity, because experience has taught us whatever effect such violent proceedings may produce, they are generally not very agreeable.

We cast our eyes forward to ages yet unborn. Their faith will depend much on the opinions we adopt and the manner in which we maintain them. To them we would trans-

mit the religion of Jesus pure, noble and desirable as it came from its Author.

We would ever wish to possess that zeal which is according to knowledge, and to acquire it. We study to ascertain the truth of the creed we adopt, and the propriety of the course we pursue. Hence we proceed no farther than we proceed safely. All the systems of religion ever practiced, except ours have either fallen, or are beginning to fall into disrepute. Notwithstanding the zeal with which they were propagated and defended many are now destitute of even a name. We wish ours to be permanent. It is our desire that it may extend to the remotest corners of the peopled earth and be perpetuated to the latest posterity. Wherever it is known, wherever its influence is felt, we desire it may be the harbinger of peace, that it may like the day star be followed by the enlightening and invigorating beams of the glorious sun of righteousness. We look forward with joyful anticipation to the period when all shall bask in the rays of that glorious sun of truth which our sentiments shall usher in, and while we drink the purest bliss from the prospect we wish to hasten the period by cultivating the temper which we believe will then be most approved and acquiring that moral character which all will then possess.

But to conclude, to our brethren we say be not indifferent, but be not impatient, you cannot be healed before the moving of the waters. The various agitations of the publick mind augur well. The signs of the times are indeed flattering; but see then that when your Lord appears ye are not found drunken with passion, nor slumbering in cold indifference. Yours is the cause of truth. It shall prevail. Not all the powers of earth or hell shall be able to prevent its march and its final triumph. Be careful you do not degrade yourselves by your own earnestness. Be active but act with the understanding. Be devotional but let your devotion be the result of reflection and sober thought. Kindle your zeal with the fire from off the altar of reason and teach your piety to bow at the shrine of wisdom and knowledge.

The passions may be excited, the person may fancy himself elevated to some lofty height, but alas the power that reared is short lived, the ferment of passion soon subsides, and its deluded victim was elevated only to fall the lower to sink in a more frigid zone than before. Brethren bear with you this reflection, that he is the best christian who relieves the wants of the oppressed, he will most effectually support the real interests of religion, who encourages free inquiry, studies to enlighten the mind and to maintain a sober and dignified walk through life.—AMEN.

## ORIGINAL COMMUNICATIONS

FOR THE GOSPEL ADVOCATE.

The watchmen on the walls of Zion appear to have concentrated their forces in the State of New-York and to have directed their united efforts against the "great enemy" by establishing a non intercourse on what they call the "Lord's day." Their decree has gone forth "that all the world shall be taxed." But will our business men in the western country, who annually forward to New-York such vast quantities of produce and other articles, be willing to be detained on expense, while the interest on their debts in N. York, is progressing with a steady pace? Perhaps it may comport with the interests of those concerned in the orthodox line of stages and canal boats, to have orthodox taverns also, where travellers may be accommodated on Sundays at a good round price, for bashfulness is not among the foibles of these good people. It is very likely to be the case, that the passengers and cargoes will be exclusively orthodox, for the citizens of the west, on whom those stages and canal boats must chiefly depend, are not yet sufficiently established in the faith, to give to that which has already vastly too much power for the safety of civil as well as ecclesiastical freedom, unless these pious men will inform us at what point they will rest satisfied, and where their usurpations shall be staid. In such case, we might perhaps, for the sake of peace accede to the proposition made to the Legislature of New-York, two years ago by these gentlemen of tender conscience "to let business proceed as usual, provided the toll gathered on the Lord's day should be paid into the Lord's treasury!" We can all recollect that during the last war Congress was constantly besieged with memorials to stop the mails on Sundays.—The prime actors in that pharisaical farce, never expected their unreasonable clamours would be attended to, but had hopes of rendering the Government unpopular, and thereby aid the cause of the bulwark of *their* religion. Will any one, or all these exclusively pious gentlemen, undertake to prove from scripture that what they call the Sabbath, or any other particular time, was ever enjoined on any people except the children of Israel to be kept as holy time? I trust they will not, and cannot on this point meet even a layman on fair ground, and if so they have in effect made an addition, and a very important one (so far as respects their craft) to the bible. "Whosoever shall add to the things that are written in this book God shall add to him the plagues which are written in this book." This passage being almost the last words in the New-Testament seems to have been entirely overlooked, and we hear more from pulpits and tracts about the Sabbath, than about the whole black catalogue of

real crimes put together. At the present time while our Country is filled to overflowing, with books, pamphlets and tracts, would it not be well, in order to a right understanding of words and things, to revise our dictionary, and instead of the word *piety* write "*long prayers.*" For the *cause of God* write, *interest of the Clergy.* For *Sabbath and Sanctuary privileges*, write, *from 500 to \$3000 a year.* For *religion* write, *creed*, for *divinity* write *craft.* For *religious freedom*, write, *liberty to force sectarian opinions down our throats in spite of our teeth, &c. &c.* There is not a word in the English language so much abused as the word *religion*: it is made to be any thing, every thing and nothing. Like landlord Boniface, they eat their ale, they drink their ale, and they always sleep upon ale.—The principal complaint against our Saviour was breach of Sabbath; and I do not recollect a single instance where the primitive christians who went forth before money and scrip was in fashion, ever combined in order to stop or controul the ordinary course of business and build up a something about as much connected with religion as we are with the inhabitants of the moon.

No deliberative body since the formation of our excellent constitution, has ever done itself more honour than the legislature of New-York, when they left out of their present code of laws, the old Sunday act. We hope the time is not far distant when every State in the union will have sense and independence enough to follow the example and throw off their shackles. Religion needs them not,—though its counterfeit may.

OHIO.

PHILADELPHIA, FEB. 6, 1823.

## OUR CAUSE IN THE SOUTH.

To the Editor of the Gospel Advocate.

According to promise, I now send you a short sketch, respecting my journey to the South. I left Philadelphia for Washington, during the unprecedented unpleasant weather of December. The first night we reached Frenchtown where we took the steam-boat for Baltimore. Owing to the extreme darkness of the night it was thought imprudent to proceed, and we therefore laid by until the morning. The next day we reached Baltimore in safety. I made but a short stay in Baltimore, as no place for public worship could be obtained; the liberal Unitarians having refused to open their church. "*By their fruits ye shall know them.*"

There is nothing worthy of interest, as you pass from Baltimore to Washington, if we except Bladensburg—the monument of the skill of the Americans, during the last war, in *running away*, from the enemy. The country at this season looked melancholy and forsaken, the trees were leafless and hoary win-



ter frowned abroad upon the fields, and all was silent, cheerless, and cold. The meadows, which so lately shone fresh and bright, with long waving grass, and gay and beautiful flowers, were now clad in a mantle of brown. The chill hoar frost had passed over them, "as falls the blight on men," and leaves and flowers, were withered and dead.

Nothing interesting, or worthy of remark occurred on our route—and by three o'clock the gigantic white walls, of the Capitol of our happy land, with its enormous dome, burst upon the view. We were soon winding down the circular way upon Capitol Hill, when the city was in full view. Every eye was strained to catch a glance at the President's House or some other prominent public building.—And we were now in Washington—in that city, that bears the proud and enviable name, of the Capital of the United States.

It is not my intention to give you a minute description, of the various scenes and peculiarities of Washington; this has often been done, and by abler pens than mine. The Capitol is beyond all controversy a most magnificent building—though at a distance it may strike the eye as wanting in proportion and grace on account of its stupendous dome which gives the structure something like an awkward appearance. But when you approach it more nearly this peculiarity is lost, and you gaze upon the lofty superstructure with unmingled admiration. In the interior, there are some things deserving of censure, and many to admire. Among the former may be reckoned the narrow winding stair cases; apparently made for the convenience of the workmen for an avenue by which they might return to a breathing world when their labours should have been completed. But I am not in a mood for finding fault.

Upon entering the Representatives Hall, and on looking down from the gallery upon the *wise* heads below—feelings that were indescribable weighed upon the soul even to overpowering. There were those whose names are sounded through the world—whose acts are recorded in the book of fame—men who are subjects of eulogy, slander and abuse, from Maine to Georgia—there in short were the men who stood in the enviable character of representatives of a free people. Every moment placed before the wondering vision some distinguished individual whose name will be familiar with ages yet to come, when the present generation shall have passed away. The columns that adorn the Representative's Hall are composed of beautiful American marble, and the design is said to be similar to that of the Athenian structure, called the lantern of Demosthenes.

In the rotunda there are four splendid pictures painted by Col. Trumbull. They consist of the declaration of independence—the sur-

render of Burgoyne, of Cornwallis—and the resignation of Gen Washington. Besides the paintings there are several interesting pieces of sculpture executed by eminent artists, &c. On entering the Senate chamber—the first object that arrests the attention is the Vice-President of the United States, glancing his eagle eye around as if to read the "thoughts and intents of the heart" of all who stood in his presence. Never in my life have I seen such a piercing eye—never will it be forgotten.—The able manner in which this distinguished person discharges the arduous duties of his station, will doubtless be duly appreciated by the august body over whom he presides and the people of this country generally.

The library is a beautiful room. The architecture is simple, chaste, and elegant in the extreme—and is perhaps all things considered the finest room in the Capitol. The city is pleasantly situated on the N. East bank of the river Potomac. It was laid out in the year 1791 under the direction of Gen. Washington, then President of the United States, in honour of whom it received its name. The streets run North and South and intersect each other at right angles; and are from eighty to one hundred ten feet wide. These again are intersected by broad avenues which are named after the different states. Pennsylvania avenue is a beautiful promenade leading from the Capitol to the President's house and is a mile and a half in length. Rows of trees are planted on each side, which adds much to its beauty.

The principal public buildings besides the Capitol, are the President's house a handsome structure two stories high and one hundred seventy feet long—four large brick buildings for the accommodation of the different departments of government—the general P. Office, is also of brick—and the City Hall, which when completed will be a superb edifice. The country round about Washington is pleasant—the prospect is enlivened with numerous country seats and presents to the eye a scene on which it rests with pleasure and delight.

During my stay at Washington I preached five discourses. Owing to the politeness of Mr. McIntyre the President of the city council, I was allowed the privilege of occupying the City Hall as a place of worship. The Unitarian church was applied for on Sunday afternoon when unoccupied, but it was refused. *By their fruits ye shall know them.* It is however proper to state that some of the leading men of the society were not only willing that I should occupy the church but exerted themselves to obtain it—and but for one person—and he a gentleman proverbial for his liberality, it would have been obtained. Application was made for the privilege of occupying the Hall of the House of Representatives on Sunday morning. The Speaker with that ur-

banity and high toned liberality which characterizes our brethren of the South, unhesitatingly granted the request. Gov. Holmes of North Carolina who was kind enough to make the application, who with many of the most distinguished members of Congress I had the pleasure of finding hearty friends to our holy religion. The weather on Sunday morning was unfavourable—but the Capitol was filled to overflowing notwithstanding. And by the glad countenances and glistening eyes of many who were present they manifested their willingness to hear the truth in the love of it.

We have many friends at Washington—friends too who are well deserving the name—they being not forgetful hearers but doers of the work. Among our friends in this city we reckon men of the first respectability—some of them high in office. Preachers of the unlimited goodness of the Holy One would find here “warm hearts and ready hands” to assist in the glorious cause of intellectual emancipation. The great mass of the people at the South are ripe for revolt—let the Gospel trumpet once be blown—let the standard of the Captain of our salvation be unfurled—and orthodoxy would be shaken to its foundation. Long has this portion of the heritage of the Lord been laid waste—long has it been trampled under foot; and the fair flowers of love, peace and joy which would otherwise have bloomed in brightness and beauty thereupon, have been crushed, blighted, and withered by the foot of the spoiler. But thanks be to God “the darkness is now past and the true light shineth;” the spell of delusion is broken; error and bigotry have reached their zenith; the spirit of God moves upon the waters; and superstition shrinks appalled into her gloomy cave. Verily these are days of joy and rejoicing; the North gives up and the South keeps not back; multitudes who have so long groaned to see the dreary desolation of Zion now can learn that her cords are lengthened and her stakes strengthened. Some account of the progress of the cause of mental independence in Richmond, &c. I shall give you in my next. T. F.

*To be continued.*

### IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

*A friendly Letter to Mr. D. C. Lansing of Auburn.*

SIR:—If any apology for thus addressing you be necessary, you will find it in your wanton attack on Sunday last (particularly in the evening) upon the characters of those denominated Universalists. As your abuse (for I can call it by no other name) was publick, the antidote may be so without incurring the displeasure of any one who will take pains to investigate the subjects which I frankly submit to you for re-consideration.

You, sir, as a publick teacher, are bound, if I rightly conceive of your duty, to inculcate charity, to declare truth, and to encourage a friendly feeling amongst mankind. How then can you be at peace with God or your conscience while endeavouring to excite unfriendly or uncharitable feelings towards a portion of the citizens of this village, by imputing to them the worst of motives, and stripping them of every particle of moral worth? In your discourse on Sabbath evening, if I understood you, the Universalists in this place were without discrimination denounced, as the most immoral and abandoned of community. When you retired to rest after the labours of the day, did it not occur to your mind, that you ought to have made a few exceptions? Or has it come to pass, that those, who, but a few weeks since, were esteemed as ornaments of your own society, have so soon become abominably immoral and irreligious, without any change for the worse being perceptible to any but yourself and a few of your particular friends? I mean no offence, sir, but if called upon I can refer you to cases of the above kind, in which you cannot find any thing to justify your uncharitable assertions.

You was also understood to say that believers in the universal application of God's sanctifying benevolence, were notorious for their neglect of the rising generation. Did it occur to your mind that there were exceptions to that remark also? Is it not true, sir, that the children of Presbyterians are sometimes profane, immoral, and proverbial for their irreligion? Are there no *pious* parents in this village whose children are living examples of immorality? And if so, may we not infer that *such* parents have not trained up their children in the way in which they should go? I mean no offence—far be it from me to institute comparisons, or say any thing that shall wound your feelings as a parent, or a preacher; but, sir, it is believed there are people in this village, even among those who were so pointedly denounced by you, who would not shrink from a comparison of children with those of your church. Would it not be well, then, for those who set themselves up for teachers of youth, to first train up their own children in the right way? If they should do thus, perhaps Universalists would cheerfully resign their children into the hands of the members of your church.

As you condescended to notice a remark of mine in the Gospel Advocate, vol 6, No. 2, you will permit me to say that you must have given but very little attention to the subject, or else you designedly misrepresented my meaning. If you had considered, that my object was to convince the publick, that children ought not to be terrified with the heathen dogmas of a mongrel theology, you would have been nearer the truth. But, sir, your object would not have been attained by giving an unvarnished statement of the case—it is sometimes more convenient to make a “man of straw” than to combat a real one.

We oppose Sabbath schools, not because we dislike morality, sir, but because we think them nurseries of profanity. We wish to keep our children away from places where their tender minds would be impressed



with ideas derogatory to the goodness of God, or where they would constantly hear those words which constitute the ingredients of profanity. You complained of the wickedness and profanity of our youth—but asked from whence it proceeded. I reply, it proceeds from the preaching of damnation, and the abominable imprecations of infuriated fanatics! If preachers will follow my advice, and abstain from uttering curses against their fellow creatures, our ears will not be saluted with the imprecations of the abandoned. Let the love and goodness of God be in future the theme of *your* preaching, and in the opinion of your humble servant, a greater reformation will be effected, than can be brought about in any other way. Why not make the experiment?

In conclusion, permit me to say, that as an individual, I can submit to be hated of all men, but as the pastor of a society composed of persons entitled to my highest respect and esteem—of persons, sir, whose characters are impervious to the shafts of public or private detraction, I cannot remain silent when they are unjustly treated. And while I feel bound by the relations which I bear to the people of my society to correct any misrepresentations of our religious opponents, I shall be unspeakably happy to be able to convince you and your friends, that, though now separated by an honest difference of opinion from a portion of our fellow-beings, we all desire to prove ourselves worthy of more mild treatment, and that we look forward to the time when all hearts shall unite in the eternal praise of God.

Truly yours, &c. L. S. EVERETT.

#### TRIUMPH OF LIBERAL PRINCIPLES.

Since Dr. Ely of Philadelphia came out with his proposal to form a "Christian party in politics," the infatuated devotees of orthodoxy have acted in concert in their endeavours to bring about the state of things so much (by them) desired. Their first effort worthy of notice, was to obtain an act of incorporation for the "Sunday School Union." On the 9th of February, the petition was brought before the Legislature of Pennsylvania, and was advocated by Mr. Duncan, and ably opposed by Col. Powell and Dr. Burden. On agreeing to the report of the committee which on the 11th negatived the bill, the ayes were 21, nays 9. Thus a *quietus* was put upon the bill, and Dr. Ely and his "*half a million of electors*" will have to hit upon some other expedient to dupe the publick. We cannot do better than to give the substance of Dr. Burden's speech to our reader's. It is an able vindication of the rights of the people and will be perused with deep interest by every friend of man.

#### MR. BURDEN'S REMARKS.

In Committee of the whole, in senate, on the bill, to incorporate the Sunday School Union.

Mr. Burden said, he would reply to the observations of the gentleman from the city, (Mr. Duncan) and he could do no better than speak his own language. Mr. B. here read extracts from the report of Mr. Duncan, rela-

tive to corporations, senate Journal, 1824, 1825.—"The assumptions of a neighboring state to legislate over the soil of Pennsylvania, is an invasion of the sovereignty of the state, and the consequences of a submission to this interference with the internal policy of our law, involve considerations of so much moment, that your committee has cautiously pursued its investigations on the subject," &c. How well the gentleman writes; he shows you that New-York had no right to legislate over the people of this state, yet this day he is willing to incorporate a company whose jurisdiction will extend from Florida to Michigan, and from ocean to ocean—Hear him again "the incorporation of associations to carry on a business, within the reach of individual capital and property within the scope of individual enterprise, by conferring on them extraordinary privileges and exempting them from the ordinary personal liabilities, is not only inconsistent with the dictates of sound political economy, but at open war with the free principles of a free government, instituted for the purpose of promoting the common welfare by the security of equal laws, equal privileges and equal rights. The very object of such corporations is to give the members composing them an *artificial power which they would not have in their individual capacities*—and the necessary effect of this artificial power is to create an *unequality* in the condition of the members of the community, which the provision of a wise and free government are established to guard against; and to render more unequal the division and distribution of property, which it never can be the policy of republican institutions to encourage;" so much for the gentleman's opinions in black and white. He has talked to day much about republican principles—he wrote like a republican in eighteen hundred and twenty five. But, why his sentiments differ now so much from his report in eighteen hundred and twenty five, he best can explain. Has his memory failed him, has he changed his opinions, or has the raven wing of prejudice brooded, o'er his mind on this particular subject? He should say nothing more on this point, he had answered the gentleman in his own words, and he could find none better to show his own ideas on such corporations.

Mr. B. said, that he was opposed to the bill because it would create a monopoly in trade. There was one class of citizens that had been too much neglected by Legislatures, he alluded to the working classes, the bone, the sinew, aye the marrow of the community, the foundation of wealth and prosperity, a class pre-eminent in the annals of freedom in all ages, he said that tho' there was no law in the statute books against this class, yet the courts had the power by the common law (a creature generated in the morasses, in the days of barbarism) to imprison working men for associa-

ting to regulate their wages—he said that he would watch over the interests of these men, from this class he sprung, and he was not prepared to pass a law which would injure them; True, a few booksellers, wealthy booksellers, had recommended the incorporation, but where are the printers and bookbinders; why have not they put their names to the petition? Booksellers might not for many years feel the injury, but the printers of small capital would find it difficult to compete with an institution of immense capital, derived from gratuitous subscription, and having the power, as it possesses the design, of driving out of circulation all school books, by the cheapness of its own publications, the enterprize of individuals would be paralyzed, and the market would be in the hands of the Union.—To be sure, the book trade only, will, or can be affected, but where are you to stop, what right have you to single it out? he cared not whether the wedge were gold or iron, he never would give his sanction to its entrance.

What do they want with an act of incorporation; cannot schools be taught without charters? They can subsist without a charter, what is the reason that the union of pious men cannot prosper, if subject to individual liability; can they not find an honorable and honest man for treasurer? can they not confide in their agents? he believed they could. What necessity exists for granting a charter to the union? In three years it has issued from its press, upwards of three millions of publications, it has prospered beyond the prophecies of men and the warmest anticipations of its promoters. Its managers tell you in their report, that if it continues to increase as it has done, during the last year it will overspread the land. Why then, after a system of individual liability which has been attended with such prosperous results, why enable it to acquire a credit without a responsibility, that it may become a monopoly.

Much had been said about the sectarianism incident to this institution; for his part he would not lift his finger towards heaven to change the religious belief of any man in Christendom, to make a Baptist an Episcopalian or any thing else, he thought the multiplicity of sects an advantage to the country, it tended to preserve our civil religious liberties, and each sect watched the other, and thus conducted to morality.

The gentleman from the city (Mr. Duncan) had been much frightened by the scare crow as he termed it, (i.e. a printed letter of quotations, from the Sunday School reports and Dr. Ely's sermon,) he thought the gentleman should have been thankful for it to those who sent it here, for it had afforded him a text for his speech.

Let us look for a few moments at what the report says: In the body of the report of eighteen hundred and twenty-five, and attached to

the catalogue are the following words: "Whilst the committee feel the immense responsibility which *they* assume, in becoming dictators to the consciences of thousands of immortal beings, on the great, and all important subject of the welfare of their souls, while they dread the consequences of uttering forgeries or giving *their* sanction to misrepresentations of the glorious truths of the gospel, they are not backward to become responsible arbiters in these points, rather than tamely issue sentiments which, in *their* consciences, *they* believe to be false, or inconsistent with the purity of divine truth, however recommended by the names of illustrious saints or the sanction of the most evangelical and benevolent societies." Pretty high ground—great assumption no doubt—but the city gentleman explains all away—"they were unguarded expressions" he is pleased to assure us. They were either unguarded or they were designed, he may take one view or the other, for they are at his service. If the first be the case, are we to trust men to keep our consciences, who write so unguardedly? and if the second, I think 'tis high time to relieve the committee of such high responsibility. He said, he heard much of the infallibility of the Pope, (he meant no disrespect to him or any other dignity of any church) but 'twas a new thing for men to bow to the decrees of a tribunal, made of beings acknowledged to be as fallible as themselves.

The committee of publication, from which emanated these expressions, is made up—of whom? not the Rev'd Clergy whose education and calling, one would suppose, qualified them to judge of matters of faith; not of these, but of *five laymen* in the city of Philadelphia, What a court of conscience! Are these laymen more pious than the clergy, are they more conversant with what constitutes the purity of divine truth, are they more free from sectarianism? Do tell us why they are preferred!—He said, he had no doubt but the gentlemen were highly respectable and good members of society, but he did not consider on that account they were competent judges, and should have the immense power placed in their hands, to alter any school book to suit their tenets, and drive all books out of circulation which did not come up to *their* mark.

Let us dissect this a little closer; this committee consists of five, a quorum of which (three) is to pass on all publications whatever, which issue from their press. To guard against sectarianism, three different sects must be represented in this committee; he would ask, was this a sufficient guard, are there not persons of different denominations whose creeds are virtually the same? he could make out a committee of Calvinists or Armenians and not infringe on the letter of the constitution, and had read sufficient law reports to know the glorious uncertainties of judicial decisions.—



He was not prepared to give any men the authority to dictate the conscience. The Great Author of conscience had established it the strongest tie between man and his Maker, he had never interfered with it, and he knew of no human tribunal qualified or entitled to do it, much less that a committee of five men, in the city of Philadelphia should have the great responsibility over the rising generation of the United States.

He said, he agreed with the gentleman who advocated the bill, that it was the duty of the legislature to promote education, he was disposed to go all reasonable lengths, he looked on the youth as the property of the nation, he was willing to vote for general education at the publick expense, not for colleges which are for the rich, but for common schools, were aristocratic distinctions would be broken down, but he was not in favour of throwing the children, on whom the future prospects of the country would depend, and to whom the charter of our liberties would be committed, as pensioners on the bounty of any men, he was not disposed to commit their consciences to the keeping of any committee, who might by "unguarded expressions," obtain an undue influence over their minds.

The union has told you, that in ten or at farthest twenty years all the political power of the country will be in the hands of those who have been educated on the principles of Sunday schools, that from them *must* be taken our future legislators, &c.—will our youth be taught this?

It is thought, that a union of church and state can never be effected in this country, that the idea of such a thing is visionary, perhaps it is, but still there can be no harm in guarding against it. The evils of ecclesiastical power originated from small beginnings. When the ceremony of marriage became a sacred ordinance of the church, who anticipated any danger, and yet look at the consequences which followed from the subtlety of the clergy. They became the tribunals in cases of divorce, legitimacy, wills and testament; they gradually interwove their influence in all the relations of life; their power was felt from the fire side to the throne; princes were deposed and crowned at their pleasure, and clerical oppression gave rise to the most tremendous revolutions that have ever marked the annals of the world—man is the same being every where, and is not at this period sufficiently enlightened to be incapable of committing the same errors as his ancestors did. To guard against ecclesiastical power in this country, we should watch our civil and religious Jockey with a jealous eye. We know that at one period of our history, within the memory of man, that in some of our states a scheme was formed to give certain privileges to the clergy, it only failed from a peculiar combina-

tion of political circumstances—the fire is covered, but 'tis still burning—publications are spreading every where in favour of a religious party. Beecher's work, which was in my hands a few days ago, lauds the British people because public opinion is controlled by the bayonet, and it ascribes all the immorality and irreligion of the United States to the fact, that men who have no right in the soil, and who have no capital at stake enjoy the right of suffrage, and that public men fear to be a terror to evil doers, lest the universal suffrage of the people should hurl them from their seats.

The gentleman from the city, (Mr. Powel) has read you, and commented on the sermon of Dr. Ely, that disclosure deserves some consideration, as the Reverend gentleman is known as an active promoter and reporter of the union, and his sentiments taken in connection with the expressions, found in the Sunday School Magazine, are sufficient to put us on our guard. Had our fathers acted on such principles as are inculcated in these publications, the usefulness of such men as Franklin and Jefferson would have been lost, for they were not communicants, nor what are called professing Christians—exclude from every political station the men who are not professors, and you lose many who would be a glory and an honor to your country. He said, he had no objection to pious men, but he disliked that system which would class as irreligious and wicked, all who do not pray in the market places to be seen of men—who, when fire assails your dwellings, rush to save your property or lives—who, when the pestilence stalks through your cities, risk their lives for the comfort of the wretched—who, when your country is invaded, hasten to the battle field, in the defence of your liberties, or cover themselves with glory on the ocean? the men stigmatized by certain writers, as the irreligious and wicked, because they practice much and profess little.

But we are called upon to aid religion. It wants no aid. When the Supreme Creator was pleased, in the chain of beings to call into existence such a link as man, he gave him a portion of light suitable to his capacity; it differed in degree, but 'twas the same light, and you might as well attempt to make men, with their natural eyes, see the same objects at the same distances, and with similar appearances, as to endeavour to enforce the same belief. Religion wants not the aid of law. The great founder of Christianity asked not the support of government, for "his kingdom was not of this world." He asked not for titles or powers, for the essence of his doctrine was humility—he required but a reasonable service, and he addressed the understanding. So long as his followers followed in his steps, religion was spotless as the snow, and the messenger of peace and

happiness to the human race. With no assistance but its truth, the angel of this religion winged its way, amid the blaze of worldly science, with an eye that never winked, and a wing that never tired, and dispelling the terrors of the human mind, its first message was *fear not for I bring you glad tidings*. But when it became connected with government, an adultery was committed, the offspring of which destroyed religion and freedom. After this, we see the Catholic imbruing his hands with the blood of the Protestant, and when the latter had power, the atmosphere blazed with fires, and the stakes were crowded with victims. Even in this country when the Protestants could find no Catholics to exterminate, the meek and inoffending quaker was brought to the gallows.

Look at those countries where there exists a union of church and state, and compare them with this country. What renders our clergy so highly respectable, so superior, to the same class in Europe? Because there is no government to support, because ministers are maintained by the voluntary contributions of their congregations. So long as this system continues, you may expect to have a pious and useful clergy. Create a law church, and your pulpit will be filled by the vicious, the worthless and hypocritical.

Pause, therefore, before you incorporate this Union. Recollect a corporation lives forever; and however highly you may esteem the present conductors, you cannot prophecy who may succeed them; remember it is not the adult age which is to be managed by "this powerful engine," but the infant.

A wise Providence has so constructed our nature, that first impressions remain through life, and leave us only at the threshold of eternity. The mind is said to be like a sheet of blank paper; it may vary in colour and porosity but still it will receive any impression. The prejudices of infancy lead the poor Hindoo to destroy himself under the wheels of Juggernaut's chariot—they lead the tender mother to cast her loved child from the nourishing bosom to the jaws of the devouring crocodile, to appease the vengeance of an idol god, they lead you to feel the influence of nursery tales, long after your reason has convinced you that apparitions do not exist; and if the mind can thus be turned back on the current of nature, will it be difficult in this country, to teach the children, that none but orthodox professors are fit for public stations, as Dr. Ely has said.

True, we have a constitution; but the majority can alter it; and are we not told, that a religious body *can govern the polls*? But admit the letter of the constitution should remain unchanged, cannot the common law afford sufficient pretexts to worm around it? Read the few reports of this state, and think as you please.

We are told that education and bigotry cannot exist in the same soil. What say you of the Jesuits? They promoted learning; it was the lever of their power; they were the teachers of princes and the people, and gained such an ascendancy over the mind, by presiding over education that nothing but a providential interposition prevented them from putting civil and religious freedom into a common grave.

The teachers of Sunday schools are directed to adopt the same kind of system as the Jesuits used, so far as this, that they are to report the peculiar bias of mind, circumstances, age, disposition and character of the scholar to make their impression in times of prosperity, and in seasons of affliction. The teachers, amounting to upwards of 24,000 in the United States, will have facilities of correspondence and promptitude of action, equal for any emergency, they will truly be a "disciplined army when every one knows and has his place."

He begged it to be clearly understood that he did not mean to impute such designs to the present managers, on the contrary, he believed they were high-minded patriotick and honourable men; but a corporation exists forever, and it was our duty to be watchful.

It has been said, that such a thing would never take place in our time, and he believed it; but if there was to be trouble, let me have it. Our fathers met trials for us, and it is our duty to hand down the charter of our liberties which they committed to us.

As to the limitation of the act of incorporation to five years, he had no faith in it. Let the Union be incorporated for five years, and few will be found daring enough to oppose it; a mammoth monied monopoly is not easily assailed, and he who would open his mouth against one which was garbed with what is called religion, would be held up to society as an infidel. If a public man, his political life would terminate. Already such is the dread of the Union, that the printer of the remonstrances was afraid his name should be exposed, (as Mr. B. was informed by letter, from a respectable citizen;) incorporate the Union for five years, and it will be re-chartered without difficulty.

He said, that when he first occupied a seat in the House of Representatives, he was in favour of the corporation, and had intended to advocate it; but that fortunately one of the reports reached him, and he became convinced it was his duty to oppose it; he had no doubt, that many who signed the petitions were under the mistake which he at first labored under; he had seen with pleasure many signatures on the remonstrances, which had been placed without proper consideration, on the petitions, and some of these were the names of men high in society.

He had ascertained, that the respectable sect, the Methodists, who had been the pioneers



of christianity on our frontiers, and who had been instrumental in a great degree in moralizing society, were not in favour of the Union; that they disliked national society, for religious purposes; that they had said to the public,—“we are not partial to national combinations of an ecclesiastical character. They are to us like the armour of Saul buckled on David.—They do not fit us.” These people were contented with prosperity and encouragement which God had given them, they wish no government aid to religion. Other respectable and numerous sects are of the same opinion, and they are right.

He said, that, as the subject had been handled with great ability by the gentleman who had preceded him, (Mr. Powel) and as the time of the committee had been occupied, he would content himself for the present, with recapitulating his objections in a few words—he would oppose the bill because he believed it improper to legislate over territory beyond the jurisdiction of the state. Because the interest of the working classes and the community at large were liable to injury from the creation of monopolizing-trading companies; and because there was a possibility, that influence would be exercised over the youth, incompatible with the rights which we are placed here to guard.

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## GOSPEL ADVOCATE.

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“EARNESTLY CONTEND FOR THE FAITH.”

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### PUNISHMENT.

Much evil has accrued to mankind from their misconceptions of the nature and design of punishment. Most persons have been taught from their infancy, both by precept and example, that punishment is *vindictive*, originating rather from a desire to retaliate, than a principle of kindness. It has been too often the case, that the precepts of parents have had a direct tendency to impress it upon the mind of the child, that punishment originates in vindictiveness and is inflicted in wrath; and their practice has given permanency to the pernicious idea. Parents often inflict punishment while under the influence of anger, and in so doing give their children to understand they are punished more because the power (I will not say the right) is in the hands of the parent, than because any principle of benevolence requires its infliction. This principle has been adopted in our schools, and teachers often, in the exercise of their “brief authority,” apply the rod with the malignity of a demon. It would be well did the evil stop here; but it has been, and still is, experienced in the penalties of our laws. Punishment is often inflicted when it hardly admits of a doubt that it cannot result to the benefit of the criminal or the good of society.

The proper object of the law, whether of God or man, is the promotion of virtue. As matter of course, the object of the penalty of any law, *should be* the reformation of those who violate it. Hence, if we

understand the word “vindictive” to mean *revengeful*, it will be obvious that no such principle can be *justly* carried into our civil or criminal code—much less into a code of laws instituted by the Almighty. And if the penalty of any law, whether supposed to be enacted by the Supreme, or an earthly tribunal, should partake in any degree of this vindictive or revengeful principle, it would go to prove, not that the law or its penalty is right, but that the power which made the law had erred.

It has been supposed that a penalty founded in justice has *two* objects; first to reform the offender; secondly, to make an example of him *for the benefit of others*. But to us, this doctrine appears to be erroneous. Yet mankind have long proceeded on this principle; with what success will be seen from taking a brief notice of its application in a case of too frequent occurrence. In a case of murder, the life of the culprit is taken for the benefit of community! But on what principle is this justified? The law being for the security of the general good, and its penalty designed for the reformation of the one who violates it, cannot be justified by any principle whatever, unless it be on the ground that the mass of community will derive an adequate benefit from the example. But the necessity of inflicting such a penalty argues a defect in the law itself, inasmuch as it fails in securing the first object in view—the amendment of the criminal. Unless, therefore, a publick proclamation of a radical defect in the law be a benefit to those disposed to violate it, no good can result from such a penalty. But aside from all this, justice does not require that one should be punished for the benefit of another; and all such measures arise from the supposition that a penalty may be vindictive in its nature, and at the same time just; which, to the writer, is a contradiction in terms.

In searching for the origin of the popular idea of punishment, we are led to conclude that it sprung from ignorance and has been perpetuated by erroneous constructions put upon the scriptures by deluded or designing men. Mankind have too long paid a blind deference to the ancient laws, penalties, and usages of the Jews. Instead of taking the Old Testament for what it doubtless is—the record of events, transactions, and opinions, of a people deplorably ignorant, and liable to monstrous errors, it has been held forth as a book containing precepts and examples worthy of all acceptance and devout imitation. Yet who in his senses can adopt the aspirations of David, the morals of Solomon, or the shameful practices of the other kings of the Jews, as standards of morality? As well might we look to any other kings for patterns of virtue or patrons of religion. The conduct of those ancient kings was wrong—undeniably so; and as error of opinion always produces evil actions, we may expect to find that their religious views were defective. Such was the fact; and the lapse of ages has not converted their religious errors into truths. Their conduct, though it elicited the vain adulation of their subjects, is not a model worthy of being venerated in this enlightened age. The record of their transactions,

their doctrines, their customs and laws, is useful only as a beacon to point out the true path of wisdom. If, therefore, they were revengeful from principle; if their laws were arbitrary and their penalties vindictive, we are not bound by any divine or just command, either to call them sacred, or yield them our obedience. We cannot consent to consider Solomon the wisest among men; nor was David in all respects a man after God's own heart. But we may with the same propriety imitate either David or Solomon, one of whom exposed the innocent Uriah in the front of the battle for the sake of obtaining the accomplished Bathsheba, and the other appropriated to the gratification of his unchastened desires several hundred of the fairest females, as to take the laws then in force as our guide and their penalties as standards of justice. When we consider the extreme cruelty of many ancient laws we cease to wonder that they are denominated a "ministration of death"—or that man should be thought totally depraved by imputation, since those laws affected to be just, and at the same time visited the iniquities of the fathers upon their innocent children, to the third and fourth generations.

But it may be asked, does not the Old Testament, inform us that the laws and institutions of the Jews were ordained of God? and if so, will it do to call them in question or judge of their merits by uninspired reason? Our reply is, that God's ways are equal, and his purposes and laws are invariable; consequently, laws, and customs, and institutions, coming from him, are the same in every age and clime. If, therefore, the laws of the Jews were ever perfect and their penalties just, they would be so now, and ought to be put in force to the abandonment of all existing institutions. But the world has advanced too far in the science of government; in moral, intellectual, and religious refinement, ever to retrograde so far as to adopt those ancient usages. And we hesitate not to affirm, that those ancient laws were radically wrong in principle, and of course deleterious in practice. If, therefore, the reader will contend that those laws emanated from God, it would be, virtually, an attempt to charge upon the Eternal the authorship of rules and institutions which common sense and sober reason cannot fail to disapprove. All attempts to prove that the bible rightly interpreted and well understood ascribes such laws to the Father of all mercy, would only go to convince the reflecting mind, that the book itself is erroneous, and its sayings unworthy of credence.

But if we take into consideration one fact—viz. that the government of the Jews was a Theocracy, supposed to be immediately superintended by God, every apparent difficulty (and no real one exists) will be obviated. Under that government the voice of the prophet, the ruler, or the king, was the voice of God, and not (as we now have it)—"the voice of the people is the voice of God." Hence, it will be found, that much was attributed to the Deity, which originated in the heart of man; and many laws instituted by designing or ignorant rulers, for a gainsaying and ignorant people, were, by virtue of their supposed authority, honestly recorded, and ascribed to the God of Israel.

From the foregoing observations, it will be seen, that in looking for laws founded in justice, and penalties of a right kind, we must look to some other source than the Old Testament. For if we should there find vindictive penalties, it would by no means follow that such penalties are just—or cruel laws, it would only serve to warn us to avoid the miseries consequential on their adoption.

(TO BE CONTINUED.)

*"The wrath of man shall praise him."*—We have been highly pleased with the perusal of a pamphlet of 73 pages recently published, entitled *"A review of the minutes and proceedings of the Presbytery of Buffalo, at their special session in that village, Oct. 16, 1827; for the trial of the Rev. Jabez Hyde, on charges preferred against him by Rev. T. S. Harris, missionary among the Seneca Indians."*

We have been pleased, edified, and instructed with the aforesaid pamphlet—not because it contains any thing remarkably interesting when abstractly considered—but because it serves to "bring to light" certain proceedings whereof it treats, with which our readers may not be acquainted. The whole brings to mind the anecdote of the zealous catholic who was accused of beating his wife just before he made his confession—He did so, that his "better half" might remind him of all the sins he had committed within a year! So with our Presbyterian missionaries—let them get by the ears and they will tell more truth in a week, than they would, if they should remain peaceable, in an age. We have neither time, room, nor inclination to enter into particulars; nor will it be necessary, for the whole can be told in a few words. The truth appears to be this:—Mr. Hyde "disturbed" the Senecas first, and Mr. Harris last, and neither, if we may believe both, have done them the least good. Harris, being a little apprehensive that Hyde would obtain some of the missionary "pop," undertook to drive him off the "station"—and he has succeeded! The "Buffalo Presbytery" have settled the matter; and we doubt not, they have abused and injured the old gentleman,—but if he will obstinately adhere to the craft by which they "get their gain," after all that has befallen him, he "would not be convinced though one should rise from the dead." We would recommend it to all concerned, to cease operations and leave the Indians to themselves; for we all know that the present missionary operations are of no other use than to breed disturbance among them.

*"The last Universalist Advocate says that 'proposals have been issued by brother M. Smith, of Milledgeville Geo. to publish by subscription a work designed to disprove the doctrine of the resurrection of the body, and that of a general judgement after the resurrection.' What next?"*

The above appeared in a late No. of the "Christian Register" *alias* the Orthodox Register of paganism, and we will answer the gentleman's inquiry—"What next?" Why, the next thing will be, the orthodox will be worse off than they now are, after the appearance of the work proposed by Mr. Smith—and then, perhaps, they will "try again"—and finally their "craft" will be exposed and the people liberated.—That's all.

*"Auxiliary N. Y. Bible and Common Prayer Book Society."*

On looking over some extracts from the 12th report of the above society which are published in the Gos-



pel Messenger of the 6th inst. our attention was attracted to an abstract of the amount of bibles, testaments, and prayer books distributed during the year. From this it appears that the society has distributed 295 bibles, 214 testaments, and "One thousand seven hundred and thirteen PRAYER BOOKS" gratuitously. "The SALES within the same period have been sixty-five bibles, thirty-six testaments, and two thousand one hundred prayer books?" From this it would seem that prayer books are more extensively distributed by our friends the Episcopians than either bibles or testaments. *Query*—which is the most valuable book of the three?

#### NOTICE.

The editor of the "Dialogical Instructor" (New York) is respectfully informed that a gentleman in the Province of U. Canada, Mr. A. Bates of "Wellington Square," wishes to become a subscriber for his excellent paper from the commencement of Vol. 1. The papers should be carefully wrapped and the number of sheets marked on the envelope. It would be well to forward a prospectus to the above gentleman, who is responsible, and would probably aid in the circulation of the work.

The "Christian Intelligencer and Eastern Chronicle" is a large, well printed, well edited—and of course a useful publication, devoted to the cause of truth. It is published weekly at Gardiner, Maine, and edited by Br. A. Drew. We dare not say it is the best, or the largest, or the cheapest paper in the U. S. but it is a very valuable paper. Terms \$2 in advance.

The "Religious Inquirer" is published at Hartford, Conn. and ably edited by Br. Canfield. We would be happy to forward the names of any persons wishing to obtain the work. Terms \$1 50 in advance.

The (Boston) "Universalist Magazine" is too well known to need any recommendation. It is, we understand, to be enlarged, and jointly edited by Brs. H. Ballou and E. Case, jun.

The "Christian Telescope and U. Miscellany" is published at Providence, R. I. and ably conducted; Br. D. Pickering is the editor. Terms \$2 Letters postage paid, may be addressed to J. S. Green, publisher of the work. The Gospel Preacher, is issued monthly from the same office. Terms \$1.

**ERATA.**—In the letter of A. C. addressed in our last to Rev. Timothy Stow, several typographical errors escaped detection. On page 91, right hand column, 30th line from the bottom, for *other* read *utter*. Page 93, left hand column, 16th line from the bottom, for *suits* read *omits*. Same column, 5th line from the bottom, for *law* read *Son*.

## SELECTIONS.

"I can quit when I choose."

These few words have perhaps done more mischief in the world than can be conceived. Youths, just entering the threshold of life with the bright anticipation of their friends, allured by the syren pleasure, with the sparkling cup in her hand, although sensible of the dark abyss yawning at their feet, too often stifle the disagreeable monition of conscience and friends, with this sophistical and false consolation, "I can quit when I choose." Alas! link by link is the chain forging, which soon is to bind such unfortunate youths, and bid defiance to the noblest resolutions. Too true was the assertion of Lord Bacon, that all the

crimes on the earth do not destroy so many of the human race, nor alienate so much property, as drunkenness. It expels reason, drowns the memory—is the beggar's companion, and the true and only cause of the vast increase of crime in the world. There is certainly no character which appears so despicable as that of a drunkard; he displays every little spot in his soul in its utmost deformity. When once the youth becomes a devotee at the shrine of Bacchus, and fond of his libations, it is time for him to think. Let him not lull his conscience with the delusive idea of quitting when he chooses, but take a noble stand, and from that moment to cease indulging in his cup, and shun those cementeries of morality and reputation with which our city unhappily abounds. Drunkenness, that fell destroyer of mind and morals, has elicited the exhortation of the preacher, the pen of the moralist, the warn of the physician, the pleading of the wife and children with tears in their eyes, the remonstrance of the parent and the yawning of the grave; but all will not do. It has reached an awful and alarming height, it daily increases. It is known to require an extraordinary and noble firmness of the heart to resist its blandishments and allurements. Is it then the temptation you are so easily to withstand, and the habit you are to "quit when you choose?" Ah! no; my dear young friends, hearken to my advice; when the seductive goblet is offered to your lips, think not you will once more sip the liquid poison because you "can quit when you choose," but consider that cup may probably be the one that will establish that habit with you which you will never be able thereafter to conquer, and dash the proffered cup with indignation to the ground.—*Sat. Ev. Post.*

#### NOTICE.

True piety and real devotion can only spring from a just knowledge of God and of ourselves and the relation we stand in to him.—For where we consider ourselves as the creatures of God; whom he made for his honour, and as creatures incapable of any happiness, but what results from his favour; and entirely dependent upon him for every thing we have and hope for; whilst we bear this thought in our mind, what can more prompt or induce us to love and fear, and trust him as our God, our Father, and all sufficient Friend and Helper?

"Real piety looks up to God, sees, hears, feels him, in every event in every vicissitude, in all places in all seasons, and upon all occasions. It is theory, vivified by experience.—It is faith, substantiated by mental enjoyment. It is heaven transplanted into the human bosom. It is the radiance of the Divinity, warming and encircling man. It is spiritual sense, gratified by spiritual sensations.

## Poetick Department.

*From the Boston Recorder and Telegraph.*

### SCENES OF THE CRUCIFIXION.

The moon was shining yet. The Orient's brow  
Set with the morning star, was not yet dim;  
And the deep silence which subdues the breath  
Like a strong feeling hung upon the world  
As sleep upon the pulses of a child.  
'Twas the last watch of night. Gethsemane,  
With its bathed leaves of silver, seemed dissolved  
In visible stillness, and as Jesus' voice,  
With its bewildering sweetening, met the ear  
Of his disciples, it vibrated  
Like the first whisper in a silent world.  
They came on slowly. Heaviness oppressed  
The Saviour's heart—and when the kindnesses  
Of his deep love were poured, he felt the need  
Of near communion—for his gift of strength.  
He left them there and went a little on—  
And, in the depth of that hush'd silentness,  
Alone with God, he fell upon his face,  
And his heart was broken with the rush  
Of his surprising agony, and death,  
Wring to him from a dying universe,  
Were mightier than the Son of Man could bear.  
He gave his sorrows way, and in the deep  
Prostration of his soul breathed out the prayer;  
"Father, if it be possible with thee,  
Let this cup pass from me." O, how a word,  
Like the fore'd drop before the fountain breaks,  
Stilleth the press of human agony!  
The Saviour felt its quiet in his soul;  
And though his strength was weakness, and the light  
Which led him on till now was nearly dim,  
He breathed a new submission—"Not my will  
But thine be done, O Father!" As he spoke,  
Voices were heard in Heaven, and musick stole  
Out from the chambers of the vaulted sky,  
As if the stars were swept like instruments.  
No cloud was visible; but radiant wings  
Were coming with a silvery rush to earth—  
But as the Saviour rose, a glorious one,  
With an illumined forehead, and the light  
Whose fountain is the mystery of God,  
Encalmed within his eye, bowed down to him,  
And nerved him with a minister's strength.  
It was enough, and with his godlike brow  
Re-written of his Father's messenger,  
With meekness whose divinity is more  
Than power and glory, he returned again  
To his disciples, and awaked their sleep,  
For "he that should betray him was at hand."

ROY.

[From the Philadelphia Album.]

### CHANGES.

Where is the smile—the festal smile,  
Which lit the calm and joyous sky,  
While summer's tones the ear beguile,  
With all their hidden melody?  
The clouds are gathering, dark and dun,  
In many a lone and sombre fold,  
Where late hath shone the expiring sun  
In skies of sapphire and of gold!  
Where is the song—the early song  
Of birds, whose rich tones thrilled in heav'n,  
When spring laughed out the vales among,  
And flowers to glade and glen were given;  
Where hath the charms of gladness flown  
Which woke upon the listening ear,  
Ere summer's smiling skies were gone,  
Ere leaves were pale, and flowers were sere,

Where is the rainbow wreath of love,  
Which shone upon joy's sunny brow,  
When heaven was nought but smiles above,  
And time passed on with gentle flow?  
Where are the hopes that oft up-sprung,  
Like roses, in the aspiring breast,  
When peace her lay of gladness sung,  
Ere her fond dreams had sunk to rest!

Ask of the sad and mournful tone,  
Which dwells in the autumnal gale—  
Ask of the birds whose notes have flown,  
Whose claims hath passed from hill and vale!  
Ask of the lone and cheerless heart,  
Of the cold lapse of faded years,  
Where did those golden hours depart?  
Which passed for sadness and for tears.

W. G. C.

*From the New Monthly Magazine.*

### HOME.

I love to hear, at mournful eve,  
The ploughman's pensive tone,  
And still be wending on my way,  
When the last note is done.  
I love to see the misty moon,  
And cross the gusty hill,  
And wind the darksome homeward lane,  
When all is hushed and still.

From way thus distant, lone, and late,  
How sweet it is, to come,  
And leaving all behind so drear,  
Approach our pleasant home;

While every lowly lattice shines,  
Along the village street,  
Where round the blazing evening fire,  
The cheerful household meet.

And passing by each friendly door,  
At length we reach our own,  
And find the smile of kindred love,  
More kind by absence grown.

To sit beside the fire, and hear  
The threat'ning storm come on;  
And think upon the dreary way,  
And traveller alone.

To see the social tea prepared,  
And hear the kettle hum;  
And still repeated from each tongue,  
"How glad we are you're come."

To sip our tea; to laugh and chat,  
With heartfelt, social mirth;  
And think no spot in all the world  
Like our own pleasant home.

### MEMORY.

Hail, memory, hail, in thy exhaustless mine,  
From age to age, unnumber'd treasures shine!  
Thought and her shadowy brood thy call obey,  
And Peace and Time, are subject to thy sway!  
Thy pleasures must we feel, when most alone;  
The only pleasure we can call our own.

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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, APRIL 12, 1828

## THE PRINCIPLES

\*Give attendance to reading, to exhortation, to doctrine.\*

## A SERMON,

*Delivered before the First Unitarian Society in Ithaca, N. Y. on the first Sabbath in Feb. 1828.*

BY O. A. BROWNSON.

*The Faith and character of the true Christian.*

And the disciples were first called Christians at Antioch: Acts xi. 26.

In the earliest records of mankind, religion holds a prominent rank. It was so early in its adoption, and so general in its extension, that many have pronounced man naturally a religious being. Some, rejecting this hypothesis, contend that religion owes its origin to revelation from God, made to man during a state of innocency, which has been perpetuated through successive generations, and extended to different nations by the aid of tradition and the dispersion of mankind.

Others again, resort to reflection and experience, and conclude that man first obtained the idea of a God, and the utility of worshipping him, from reasoning upon his works, and duly considering the nature and variety of the circumstances of their condition. In support of this it is remarked, that in the infancy of our knowledge, our religious ideas were vague and unintelligible, and our practices absurd and often pernicious; but as knowledge increased, as the laws of nature became better and more satisfactorily developed, our ideas of God and his worship became more rational and more salutary in their influence on the morals of society.

But whether mankind first imbibed the idea, that religion was necessary, from instinct, from revelation, or reflection, this much is certain—they have made but little proficiency in this most interesting science, without the extraordinary influences of the Spirit of the Most High.

Few, since the age of history, have denied the utility of some kind of religion; but alas! it cannot be concealed, that this offspring of love, designed to cheer our gloomy path and smooth the asperities of the road of life, has too often been degraded from the dignity of her station, and prevented from executing the benevolent office with which she was entrusted. She has too often been compelled to

second the schemes of the ambitious, and cover with her sacred garb the insidious designs of those who wished to aggrandize themselves or their party by the depression of the rest. And even amid the knowledge and refinements of the present age, this heavenly messenger has been obliged to lend her name to sanction the ravings of fanaticism, the effervescence of passion, the zeal and enthusiasm of sectarian ambition. But we are permitted to hope that the time has nearly arrived when she will assert her dignity, and extend to all that kind assistance which she is empowered to give.

A little short of two thousand years ago, there appeared a personage, who, by his example and precepts, and the subsequent preaching of his disciples, has made the most important revolution in the opinions and practices of mankind, ever before known, or ever hereafter to be expected.

Previous to his appearance, men had made many valuable discoveries, and many useful improvements. The Jews had taught the unity of the Deity in a clear and conspicuous manner. The attributes of Jehovah were, in a good degree, rationally explained; the immortality of the soul, or the resurrection from the dead, had been suggested and believed by some; a retributive providence, founded on man's accountability, had been defended; moral philosophy in the pagan school had been closely and successfully studied;—but the great mass of mankind were deeply sunk in ignorance and superstition. A fashionable atheism was in high repute in many places, riot and obscenity disgraced the temples of the Gods in almost every instance. While those who held a more rational religion, degraded it by their mean sophisms, by their superstitious attachment to the minor parts of religious worship, and unwarrantably passing over the more important and more benevolent duties.

Something was requisite to correct the abuses every where prevalent—to give additional light to the religious world, and to religion itself a more imperial sanction, that it might rest upon a more permanent basis, be more extended in its authority, and more benevolent in its influence. To effect this was the end the great Founder of our religion proposed to himself, and to this desirable object he adapted his preaching. Success attended his labours;

but amid the convulsions of the church and government of the distracted and unhappy people of the Jews, where he made his first appearance, he found the most severe opposition—the most virulent persecution—was accused of blasphemy against God, and of conspiring against the Roman Government to which they were subject—was insulted with a mock trial, and finally perished upon the cross.

But his miracles, together with the purity of his life, the benevolence of his character, the excellency of his doctrinal and moral precepts, the dignity and sublimity of his preaching, had collected a number of disciples, who became confirmed in what he had taught them, by his now appearing to them risen from the grave. They joyfully embraced his doctrine; and animated by the cheering influence of the Holy Spirit which they received from heaven, they began to proclaim the resurrection of their so lately crucified master, and to enforce what he had directed them to teach. Churches or congregations of believers were collected in several places, as in Jerusalem, Samaria, Antioch, and others. As the religion they taught was different from all others, it became necessary that it should be distinguished by some name. While they were but few the term disciple, among themselves, answered every purpose of designation; but increased in numbers, and beginning to have an extensive intercourse with the rest of the world, a name more specific in its import was required. Hence, at Antioch, they took the appellation of their Master Christ; “and the disciples were called Christians first at Antioch.”

In after times they have been distinguished by other appellatives, such as Catholics—believers in one universal church under one visible head; Episcopalians—or those who contend for the regular succession of bishops and the hierarchial government; Congregationalists or Independents—such as maintain the sovereignty of each separate congregation; Unitarians—those who strenuously contend for the unity of God, and the subordination of the Son; Universalists—those who maintain that all mankind will be raised to a state of progressive holiness and happiness; and various other names designed to express some peculiarity in faith or practice. But with these we have no concern at present; it being our object to point out the true Christian, and delineate his character.

It may be asserted without adducing any proof, because all will admit it, that the true Christian is a disciple of Christ. A disciple is a scholar, or one who learns. The disciple of Christ is one who learns of Christ—believes what Christ taught, and practices the duties he enjoined. What Christ taught and enjoined, is the religion of Christ or Christianity; an examination of this will enable us to ascertain the character of the true Christian.

All systems of religion resolve themselves into two parts, theoretical and practical.

With regard to the theory of the Christian religion, there is much difficulty, and perhaps some uncertainty; which unhappily have given rise to many painful contentions and aggravated controversies that have ended in the separation of brethren. The occasion of this difficulty is found chiefly in the fact that almost every man commences the study of the doctrine with preconceived ideas, which it becomes his main object to defend. We generally have determined in our minds what Christ *ought* to teach, before we come to him for instruction, and his words must be turned to speak our own sentiments, which indeed would be correct if we were masters, but since we profess to be his disciples, we ought to shape our opinions according to his directions.

There may be another cause: Christ did not deliver his doctrinal precepts in that connected, systematick form which we moderns are apt to imagine essential to a body of divinity. It may here be remarked, that our Master does not seem to have designed so much a regular system of divinity by his instructions, as he did to give wholesome rules for our practice. Hence the theory of his religion is to be learned from casual allusions, and perhaps must be collected from his practical observations.

Our great and ever blessed Master was not ignorant of human nature: he knew how extremely difficult, if not absolutely impossible, it is to bring all mankind to a uniform faith; he seems therefore to have anticipated a contrariety of sentiments, and to have adapted his instructions to the circumstances of each. He doubtless knew if he laid down a series of doctrinal propositions, time in its operations, might obliterate their meaning, and render them useless or pernicious. He knew also that language was continually fluctuating, and might easily be made to speak that which its author never designed to teach. He knew how exceedingly fond men were of establishing a creed; how prone they were to raise faith over morality, and to substitute correctness of opinion for a life of benevolence and humanity. And indeed, notwithstanding his precautions, the consequence which he most disapproved has actually followed. What would have been the case, had he been as particular in teaching men what they should believe, as he was in directing them what they should do? As he knew what would be the consequences of his instructions, and as it was his great object to produce righteousness, he chose never to gratify idle curiosity with doctrinal ideas or theoretical speculations, at least no farther than it was necessary to lay a permanent foundation for his moral superstructure. He never expressed so much soli-



citude about what particular opinions we should imbibe as he did about what actions they should perform or what course of conduct they should adopt. Good works are always useful; faith is nothing only as it adds to a man's comfort and stimulates him to benevolent exertions; so far it is necessary and so far Christ regarded it, but no farther. This regard for faith the true christian ever cultivates, but always bears in mind, "faith without works is dead."

The unity of the Deity was an article already in the creed of Christ's countrymen but it certainly receives additional sanction from his authority. Hear O Israel the Lord thy God is One Lord. Mark xii. 29. The Apostles also bear witness to the same sentiment and seem to have maintained it in all their preaching. Hence they assert there is "One God the Father of our Lord Jesus Christ, &c."

The benevolence of the Deity together with his Universal Providence was clearly taught by our great Master.

That God is benevolent is what every reflecting man does and must admit. Infinite in wisdom, illimitable in power, there is no conceivable inducement for him to be evil. Whatever he desires his wisdom is at hand to devise the best possible means for its acquisition, and his power is ever ready to carry his plans into execution, and as we have been unable to find in the depths of wickedness a being sufficiently malignant to desire evil for the sake of evil the conclusion is evident. God must be benevolent. But this sentiment is put beyond the reach of doubt by the language of him who spake as never man spake. If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them who ask him? Mark vii. 11.

God's universal providence is taught by the operations of nature and to these operations Christ refers his disciples for proof of the same—to the sun which rises on the "evil" and the "good"—to the rain which falls upon the "just" and the "unjust." Observe the fowls of heaven. They neither sow nor reap. They have no storehouse; but your heavenly Father feedeth them. Are not ye more valuable than they? Mark the lilies of the field. They toil not; they spin not. Yet, I affirm, that Solomon, in all his glory was not adorned like one of these. If then God so array the herb-  
age which to-day is in the field, and to-morrow will be cast into the oven; will he not much more array you O ye distrustful!—Therefore say not anxiously, as the heathen do, what shall we eat; or what shall we drink, or wherewith shall we be clothed? For your heavenly Father knoweth that ye have need of these things.\* Matt. vi. 27—32.

The doctrine of rewards and punishments is very clearly stated and the principles on which they will be dispensed forcibly illustrated in many observations which may be collected.

The righteous will be rewarded because they have performed acts of benevolence and humanity, and the wicked punished because they have neglected them. Or in a word, the doctrine rests upon the fact that man is an accountable being, and that he must in the day of judgement give an account of every foolish or improper action and of every idle word. See Matt. xii. 38.

Where the day of judgement will be we are not particularly informed, neither is it a matter of much importance that our information should be more specific; for since we are assured the servant that knoweth his Master's will and doeth it not, shall be beaten with many stripes and the one who knoweth it not, though he do things worthy of stripes shall be beaten with few, we are permitted to believe the decision will be according to our deserts, and as we know the punishment comes from a kind and compassionate Father, we need be under no apprehension that it will be greater than our best good requires.

Forgiveness of sin on condition of repentance is another doctrine taught and illustrated by our great Master.

It is taught in the prayer he has left us, "forgive us our debts, as we forgive our debtors." It is illustrated in several of his parables, particularly in the parable of the prodigal son; by which we are taught the most abandoned sinner may return and find the affectionate embrace of his Father and his God. The same truth is contained in the object of his mission, which was not to call the righteous but sinners to repentance. That is, he came to reform the world, to recal the guilty sons of our race from their wanderings and restore them to the bosom of their God—Found also in that ever to be remembered declaration,—"God so loved the world that he gave his only begotten son to die that whosoever believeth on him should not perish but have everlasting life."

That all will finally repent, return and come to Zion in such a manner as not to be cast out is pretty clearly taught by his asserting all things were delivered into his hands, that he had power over all flesh for that purpose and that all which were given to him should come once not to be cast out. See Matthew xi. 27. John vi. 37—40, xii. 33.

He taught the resurrection of mankind from the dead and exemplified it by rising himself.

The particular condition of those that shall rise is not revealed but we are assured that in the resurrection they will be spiritual, immortal like the angels, and will also be the children of God because children of the resurrec-

\* \* Campbell's Translation.

nion. See Matt. xxii. 35. Luke xx. 35—37. 1 Cor. xv. 22, 42—55.

As it respects himself, Christ uniformly taught he received his authority from God, that he was commissioned by the Father who was greater than he, to whom he was subject and to whom he directed his prayers.

These seem to be the leading points in the theory of the christian religion. To these the true christian pays attention and from these he draws the conclusion God is one, even his Father, the Father of all, providing for all his children; forgiving all upon the condition of reformation, giving his Son to bring all to repentance, assuring them though they die they shall live again, and because their Saviour lives they shall live also.

My brethren will allow me to remark here that in all we can discover in the preaching of Christ we can find nothing that is contrary to natural religion. Natural religion indeed could never have soared so high but when the authour of these sublime sentiments discloses them or to continue the metaphor brings them within our reach. Natural religion embraces them with the warmest affection. When we find a revealed religion thus corroborated by natural, we have strong presumptive evidence of its truth and utility.

The practical part of the Christian religion is more plain because more important. This consists of two parts, our duty to God, and our duty to mankind.

Our duty to God is, that we love him with all the heart, mind, and strength. This may surely be ascertained to be our reasonable service. God is our Father, the Fountain of all excellence, the source whence we derive all our enjoyments. He is our friend, our benefactor, our Redeemer, and our everlasting Saviour. All that we are, all that we have, all that we can possess, is the gift of his love the effect of his munificence. However great the happiness we enjoy, however valuable our possessions, we received them from him, and it is no more than reasonable that they should endear the character of him who bestows them, and render us grateful to the Being that has shown us so tender a regard and such powerful proofs of his fatherly affection.

Worship to God in order to be acceptable must be in "spirit and in truth." It must be the spontaneous offspring of grateful affection, seated in the heart. The performance of his worship is not confined to any particular place nor to any prescribed form, because none are necessary. God is every where present, and wherever the creature is, there we may find the Creator, and in whatever manner the heart is grateful will its gratitude be accepted.

Christ established no rites or ceremonies, because he would not countenance superstition. He however permitted his disciples to baptize

and he himself instituted the sacrament of bread and wine. The first was only an initiatory performance which served as a witness or seal of one's profession, but made him, in itself considered, neither more virtuous nor vicious. The last was a memorial of his own sufferings and death and might have a tendency to refresh the minds of his followers and perhaps bind them more closely to each other with the cords of brotherly love.

Worship to God is proper and is enjoined by our Saviour, but he has left us no prescriptions respecting it any more than that it must be the incense of the heart. From which it is inferred, every act which does not make the heart better or convey some good to some fellow being, will not be acceptable. The mode must be left to time and circumstance to dictate. Christ has left us a prayer, but it is to be considered rather as a specimen than as a form; designed to serve as a guide, to teach us the nature of the petitions we should prefer to our heavenly Father.

Christ's own example is the best instruction we can have relative to this department of our duty; by studying this and endeavouring to imitate it, we shall be preserved from falling into gross mistakes or irretrievable errors.

Remark then his deportment, always meek, always sober, always dignified. No violent emotions were discovered; no rapturous exclamations were heard. No bursts of zeal, or fiery enthusiasm were seen emitting their destructive flames. Mark his prayer—it breathes a calm, sober, and rational devotion. It speaks a good heart and an enlightened mind. See him in the garden, on the eve of his departure. His soul was exceedingly sorrowful, unto death; his prayer was affecting, it discovered feeling, it told deep devotion and pious resignation, but it was sober and rational. He possessed in this hour of trial, in this moment of severe affliction, that same fortitude and self-command which he always maintained. From the whole of his character, we may collect this truth, that to worship God acceptably, it requires the exercise of all the powers, and faculties, we possess. The heart must feel, but the head must direct, the affection must be engaged, but reason must guard their operations. We must pray fervently, but not enthusiastically, and in all our expressions, in all our modes of worship, in all our devotional zeal, in all our pious affections, we are to maintain, a calm and considerate manner;—a propriety of address, an unostentatious manner, yet that dignity of deportment which to enlightened minds, will ever be deemed most becoming rational beings, in the presence of their Creator.

I cannot avoid remarking, in this place, how different is this description, from the character of many of the professed followers of our



great and ever to be revered Master. I say nothing of their doctrines, for of them, I have already spoken; but to what extravagance do some of people run, in their ideas of the worship of God! From the loudness and boisterous manner in which they pray, one is led to conclude, that they suppose their God is deaf and cannot hear, or is asleep and must be waked. But, brethren, let us compassionately their mistakes, and watch diligently over ourselves, lest we run to the same or a worse excess.

2. The other department of practical religion, regulates our conduct to each other.—This belongs to ethics, and can be only slightly touched in this place.

I confess myself highly pleased with the morals of Confucius. So far as I have learned them, they elicit an enlightened mind and a benevolent heart. I admire many things to be found in the writings of the pagan philosophers. Plato has sublime flights. Cicero has many maxims that should be engraven on the tablets of the heart, and I can never read Seneca without feeling my heart softened, my virtue confirmed, and my philanthropy increased. But to me these all fall far below the practical observations of Jesus of Nazareth. Notice forgiveness to enemies: What heathen philosopher ever taught this? Most of them represent that not to resent injuries is the result of meanness and pusillanimity. How much better the sentiment of him who knew what was befitting man! "Ye have heard that it hath been said, thou shalt love thy neighbour or friend, and hate thy enemy; but I say unto you, love your enemies." The reason assigned, is, that we may be the children of our Father who is in heaven: See Matt. v. 43, &c. This duty might also be inferred from the nature of our relations and the fitness of things; but he who has once forgiven an enemy will require no argument to induce to forgive again.

Forgiveness stands opposed to revenge; and we are taught that the true Christian should never indulge in resentful feeling, and by no means a vindictive disposition. He is commanded not to resist the injurious; but if a man strike him on the right cheek, to turn to him also the left; that is, he is to be always placable in his temper and forbearing in his manner.

Notice as the next trait in the Christian's character, universal benevolence. The national character of the Jews was illiberal and cruel; but very different is the case with the disciple of Christ. He is taught that all mankind are brethren—all are neighbours, and he must love them as he does himself. No peculiarity of nation, language or manners, is allowed to break the social tie, or dissolve the moral obligation; no sectarian interests must

prevent reciprocal kindness and mutual good offices.

The Jews and Samaritans were bitter enemies, alienated by prejudices of religion and country; yet to the lawyer who asked, "who is my neighbour?" Christ proposed the example of a Samaritan assisting a Jew, for his imitation. "Go," he would say, "wherever you see a fellow mortal in distress, ask not to what country he belongs—ask not what religion he professes—ask not whether he be a friend or enemy; but bind his wounds, heal his broken heart, and take care that he suffers no more. Would to God the sectarians of this day had a little more of this philanthropic spirit.

3. But to conclude: As a general rule, the Christian does to others whatever he would wish them to do to him. No rule can be better adapted to popular practice than this. It is short. It is no burden to the memory, yet it is sufficiently comprehensive. It may always be at hand, and, if observed, it will solve any doubt that may arise. We have only in our minds to exclude circumstances, and self-love will generally give a correct decision.

We may sum up the character of the true Christian: He is one that loves God, and worships him in a sober and rational manner—one who, though he may contend for faith, does it only because he believes it will be subservient to good works—one who recognizes all mankind as brethren, bound on the same voyage, destined to the same haven, and beloved by the same Father—one who compassionates the follies of his brethren, weeps over their calamities, reproves their vices, but omits nothing of his kind offices or good wishes. He is the sober, devout worshipper, the universal friend and consistent moralist. May we all bear his character and receive his reward.

#### ORIGINAL COMMUNICATIONS.

##### THE ESSAYEST, NO. 1.

It has long been the practice of a large majority of professed Christians, to decry the works of nature and to consider the contemplation of the physical phenomena with which we are surrounded, as unfavourable to genuine piety, or as not essential to our forming proper notions of the Supreme Being, whom we are bound to love and obey. Perhaps no idea has ever been imbibed which is fraught with more real iniquity to the interests of true religion, or one that has done greater disservice to the cause of rational piety.

Christianity unfolds to us truths which the study of nature could never have discovered; it brings to us a knowledge of the moral perfections of the Deity, which our limited capacities, unassisted by revelation, could not have reached; but it does not supersede the

necessity of improving, to the extent of our ability, every means presented by the natural world for exalting our conceptions of its Author, or for correcting and enlarging our views of our service to him or of our duty to ourselves and to our brethren.

The relation of the Creator to his creatures is immutably the same; and it was that their relations might be more distinctly seen, and the advantages accruing to us from a knowledge of them might be more duly appreciated, that infinite wisdom condescended to make us the disclosures contained in the Christian revelation. But to neglect the study of them because we have the additional light required to make the study pleasing and profitable, is certainly contrary to the design of Christianity as well as no small ingratitude to him who has bestowed upon us the invaluable favour.

The revelation, God has made us in his word, does not contain *all* the knowledge we need; it contains only that *part* which could not be acquired without an extraordinary communication from him to whom all things are known. This revelation supposes us to be acquainted with the material world—to have obtained all the information the exercise of our natural powers can give; and then bestows itself as a free bounty, as an addition to the fund already accumulated. If we neglect the natural sources of knowledge, if we do not improve the means nature has placed within our reach, we cannot relish the bounties and excellencies of the free gift which our Heavenly Father has made us.

Revealed religion is not opposed to natural religion; but is natural religion enlarged and sublimated. It commences where natural religion stops, and carries or extends it to perfection. Natural religion lays, or rather is the foundation; revealed the superstructure; and the attempt to support revealed independent of natural religion, is as absurd as to attempt to rear a fabric without a base. What Deity has taught by his works is eternal truth, and could our minds take in all his works and ascertain all their relations to themselves and to their Creator, we should need no greater knowledge. But this we cannot do. Heaven has therefore kindly, in compassion to our wants, enlarged our vision and enabled us to discover some things which our natural eyes could not discover. But because we can now see more things than we could before, shall we refuse to look upon those things and learn the utility of those objects which were within the bounds of our vision? Revelation is to the mind what the telescope is to the eye. The telescope certainly strengthens the natural powers of vision, and enables us to see objects more distinctly, and at a greater distance. It also enables the eye to discover objects which were before invisible; but what should we think of the man who, having once felt the

pleasure of looking through it, should put out his natural eyes that he might see only with the telescope? Not less the folly in one, who, because he has felt the natural powers of his mind assisted by revelation, should destroy those powers or refuse to exercise them that he might see only by revelation. As in the first case the telescope would be useless, so in the latter would be the revelation.

Absurd as this may seem, it has been frequently the practical convictions of professed Christians. Hence those numerous denunciations against the exercise of human reason; against the study of nature, and the acquisition of human wisdom, which have been so often reiterated from the lips of the professedly pious. Hence, too, those systems of faith and practice, at which human nature is sickened, that have been propagated with unremitting zeal and industry. Hence, too, those violent persecutions for the love of God or the honour of his religion, which crimson the page of history and make us almost wish ourselves infidels. Had those who persecuted, with unrelenting malice, during those ages which we would forget, studied nature as much as they did their own opinions, we might now contemplate their zeal and labours with satisfaction.

But what kind of religion must we conclude that to be, which proscribes mental improvement, which condemns every advance in natural and moral science, which hurls its anathemas against every one who has the boldness to mention some of the phenomena of nature, which by his studies or his experiments he has discovered? Can we wonder that unintelligible dogmas were implicitly believed? Shall we wonder how men could believe that "three is one," that "the Lord is co-eval with his father," that "the sacred host might be indefinitely multiplied and each part contain the whole and entire body of Christ?" That "the sign of the cross, or the counting of beads could avert danger or procure blessings?" No; we rather wonder why greater absurdities did not gain credence. These follies are now discovered to be such, but there is still reason to complain that men are inclined to believe, if they have the bible in their house, they have all the knowledge they need. I do not say but a man may have genuine piety who has never read any other book, or who has never contemplated the works of nature; but if he has had the means of making himself acquainted with the discoveries of science, the majesty of God displayed in the heavens, his power and wisdom in sustaining, his benevolence, in providing for the countless millions of beings he has created—I say if he has been so situated, that he could pursue those studies, and has not done it, he has great reason to distrust the sincerity of his piety.

O. A. BROWNSON.



## FOR THE GOSPEL ADVOCATE.

*"Wo unto you Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte : and when he is made, ye make him two fold more the child of hell than yourselves."*—JESUS CHRIST.

It cannot be denied, that believers of all, or nearly all denominations, have contributed something towards the increase of knowledge and virtue in our world. But, as was the case before the advent of Christ, we now see many who are led away by false zeal and a spirit of proselytism. Our "great" men find they can best play off their engines of death upon the innocent, unsuspecting, and credulous. The same that was true concerning the ancient Pharisees, is also true concerning many of the self-styled orthodox in the present age. Did the Pharisees compass sea and land to make one proselyte? So do our modern Scribes.—Did they make them two fold more the children of hell than themselves? So do our modern priests.

But how did the Pharisees make their converts two fold more the children of hell than themselves? Was it not by teaching them doctrines which they did not believe for themselves? Certainly—for if both alike believed what was taught, no good reason can be given why such belief should not have the same effect on both teacher and those instructed.—O, ye simple ones; how long will ye love simplicity—how long will priests continue to impose their silly, childish, and destructive dogmas upon the weak and unsuspecting part of society! Look at what follows, and then say if such things can be reconciled with the pure and peaceful doctrines of Jesus. I will now relate to a candid publick that which cannot fail to excite both pity and indignation.

DIED, on the 23rd of February last, Anna Layton, wife of Mr. Charles Layton of Chenango, Broome county, N. Y. If I could conscientiously stop here, and say nothing of the cause of her death I should be glad. But it is easy to imagine that the voices of hundreds demand its exposure: And I would call on all faithful labourers in the vineyard of the Lord to exert their powers, like their divine Master, to throw open the prison doors, and set at liberty those who are bound by priest-craft.

The unfortunate subject of this notice was under what is termed "concern of mind" about three weeks previous to her death. As is usual with those "revivalists" who wish to inflict the deepest wounds possible, in the hearts of their victims, that they may have fairer proof of conversion, they spared no pains in the case of Mrs. Layton, in order that they might be instrumental in saving her from an endless hell, to which (they pretended) Justice had doomed her. But what were the effects of their labours? Surely, reader, the subject of their artificial terror did not "hold wisdom and honour in one hand, and length of

days in the other." But in the short space of three weeks they brought her to an awful death.

So great was her distress, that she told her husband, "if she thought she could be happy after death, she would cut her own throat."—How awful must have been her state of mind, to lead her to fly to the arms of death for refuge! But if she had known the truth and realized a Saviour's love, she might have been at this time a happy woman. But it seems there was no "good Samaritan" at the trying moment, to bind up her wounds, redress her grievances, and introduce her into the mansions of peace. Accordingly, on the night above-mentioned, she arose from her bed, and wandered from her house across a swamp, through which a ditch had been excavated of considerable depth. It appears she fell into the water, and with some difficulty got out of it—from thence she wandered to a barn, about fifty or sixty rods from the house, where she was found the next morning, in a kneeling posture, with her arms on a log, and her head resting on her arm! But alas! life was extinct. The vital spark had fled from its earthly tenement and returned to God.

What a spectacle was that! The tender wife of her husband's youth, her hair and clothes were stiffened with the frost—a wife, who three weeks before, was in the vigour of health and blooming with beauty, was driven by despair from her husband's bosom—by despair produced by those who "turn judgment into wormwood!"

Now, I ask; was this the effect of the gospel of peace? Did the preaching of Christ and his apostles drive people to insanity? This unfortunate woman was visited by the professed friends of Zion, and not without effect! Mr. Layton told me, that after their neighbour, a Mrs. H. visited his wife, she was more distressed than before. He also told me, that a Mr. D. a methodist minister, discoursed with his wife a short time before her death. It is possible that he was like one of Job's comforters, as it appears by its effect, that he "talked of hell as if he had been conversant with its locality and inhabitants had travelled every street and lane improving his religion." This much is evident—it assisted her to nothing but more distress, and helped drive her from the world.

The self-styled orthodox are stalking about, from house to house, to "make one proselyte, and when he is made"—when he is sufficiently duped—he is then cast into their mould, and if he comes forth a God-dishonouring bigot or pharisee, he is considered truly pious and fit for heaven. Of all preachers, the methodists have the best chance for proselyting; and they generally improve their opportunities. Let that priest, and all other proseliters who were

instrumental in bringing the innocent Mrs. Layton to an awful and untimely death, in driving her from her husband, children, and relatives—from her friends and peaceful home—I say, let them reflect, that God hath said, "Vengeance is mine, I will repay it"—and "With what measure ye mete, it shall be measured to you again."

J B SUANNON.

### IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

FOR THE GOSPEL ADVOCATE.

To the Rev. Mr. Taylor, of Camillus.

DEAR SIR: In your discourse of last Sabbath forenoon, we recollect of hearing you say, "the promises of eternal life are made only to the righteous." This observation, we think, deserves a passing remark. We think the assertion is one against which a few passages of scripture explicitly depose. To make this appear it would only be necessary to ascertain what is eternal life. After we have ascertained what eternal life is, from the sacred oracles, then let us inquire whether this eternal life is a promise to any but the righteous. If we find that it is, then your assertion is incorrect.—Let us inquire then, what is eternal life? The Saviour says, "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." Now to whom is this knowledge of God, which is *eternal life*, promised? To those who know him—the righteous, or to those who know him not—the unrighteous? Now to us it sounds rather awkward, to say that God promises eternal life to those who already know him, whom to know is life eternal. We should like to inquire whether the promise is to the righteous or to the unrighteous? When the Lord says, "I will put my laws into their mind, and write them in their hearts. I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall *know me*, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." We should hardly think that a Calvinist would say that such promises as these are made only to the righteous. The Lord did not say, I will put my laws into their mind, and write them in their hearts, if they are righteous. But the language is, they shall all *know me*, (whom to know is life eternal,) from the least to the greatest. For I will be merciful to their *unrighteousness*.

If by this time you think there are promises to those who are not righteous, and that your assertion that "the promises of eternal life are only to the righteous" is incorrect, you will please to manifest it by your silence.

Another assertion you made, against which, in our opinion, the sacred oracles universally depose, is, "The wages of sin is *eternal death*." If the wages of sin is eternal death, will not all who have sinned receive their just wages? and if so, will not universal and eternal death follow? And if not, what means those passages of scripture which represent the Deity as rendering to EVERY man according to his deeds? If the wages of sin is eternal death, then eternal death is a just recompense of reward for sin. And if all who have sinned, do not receive a just recompense of reward, why do the scriptures universally affirm this? You will say because some are forgiven. But this is answering the question by informing us that such passages of scripture are true *only* with respect to those who are to be eternally damned, but false with respect to those who are to be saved with an everlasting

salvation. We now ask again why do all the scriptures uniformly maintain that every transgression and disobedience receives a just recompense of reward? The question is plain and needs no equivocation. But if you cannot answer it, without denying that those will receive the wages of their transgressions who are saved, you will be pleased to remain silent; for we think too much of that sacred oracle to see its solemn asseverations falsified. If however, you can avoid this dilemma and still maintain your assertion that "the wages of sin is eternal death," we should be pleased should you reciprocate our favour through the same medium by which you receive this.

Yours, Respectfully,

April 6th, 1823.

ELBRIDGE.

### GOSPEL ADVOCATE.

"EARNESTLY CONTEND FOR THE FAITH."

#### PUNISHMENT.

(Concluded from page 110.)

The foregoing remarks were designed to show that punishment should always be adapted to the great object of reforming the one punished; and we were led to conclude, that, if vindictive laws and penalties were instituted and enforced, by the ancients, and left on record in the Old Testament, the fact of their having been approbated and thus recorded, would not imply that we, in this age of the world, are bound to adopt them as a moral or civil code. It hence becomes necessary to seek elsewhere for a system adapted to the wants, dependencies, and relations of society.

Let us next examine the New Testament, to see if that affords the system which all reflecting and unprejudiced persons admit to be just.

The whole of man's moral duty is forcibly summed up by our Saviour. In one place we are told, to love the Lord our God with all our heart, and our neighbour as ourself;—and in another, we are required to love our enemies, to bless them that curse us, and to pray for such as despitefully use us. In the first of these passages we have the sum and substance of all that is good in the old, or Jewish, dispensation; and in the second, we find an epitome of all the morality of the Gospel: The first comprehends the "Law and the Prophets;" while the second embraces the plan of Gospel grace, which extends the balm of peace to all the wanting children of a kind heavenly Father.

Now if we investigate the subject, it will appear that the command to love God and our neighbour, (although a compliance with the requisition would be a fulfilment of all the old-moral code,) would not extend any farther than to render it proper to love those who love us. And here it might be asked—"do not even the publicans the same?" Our neighbour is one who confers a kindness upon us; and merely to love him in return, would be no more than the most abandoned are inclined to do. But if we duly consider the second case under examination, it will be found to contain a far more perfect law. It renders it our duty to love *even our enemies*.

From this fact it may be inferred that a law or system of laws founded upon the gospel, would admit of no vindictive penalties. Let the principle of loving our enemies be incorporated into our civil code,



or extended to criminal cases, and misery would be driven from the world. Where then would be our dungeons, our gaols, our state prisons, our gallows? There would be no need, in that case, of resorting to those means to secure the peace of mankind: All legal cruelties would cease, and sorrow and crying would then be done away.

The divine principles of the gospel are adapted to all conditions of men, and apply to the relations which exist between God and his dependent creatures. We dare not say that Deity has instituted a moral law for the government of his offspring which will not serve as a rule for all his own dealings with them. Hence, if we are required to love our enemies, it is because God loves his enemies; consequently, he cannot inflict vindictive punishment. This conclusion is inevitable; for love worketh no ill to its neighbour—much less to its child; and unless God requires us to be better than himself, we must expect that all punishment, with him, is designed for the benefit of the punished.

This train of reasoning explodes the idea of endless hell torments, and may serve to suggest to the friends of our species, some improvements in existing institutions. The world has too long paid a blind homage to the laws and customs and morals of antiquity; and the sooner we begin to investigate all matters of this kind, the better will it be for our happy, though as yet not wholly enlightened, country. It is dangerous to adopt any principles without a previous investigation of their tendency; and all moral obligations that depend solely on their antiquity and sacredness, should be scrutinized closely. Entertaining these views, we feel disposed to open the scriptures to the gaze of the world; and if they do contain, when rightly understood, the genuine principles of human liberty, and divine justice, they will endure the trial; but if any portion of them originated in ignorance or are founded in injustice, the sooner the error is detected and exposed, the better it will be for the cause of truth and human happiness.

### SELECTIONS.

☞ The following "Appeal," &c. was politely forwarded by an esteemed friend in Philadelphia, who informs us that "Somerfield" whose remarks are noticed in the appeal is supposed to be the famous Dr. Ely—who can bring "half a million of electors into the field" in support of orthodoxy! As the appeal is long, we shall be compelled to divide it; but our readers, we think, will find it to contain many important facts, which will not be the less regarded on account of the minuteness of the detail.

#### AN APPEAL TO THE PUBLICK.

The author of the remonstrance against the Sunday School Union, has perused in the Philadelphia Gazette, an attack upon his character, and the motives actuating his conduct. All he has now to ask, is an impartial publication of the arguments, intended to be advanced in reply to that communication. It has been remarked by a writer who has assumed

to himself the name of "Somerfield," that an extraordinary zeal has been able to procure only a few signatures. In answer to this it may be remarked, that no persuasion has been employed to induce any man to affix his name to the remonstrance in question.—Those who undertook to obtain signatures, did not, like their opponents, endeavour to inflame the passions, or mislead the judgement of those to whom they applied.

That the major part were apprentices, and that the few remaining signers, although unwillingly admitted to be respectable and intelligent were not one of them acquainted with the history or operations of the Sunday School Union, is a designed falsehood.

The absurd argument to which the writer alludes, is one in its manner which has been sanctioned by the very best authors themselves, and employed by such men as Demosthenes, Cicero, and others. It was admitted, that Sunday Schools had been of service, but they had become extensive, and a combination of talent had given power. The connexion maintained between the different sections of an influential institution, would naturally confer on its managers, the means of controlling and directing public opinion. But where is the evil complained of? It cannot surely exist in the circumstance of a few children being collected together for the purpose of instruction. There are many, who at this moment are largely contributing to the Sunday School Union, under the impression, that nothing more than this was contemplated. They have been however, most wickedly deceived, and lured into a snare from whence it will not be possible to escape, unless a vigorous effort be speedily made. The danger to be apprehended is briefly this; an aspiring clergy are employing every means in their power, to establish an independent body, whose right it shall be to direct the consciences of men, and take the publick money for their pay. The mode in which this is to be effected cannot clearly appear, without a further development of this dark scheme of deception. It is declared that an anxious desire pervades the minds of those who are the active agents, that the young and rising generation should be educated in the principles of the Christian Religion. In this we believe all will concur, though there be no small variety in the means employed.

It is a fact, manifest to the understanding of every man, that the community is broken up into numerous sects. Many of these are arrayed in open hostility against each other, on the ground of Polemical Divinity. What has been regarded as undeniable truth by one sect, is thought and declared to be heresy by another. In the conflict which prevails, the attainment of certainty in every case cannot be expected; and in the confusion of senti-

ments an excellent opportunity was offered for clerical usurpation. Fully aware that investigation was ruinous to their cause, the Clergy of the present day have followed in the steps of their predecessors. Instead of enlarging the resources of intellect, they have diminished them to suit a sinister purpose. All who have attended to the operation of their own minds, must be aware of the importance of early impressions. This has not been unnoticed by those against whom I am reluctantly compelled to appear. They are aware that if once a decided impulse is given, the victory will be accomplished, and from this thralldom nothing short of a miracle can deliver the human mind.

If the page of history be consulted, the melancholy conviction will be forced upon us, that in proportion to the mysterious nature of religious dogmas, have been the zeal and efforts used for their propagation. It is well known that when the understanding could not be convinced the body was forced by torture into the prescribed forms. Hence at a period not very remote, the most violent and unrelenting persecution was resorted to, for the purpose of extorting a confession to that which could not be believed. This is precisely the fact now, and one of the great designs of the American Sunday School Union is to introduce a uniformity of faith and practice. This is to be effected by inducing the young and inexperienced mind to receive one system of doctrine, to the entire exclusion of every other.

The Bible religion is said to be the grand result, and the diffusion of its tenets the only object; it must however be confessed, that the Scriptures have from the time of the Apostles been regarded as a test. Yet we find with this guide in their hands, men are far remote from harmony in either profession or practice. So far from the diffusion of this excellent book having lessened the number of sects, they have been almost infinitely augmented. This however is made a reason for the support of a separate body of men, whose duty it should be to explain this difficult volume. It is held to be necessary for them to possess an acquaintance with various languages, in which the common people cannot be supposed to be versed. The ignorant and unlettered multitude are gulled into the belief, that without them heaven cannot be gained. The writer of this article has read a great number of books, issued by the institution under consideration, and in all of them the necessity of a clergyman in sickness, or at a moment of death, is largely insisted on.

The foundation of their labours however, is not the ardent and sincere desire to reclaim the sinner from the error of his way, but the love of perishable gold. Here is the great

secret of unceasing turmoil. / Supposed intellectual strength combined with wealth, will effect their purpose by extending their influence in the legislative councils of the country.— This is one of the means employed by the corrupted governments of Europe, in the vain hope that by the union of Church and State, they may confirm their decaying vigour.— The people deprived in many instances of the just reward of their honest industry, and made to tremble under the rod of a mercenary clergy. Who that adverts to the plains of Smithfield or to the shore of Geneva; or reflects on the torrent of human blood, by which the present systems of religion have been cemented, will not thank God for the blessings of this favoured land?—where is the citizen of this enlightened republick, that does not with an honest pride point to the broad charter of his rights? While we are diligently on the alert against any invasion of our political liberties, let us not slumber when the enemy threatens our mental independence.

Man lives not for himself, and it is our incumbent duty at least to permit the rich legacy we have received, to descend unimpaired to posterity. Let us not sully the brightness of our ancestors' virtues, nor intercept its rays from those who are to succeed us. But let us at all times preserve a righteous judgement, and a noble jealousy on this momentous and deeply interesting subject. If there be any good in religion, or any benefit to be derived from the practice of piety, let these be the recommendations of the Christian faith. To enforce the gospel by legal sanctions, would be an anomaly in the annals of the legislative policy of this state. The law has its appropriate sphere of action, and there the wise and good would wish ever to see it confined. True religion is always most lovely, when she appears as an insulated rock in a weary land. Her advantages are never better appreciated than when, fleeing from the deceitfulness of human inventions, we seek the pure fountain of all consolation.

But this is not sufficient, and the publick labour and expense in the erection of schools must pass for nothing, because the children are not instructed in what is called religion. The acute and subtle tenets of divinity must at all hazards be instilled into the mind, and moulded to suit the views of interested men. This is the express intention of the Sunday School Union, located in the centre of a populous city, and provided with ample funds.

It may not be improper before proceeding farther, to notice the assertion made by "Sommerfield," that an attack was made on the Bible and the doctrines it inculcates. This charge is entirely without foundation, as no hint of that kind can be shown in the document itself, and certainly never entered the mind of the author. He was early imbued



with a reverence for that best of books, the instructor of his infancy, and the companion of his riper years. He never discouraged the reading of the Scriptures, but on the contrary, whenever an opportunity occurred, his endeavours have been used to bring the ignorant to an acquaintance with its real value.— Had an object of this nature been proposed, it could not have been more effectually defeated than by the course pursued.

The charge of intentional mis-statement is derived, and the admission made that the truth might have been readily ascertained. The source from whence the matter of this remonstrance was derived, may now be unfolded, in order that the impartial reader may decide for himself. The author of the document has attended many, if not all, the anniversary meetings of the institution, and has visited a number of individual schools, and in this manner has been the silent witness of the proceedings. In the month of May last, the annual report was read in the first Presbyterian church, and immediately followed by several addresses. These points seemed to be assumed as ultimate conclusions in the business; that many Sabbath School teachers had become professors of religion; that all who did not coincide with the views of the society, could have no claim to the name of Christian; and that the surplus money might advantageously be transferred to the missionary fund.

As regards an ecclesiastical domination, the names and residence of the men, who have used their efforts to promote so direful an event, can easily be furnished. So far from any disapprobation being expressed against those who employed language of an offensive character, their sentiments were applauded, and themselves accepted as fellow-labourers. That the Union receives members from every denomination, is positively denied; for our opponent himself admits this fact, after naming two respectable bodies, both of whom had been grossly vilified, he cannot refrain from marking the Unitarians with great contempt.

Would the Sunday schools attached to either of the sects mentioned, be admitted into the number within the controul of the institution under consideration? Could they permit their children to associate with those who in the first place would teach them their parents were either idolators or hereticks?— The language held out is, we shall be happy in your company, but it is requisite to renounce your erroneous doctrines, and embrace the pure faith which we only are authorized to teach. Now a conduct like this operates an exclusion just as certainly as the interposition of bolts and bars. There are thousands who have evidences sufficient to induce them to believe this statement to be substantially true.

That there are some belonging to the Methodist persuasion, who are friendly to the American Union, is freely admitted; but it is well known that there are many Sunday schools in this society, who have refused any kind of connection with this much boasted institution. General schools have been withdrawn, and even among the Episcopalians in New York, the same circumstance has occurred.

As an evidence of the power of this institution, it may be remarked, that it was instituted in the year 1824, and that it has about 400 auxiliaries, 2139 schools, 19,239 teachers, and 135,074 scholars. The amount of books published is more than 3,000,000 annually.

I will here briefly reply to the argument drawn from the fact, that no Sunday school pupil has ever been convicted in a court of justice during the last four years. How such information could possibly be obtained, it is utterly impossible to conceive; but there is no disposition to dispute its truth. But if this wonderful change is effected by Sabbath schools in the pupils, why is no reformation produced in the teachers, and the pious clergy who assist their labours? If these momentous results are actually found to proceed from this system, why do not men of wealth and respectability send their children to partake of such valuable instruction?

It has been craftily enough insinuated that clergymen have no connexion with the publication of books but the idea insisted on in the remonstrance is not at all impaired. The great majority of the managers being members of churches assenting to the same creed, have adopted the scheme of introducing into their schools, certain of the clergy under the title of "Sunday School Missionaries." The individuals to be instructed by those men never having imbibed any religious prejudice, it is no difficult task to mould them to any system the artful and designing may wish to accomplish. But salaries must be raised to remunerate their services, and this is done by appropriating the funds of the institutions, thus diverting them from their original destination. It will thus appear that the support of a regular priesthood lies at the bottom of all this seeming philanthropy, and is the great moving principle of all the stupendous machinery of which so much is said.

In the report of 1826, it is said: "under these directions, thirty one missionaries had been employed;" it was at that time resolved, "that it be recommended to the managers to prosecute this department of their labours to the utmost possible extent." Here will be ample employment for young men sent out from theological seminaries, and perhaps for some further advanced in years. In the report this may also be found: "Resolved, that the sums paid by societies when becoming

auxiliary, shall be appropriated to the missionary fund." The Sunday school concert of prayer have made collections for the same purpose, and have recommended their example to the imitation of all teachers of schools in connexion with the union. So far has this scheme been carried, that in some school tract and missionary societies have been instituted among the children, and the teachers have acted as officers.

Can there now exist a doubt that the great object of these schools is not to instruct children in the rudiments of science, but to imbue them with the peculiar tenets of a favoured creed? This view has been sedulously concealed and much has been said of the excellent moral habits produced by their agency.

Our opponent states, "they have clothed the naked, and given bread to the hungry" and after having sufficiently boasted of his good works, coolly asks the remonstrant,—"what have you ever done?" With all his devotion to the Bible, he seems to have little acquaintance with its contents, or a remarkable parable would have been remembered.

It is said there were two men went up to the temple to pray, one was a rich pharisee, and the other a miserable publican. The first made a long recapitulation of his numerous good deeds, and concluded with thanking God he was not like other men, or even as the publican. Christ, however, assures his disciples that this latter went up to his house rather justified than the former. How far this allusion will suit the present case, the candid reader will easily perceive, and without difficulty may give it a proper application.

In relation to a charge against the remonstrants, a fact that can be fully proved may be mentioned; in the latter part of the past week, many persons deriving an interest from the American Sunday School Union, openly encouraged minors to sign the petition circulated in favour of that institution. Our opponent meant to speak the truth, but unhappily forgot his usual aids, when he foolishly read his own petition instead of the remonstrance.

It will not be altogether irrelevant here to remark that it is the duty and right of every citizen, either individually or in combination with others, to petition the legislature in favour of any object of importance. But it is also the privilege of those who may think themselves injured, to appear before the same body in opposition to the design of said petition. This the remonstrants have done, and would now respectfully urge, that nothing is contained in the printed document, which does not admit of a satisfactory and conclusive demonstration.

In assuming the right of defending themselves from the effect of insinuations confessedly malignant, they have done no more than

raise a warning voice to those who were slumbering on the brink of a deadly precipice. In this, as in many other cases, there has a sensibility been discovered, which sufficiently proves that in these proceedings there has concealed some design which my opponents dare not divulge. He who is armed with truth may fearlessly advocate a righteous cause, without being seduced by flattery on the one hand, or deterred by menaces on the other.—The friends of the American Sunday School Union have certainly displayed such want of judgement in the management of the present dispute, as to make them foes to be dreaded. At the very time when the remonstrants are stigmatized in the public journals as an insignificant set of men, destitute of respectability, truth, or honesty, the most powerful efforts are made to crush them. Mean as they are, their efforts have been competent to inflict a blow on clerical influence, the effects of which will be long felt in this state.

All that wealth by its secret powers could effect, or hypocritical sanctity accomplish, has been brought into the field in order to insure success to one of the most profligate schemes that ever disgraced a civilized country.—Truth would seem to be banished from her own temple, and the purity of her precepts defiled by the impure lips of her ministers—Sophistry in its worst form has been invoked to aid in devising means, by which to fetter the minds of succeeding generations, with the bonds of ignorance and slavery. Nothing that a combination of pride and meanness could possibly effect, has been omitted to promote the unhallowed designs of a bigotted priesthood. They have exhibited all the evidences of a sinking cause, in the curious mixture of persuasion and intimidation, so remarkably apparent in their voluminous publications.

Because in this situation of affairs, a few mean and illiterate men without name or fortune, availing themselves of a constitutional right, respectfully requested of the legislature a rigid examination of the contemplated charter, the demon of religious intolerance was loosed against them. No vituperation was deemed too vulgar to be employed by these enlightened defenders of the faith, no scurrility too low to be urged against those regarded as strangers to the covenant of grace. To a fanatic zeal, kindness and sober argument have been extended, but without those beneficial results which Christian charity induced us to expect. Tenderness of conduct has provoked resentment, and urbanity of demeanour has been construed into imbecility of mind. Whether we have remained silent, or honourably avowed our opposition, no alteration has taken place in the conduct displayed towards us by these self constituted champions of the church. *Tanto animis celestibus ira.*

(TO BE CONTINUED.)



(From the *Intelligencer and Chronicle*.)

*Mr. Editor*:—I send you the following dialogue, with this remark, by way of introduction: The argument of *M.* may not appear to you or your readers generally to be conclusive; but to me it seems to be correct, and I am willing, personally, to assume any responsibilities connected with it. By giving it an insertion you will confer a favor on. UNUS.

#### DIALOGUE BETWEEN L. AND M.

*L.* If I believed as you do, I would not care what I did. If I was persuaded that my salvation was certain, I should have no fears of being lost, let me commit as much sin as I pleased until my dying day.

*M.* That is, you now have the disposition to commit all manner of wickedness, and the only reason why you do not indulge that disposition is, because you are afraid to do it. Shall I understand you in this manner?

*L.* Why no, I should prefer you would not. But this I do say,; that if all men are certainly to be saved, nothing which they can do can have an effect to endanger their salvation and wicked men having this idea, will be likely to give a more unrestrained vent to their sinful propensities.

*M.* Wicked men generally give vent to their propensities, I find, let them believe what they may. You will as often see vicious persons who believe in a limited salvation as those who think otherwise. But I cannot agree with you in the idea that the certainty of an event makes it unnecessary for us to labour to obtain it. Suppose you were on your passage from Europe to America, and that it is determined by God that the ship and all on board her shall arrive safely in Boston. Suppose also that *you believe* this fact—would you, therefore, deem it unnecessary to hoist the sails, to follow the directions of the compass, to avoid the shoals and rocks, &c.

*L.* But if we should refuse to regard those things? as long as it was previously certain the ship would safely arrive, those measures might be dispensed with—they would not be necessary.

*M.* Not so. God who had determined on the safety of your passage, had also determined on the means by which the vessel should be conveyed to Boston, and it was because of the certainty, that those means would be used by the crew, that the other fact was determined by him and believed by you,—viz. that the ship would arrive at her destination. It was certain that the vessel would arrive in Boston, because it was equally certain her crew would do the duty devolving upon them.

*L.* The point of certainty then comes down to the means. Now if these are certain, they can be no more avoided than the event can be,—why then should we concern ourselves about them? We can neglect them with safety.

*M.* This is, but saying, that if there is a certainty, there is no need of any thing to make it in the first place, a certainty!—all which is a solecism.

*L.* But I do say, notwithstanding, that if a thing is certain of accomplishment, he is a fool who warns another concerned in it not to do so and so lest he should thereby endanger that certainty.

*M.* Then you hold that Paul was a "fool!"

*L.* No! What do you mean?

*M.* You recollect that when that Apostle was on his voyage from Cesarea to Italy, he predicted that the vessel he was in should be shipwrecked, and that at the same time he informed his fellow-passengers that "there shall be no loss of any man's life among you,"—that "there shall not a hair fall from the head of any of you." Here was a certainty, Paul knew, and wished the crew to believe, that every person in the ship should be saved.—And yet it seems there were some men, reasoning perhaps as you do in this case, who thought they should run no risk if they got out of the vessel, since it was certain they would not lose their lives nor a hair of their heads, and were upon the point of taking to the boat. Paul said to the Centurian and to the soldiers,

"Except ye abide in the ship, ye cannot be saved." Now, I ask you, if Paul knew, as he certainly did, that all the people in the ship would be saved,—why did he warn those persons not to leave the vessel? Why did he not say to them—"As a hair shall not fall from your head, as ye shall certainly be saved,—do as you please --get into the boat or jump into the water, or tie a millstone around your neck, it will all be without danger, since it is certain you shall be saved?"

*L.* Really this is new to me, and I now see I have condemned a course of procedure which was followed even by Paul himself. It does seem to me, that there is no more inconsistency in saying that though our salvation is certain yet it is not safe to neglect the means of obtaining it, than it was for Paul to inform the Centurian that all the ship's crew should certainly be saved, and yet assure them that, "except they abide in the ship they cannot be saved." I find that before I condemn you, I must condemn the Apostle.

*M.* Well, I believe it is certain all men will be saved, and yet I think it absolutely necessary that man regard the means of salvation without which they cannot be saved. I believe in the certainty of their salvation, because I believe it is equally certain they will comply with the means of salvation; and therefore instead of saying, you may live as you list, you shall be saved notwithstanding all your wicked works, I rather say you cannot be saved without faith and repentance but will be by them. The certainty of an event does not

do away the necessity of an attention to those means by which it is produced. Because it may be certain that you will live ten years from this time, it does not therefore follow that it is unnecessary for you to eat and drink, or attend to any of the other means of preservation. Suppose you *believe* that you shall live ten years more,—and in so doing believe the *truth*—could I persuade you to leave off taking food, or to throw yourself into the sea with a millstone round your neck? Nor does it follow that I, because I *believe* I shall certainly be saved—and in so doing believe the *truth*,—should therefore *ore* be any less disposed to obey God or regard the means of salvation. At least, if it be dangerous for me, as a Universalist, to believe my salvation is certain, it is equally dangerous that a Calvinist or Arminian should believe that he shall be saved; and if you will not allow a man to believe he shall be saved, because such a belief gives encouragement to sin, you take away one of the richest blessings given in the revelation of mercy.

*A Converted Universalist.*—In a late N. Y. Observer, we find what is termed the "Conversion of a Universalist; and he who furnishes the caption, says he was a *confirmed Universalist*. We presume the phrase alludes to the same sort of people whom Mr. Hawes describes as *sworn Universalists*, whom he considered as spiritual incurables. The wonderful account is contained in a letter, dated at——, written by nobody to his brother. This is most certainly an interesting beginning, for a matter of fact history. But the whole performance is of a peice; all is wrapped in the most profound, unintelligible mystery. But the writer may speak for himself. He requests information respecting "the revival in——, and in other parts of the county of——" He mentions "Rev. Mr.——," and supposes the reader will inquire—"what changes has taken place in L——," alluding to himself. He says, "My refuges all failed me, and I found I had a heart wholly at enmity against God." He also farther says that he found it necessary to rely "wholly on the sovereign mercy of God."—In fact the whole of the letter is merely playing at cross purposes. Doubts and certainties, fears and assurance, despair and confidence, fill up the measure of the writer's incoherent rant. Should a piece exhibiting so much weakness ever originate in a Universalist paper, we shall be in doubt which most to admire, the folly of the writer, or the stupidity of the editor. But it is well matched with the class of *conversions* to which it belongs. Were any indifferent person of common sense, to read this letter without its caption, we are confident he would be unable to determine *from* what, and *to* what, the writer had been converted. His own account gives not the least intimation that he had ever *pretended* to be a Universalist, and the internal evidence is utterly in the face of such a conclusion. But it may fill the niche for which it was designed, and add one to the list of *paper conversions*.

[Religious Inquirer.]

#### DIRECTIONS TO PREVENT SICKNESS

1. Soon as you feel too unwell to attend to your ordinary business lay it aside at once, and dismiss all care and anxiety about it; as rest and relaxation both of body and mind, are of the greatest consequence,

2. Observe a rigid abstinence as to diet by eating no food but that of the simplest and lightest kind; no more of this than the appetite craves, which will not be much. You will not starve to death during the first few days of an illness though you may starve out the disease.

3. Avoid all kinds of spirits, wine, ale, and even cider. Dismiss care, but never attempt to drown it with stimulous liquor, unless you would increase the violence sevenfold. It is surprising that so many people should imbibe the absurd notion, that rum, wine &c. are necessary in all manner of complaints.

4. Take no quack medicines or any thing else, with the nature of which you are not well acquainted. Those few simple directions will be proper in the commencement of nineteen-twentieths of the diseases of this country, taken as they rise; and if followed, will throw off a large proportion of them and mitigate the rest, so that their course will be milder, and their terminations more favourable. Many diseases are rendered untractable, and many lives lost, by improper management during the first twenty four hours of an illness, and before any medical assistance is deemed necessary.

5. Nothing is more incorrect or injurious than the theory which advises sick persons to eat and drink as much as they can in order to strengthen them. Weakness to be sure usually attends the attack of disease, but this weakness is not exhaustion or to be relieved by food or wine.

6. If, after a fair trial of what is above recommended, you are still unsuccessful in throwing off the disease, and find that you must be sick in good earnest, send for a physician who is worthy of your confidence, and follow his directions implicitly.

#### THE APE.

An ape, which Blumenbach observed for more than a year together, would manage the wood for a stove, and put it in with as much judgement and economy as a cookmaid. He was very fond of the fire like all apes, and would at times singe himself, and afterwards roll in the snow, and then return to the fire. He was often at the college, where he used to examine the specimen, with a most laughable imitation and grimace. Once he swallowed a piece of arsenic, large enough to poison ten Kalmucks, it only produced a violent diarrhoea, and he was quite well again. But once a work on insects was laying on the table: this fellow had studied it with great gravity for an hour. When——came into the room he found that he had, with great address, pinched out all the beetles of the great plates and eat them, mistaking the pictures for real insects.



*Melancholy accident*—The dwelling house of Mr Theodorus Foster, of Granby, in this county, was burnt on the evening of the 20th inst. and his daughter, a child of about 3 years old, perished in the flames. The parents being absent a short distance, at a neighbour's the origin of the fire is unknown. Two lads who were sleeping in the house escaped; one of them severely burnt—*Oswego Palladium*

*Woman*.—To a young man, whose feelings are fresh, and yet unbiassed by worldly experience, there is a charm even in the most unimpassioned interest with the other sex, Woman! To him how vast a charm is comprised in the narrow compass of a word. In this single abstraction, unconnected it may be with any individual reality, are united all his purest dreams of happiness, all his brightest conception of imaginary beauty—with it no thought of grossness or sensuality comes to contaminate his fancy or his heart. This is at once the portion and the penalty of gray haired debauchery, the wormwood which mingled in the cup of pleasure, changing the sparkling contents of the goblet to bitterness and poison.

There are two sorts of persons which are not to be comforted, a rich man when he finds himself dying, and a beauty when she finds her charms are fading.

To him that goeth to law, nine things are requisite. In the first place, a good deal of money; 2dly a good deal of patience; 3dly a good cause; 4thly, a good attorney; 5thly, good counsel; 6thly, good evidence; 7thly, a good jury, 8thly, a good judge; and 9thly, good luck.

When any body's behavior disturbs you dismiss the image of the injury, and bethink yourself whether you have not been guilty of the same fault. Such reflections are the most certain way of becoming truly wise and pious.

From the Goshen Patriot.

*Interperance*.—We understand that the body of a man was found in the Drowned Lands, near Black walnut island, on Friday 21st inst. with his head partly under water, and a bottle containing spirits in his pocket. He was said to be a labouring man by the name of Doyle.

*Another*.—On the 10th inst. a Coroner's inquest was held in Montgomery, over the body of James Camp, who was seen on the Saturday previous very much intoxicated, and probably fell in to the Wallkill and was drowned in that condition.

*And yet another*.—In the town of Mamakating, Sullivan co. near the borders of Orange, on Wednesday last, Mr Stewart Rafferty was thrown from a horse, supposed in a state of intoxication, and killed. We understand he was a brother of the Rev. Mr. Rafferty, who formerly laboured in Blooming Grove.

## A CURE FOR A COLD.

The following receipt to cure a cold is said to be so efficacious, that we publish it at the request of a correspondent who has tested its virtues.

Take a large tea spoon full of flaxseed with two pennies worth of arctic liquorice, and a quarter of a pound of sun raisins. Put it into two quarts of soft water, and let it simmer over a slow fire, till it is reduced to one; then add to it a quarter of a pound of brown sugar candy, pounded, a table spoon full of white wine vinegar or lemon juice. Note—The vinegar is best to be added only to that quantity you are going immediately to take; for if it be put into the whole it is liable in a little time to grow flat. Drink half a pint at going to bed, and take a little when the cough is troublesome. This receipt generally cures the worst of colds in two or three days, and if taken in time may be said to be an almost infallible remedy. It is a sovereign balsamick cordial for the lungs, without the opening qualities, which engender fresh colds on going out. It has been known to cure colds that have almost been settled into consumptions, in less than three weeks.—*Sat. Ev. Post*

*A cure for Deafness*.—Equal parts of the juice of house-leek, brandy and sweet oil in a phial, to be hung up and exposed to the sun for a month or more. This dropped into the ear at night, and on wool to be kept in the ear—a sure remedy for deafness.

*Liverwort*.—The Winchester (Virginia.) Republican furnishes additional evidence in favour of the use of *Liverwort*, as a cure for *consumption*. The certificate of Mr. John Mitchell, of that town, states that for five years he was afflicted with a distressing cough and pains in the breast and shoulders, and all the other symptoms of a person in the last stage of consumption. Reduced almost to a skeleton, and abandoned by his physician, preparations were made for his funeral, as it was confidently believed that he should not survive one hour. He was persuaded, reluctantly however, to use the relief, and in three weeks had a fair prospect of being soon restored to health. He now enjoys excellent health and appetite, and attributes his restoration entirely to the use of the *Liverwort*.

*Craniology*.—Among the candidates for the physiological prize of the French academy, is Dr. Vimont, a physician of Caen, who has sent in casts in wax of above 2000 skulls of human beings, quadrupeds, and birds; together with numerous drawings accompanied by remarks. This collection is the result of several years' study of the doctrines of Gall, with respect to the seat of the moral and intellectual faculties in men and animals. It is said, that when Dr. Vimont left Paris originally, after having attended a course of Dr. Gall's lectures, he was quite hostile to the craniological system; and that, entering upon a train of experiments in order to refute it, the consequence of his inquiries was, that he became one of its most zealous partizans.

## NOTICE.

Three things should be remembered by our patrons :

1. The Terms of this paper are \$1 50 in ADVANCE. 2. The expenses of the establishment are GREAT. 3. All those in arrears OUGHT to pay up immediately.—Now, we regret being compelled to say one word on this subject, and therefore hope our patrons and agents will bear in mind the foregoing FACTS without their being again troubled with a notice of this kind.

PUBLISHER.

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L. S. EVERETT, EDITOR.

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## Poetical Department.

*From the Cynos Patriot.*

ON THE UNSERCHABLE WAYS OF PROVIDENCE.

O, how unsearchable thy ways,  
Creator of the earth and skies,  
Vast and unbounded is thy gaze  
Eternity before thee lies,  
Thy goodness and thy power divine  
Through all thy vast creation shine.

Through the unnumber'd worlds above,  
How are thy glories spread abroad!  
Thy wide benevolence they prove,  
Thy boundless wisdom. Gracious God,  
By searching who can find thee out?  
Or, who thy self-existence doubt?

How can the Atheist e'er deny  
The Power that form'd his mortal frame?  
His conscience gives his words the lie,  
When he denies his Maker's name,  
And tells him there's a Great First Cause,  
From whom his vital breath he draws.

Lord, what immeasurable space  
Thy wide dominion comprehends!  
Thy works are boundless as thy grace,  
That through immensity extends,  
Transcending all those orbs of light,  
In beauty and in lustre bright.

Science, with all her reach of ken,  
Is to a narrow sphere confin'd,  
And only shows the sons of men,  
How ignorant they are and blind  
To thee from whom all wisdom flows,  
At whose command Creation rose.

In vain our thoughts essay to climb  
The lofty and unbounded space,  
Through planetary worlds sublime,  
The mighty Architect to trace.

While on those glittering orbs we gaze,  
We're fill'd with wonder and amaze:

In the vast caverns of the deep,  
How many hidden mysteries lie!

In dark oblivion's night they sleep,  
Unseen by every mortal eye.  
Thy hidden mysteries who can scan!  
Lord, who can comprehend thy plan!

The radiant sun and silver moon,  
The king of day and queen of night,  
Are by thy countenance outshone,  
Thy glorious countenance of light.  
O may its lucid beams illumine  
This world of sin and mortal gloom.

In the broad firmament on high,  
How many wonders we discern!

Though stars unnumber'd meet the eye,  
How little of thy works we learn!  
Lord, thy unfathomable mind,  
By time or space is unconfin'd

Infinite Power, thy boundless mind  
Doth all immensity embrace;  
To every creature thou art kind,  
God of immeasurable grace.  
Thy mercy like an ocean flows,  
Wide as the source from whence it rose.

When thy majestic thunders roll,  
Thy vivid lightnings flash around,  
My deeply meditating soul  
Is fill'd with reverence profound;  
To hear thy awful voice, O God,  
The voice that made mount Sinai nod.

When threatening storms around me lower,  
And loudly roars the impetuous wind,

I think on thy mysterious power,  
Thou glorious overruling mind;  
For, in a dark and boisterous time,  
Thy Majesty is most sublime.

Dear Saviour, who for sinners died,  
Who our infirmities hath borne,  
Whose bleeding hands and streaming side,  
Were for our vile transgressions torn,  
Give me thy easy yoke to wear,  
Thy burthen which is light to bear.

Within thy sacred volume, Lord,  
What precious promises I see;  
What glorious prospects they afford  
Of joy and immortality.

Those promises elate my heart,  
And comfort to my soul impart.  
Thou Being infinite and wise,  
Whose ways to mortals are unknown,  
Whose thoughts above our thoughts arise,  
High as the heavens thy lofty throne;  
Thy mighty word shall never fail,  
But through eternity prevail.

D.

*From the N. Y. Com. Advertiser.*

*"The Isles of Greece, those lovely Isles."*

The isles of Greece, those lovely isles,  
Are robed in sadness, cold and mute!  
No longer beauty glows with smiles,  
Nor wakes the lute!

Save in some shade while passing by,  
Its weeping music wails the ear;  
Like memory echoing the sigh,  
Of grief and care!

O where hath Sappho's spirit fled!  
Leucadia's flowers still deck the grove;  
But though the loveliest art dead,  
To song and love!

On yonder isle a queen\* would weep,  
And pour the silent tear away,  
Where many now their vigil keep,  
To foes a prey.

Yet 'tis not here and 'tis not now,  
That Grecian hearts the tear should shed,  
A spell should work upon each brow,  
By passion fed.

And in its breath her sons arise,  
To win the land their fathers gave;  
Live free beneath their native skies,  
Or seek the grave!

In vain, alas! such breasts are few,  
The soul hath lost its wonted fire;  
Still must her sons wars havoc rue,  
And thus expire!

\*Penelope.

H. J. B.

## HOPE.

When the heart doth sink full low,  
From brightest objects riven,  
And life's fair scenes look pale with wo,  
And darkness circles pleasure's brow,  
How sweet the hope of heaven!

When sorrow heaves the troubled breast,  
Like waves by tempests driven;  
When the hurt spirit, deep distress,  
Like wave-borne bark can find no rest  
How bright the thought of heaven!

And when the dreams of life are fled,  
And death's keen sting is given;  
How calmly may we rest our head,  
While angels circle round our bed,  
To wing our souls to heaven.

[Mirror.]



HAVE WE NOT ALL ONE FATHER?.....HATH NOT ONE GOD CREATED US?.....MALACHI.

AUBURN, N. Y. SATURDAY, APRIL 26, 1828.

## THE PREACHER.

Give attendance to reading, to exhortation, to doctrine.

On submitting the following Sermon to the consideration of the publick, it is necessary that it should be accompanied with something in the form of an apology for its inaccuracies, if any should appear, either in style or doctrine. It must be confessed, by every ingenuous advocate of christianity, that many portions of the scriptures are somewhat obscure. The Epistle of Jude is considered, by many eminent writers, as of questionable authority; and the difficulty of understanding what is its true import, to whom it originally applied, and by whom it was written, must leave upon the mind a degree of uncertainty as to the use to be made of it in this age of the world. This uncertainty ought not, however, to impair our confidence in any facts therein set forth; and, while we confess our inability to unravel all its mysteries, we should strive the more earnestly to improve our knowledge of divine things. While engaged in writing the following discourse, and feeling unwilling to dissent from the opinions of such men as Dr. A. Clark, Br. Kneeland, and others, the idea was suggested that possibly, the epistle of Jude, instead of being intended as a refutation of the Gnostics, may have been written by one of that famous sect, and intended as a *reproof* levelled against other Christians who interpreted the doctrines of Christ in a low signification. If the idea is worthy of notice, and should happen to fall under the observation of any of our more learned and experienced brethren, it may elicit further light and lead to some good practical results. But, we are not so tenacious of our opinions as to feel injured by any corrections of our errors; and feeble and imperfect as it is, we cheerfully submit the following hasty production to the candid examination of our intelligent readers.

## A SERMON,

BY L. S. EVERETT.

*Delivered at Aureshus, and published by request.*

"Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Jude 7.

The great diversity of opinion on matters of religious belief which exists among mankind, arises from the nature of the testimony on which those variant opinions are predicated. In all cases where man is the sole authority

the cognizance of our senses, or are presented to the mind in a tangible form, there is no important disagreement. But faith necessarily steps beyond knowledge, and dwells upon objects and evidence more imaginative, and perhaps, beyond the pale of demonstration. It is produced by evidence, but of a different kind from that which amounts to demonstration—evidence, sometimes real, but often imaginary. This testimony is presented to an almost infinite variety of minds, under as great a diversity of circumstances, and the weight it will have upon our understandings will ever be in proportion to the strength of our prejudices or prepossessions against or in favour of the proposition advanced. Education has a powerful influence over the minds of most persons, and disqualifies many for judging impartially of any subject on which a difference of opinion exists. It is, therefore, of the first importance, that, while we are engaged in the investigation of religious truth, our minds should be divested, as far as possible, of all prejudice.

The subject to be discussed at this time has been long resorted to as evidence of the doctrine of endless sin and suffering; and, until recently, but few have presumed to call in question a sentiment so long, so tenaciously, and so generally accredited. It need not, therefore, excite our surprise to find that this doctrine, however repugnant to reason and scripture, has been associated in our earliest impressions, with all that is sacred in religion, or correct in morals; and consequently, that it is sustained by our *fears*, as well as by our strongest prejudices. It is this which renders the task that now devolves on your speaker the more arduous and difficult—and perhaps, may render my attempts to explain the text, not only fruitless, to some, but offensive to many of my hearers. But with no other desire, than that we may all come to the knowledge of the truth, whatever it may be, I shall proceed in the task assigned me.

In order to a right understanding of our text, it will be necessary to notice the leading features of the Epistle containing it. The learned have not decided *what* Jude was the author of this portion of the scriptures, *to whom* it was addressed, nor the time *when* it was composed. Consequently, any difficulties that may arise in our attempts to understand it, may be imputed to the uncertainty in which

it is involved; and, while we cheerfully assent to the authenticity of the epistle, we are left to regret that some clue is not left us in a description of the author, or the persons addressed, by which a more positive and satisfactory solution could be obtained. But our vain regrets cannot avail any thing; and we are left to plod through the difficulties presented before us, aided mostly by the light of reason and an honest desire to obtain knowledge.

The main position of the author of this epistle is laid down in verse 4: "For some men," says he, "have crept in privily, who were before, of old, set forth for this condemnation, ungodly men, turning the favour (grace) of God into lasciviousness, and denying the only Sovereign, and our Lord Jesus Christ." Having stated the case and defined the criminality of the subjects of censure and condemnation, he next adverts to certain examples of punishment which appositely illustrated that which would be inflicted upon those who were guilty of the sin before specified.—He reminds those addressed of the marvellous deliverance of the Israelites from Egyptian bondage, and the destruction of the unbelieving part of that people. In verse 6, as a farther illustration of his ideas he calls to mind a historical fact, recorded in Numbers, Chap. 14, relative to certain messengers who deserted the cause of the Lord and were punished, with severity, for leaving their own habitation. Next, as a farther illustration of the hypothesis assumed, he introduces the language of our text, in allusion to the destruction of Sodom and Gomorrah, which were set forth as an example of the punishment or calamity that should befall the people spoken of in verse 4. The description of the persons, in reference to whom he spake, and of the calamities which should come upon them, ends with verse 19, which I pass over for the present, as we may find it more convenient to examine it in detail as we proceed in the discussion.

1. It is important that we should now ascertain who the persons were to whom the writer alluded; as without knowing this, all our conclusions will be vague and uncertain. It is a generally received opinion of the learned, from which I have no disposition to dissent, that the persons *spoken of* were the Gnosticks. The description given in our context, of the individuals alluded to, corresponds perfectly with the account elsewhere furnished us, of the peculiarities of that famous sect. It is supposed this sect is intended in the following passages: 1st John, ii. 19: "They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest that they were not all of us." 1st Tim. vi. 20, 21: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and op-

positions of science, falsely so called; which some professing have erred concerning the faith." Col. ii. 8: "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." These passages when compared with the description given in Buck's Theo. Dict. will show the appositeness of the account of this people by the author of our text. "The Gnostics were ancient hereticks, famous from the first rise of Christianity, principally in the east. The name (Gnostics—which is from a Greek word which signifies *knowing*) was adopted by this sect, on the presumption that they were the only persons who had the true knowledge of Christianity. Accordingly, they looked on all other Christians as simple, ignorant, and barbarous persons, who explained and interpreted the sacred writings in a low, literal, and unedifying signification. At first, the Gnosticks were the only philosophers and wits of those times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of scripture. They corrupted the doctrine of the gospel by a profane mixture of the tenets of the oriental philosophy, concerning the origin of evil and the creation of the world, with its divine truths." They held the body in a kind of pious abhorrence, and abstained from marriage on account of the contempt in which they held all terrestrial enjoyments. The light in which the author of our text viewed the doctrines and conduct of those persons, may be farther understood from verses 12 and 13: "These are blemishes in your love-feasts, when they banquet with you, feeding themselves without restraint: clouds without water, carried aside by winds; trees whose fruit withereth, barren, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom the blackness of darkness is reserved to the age."

These remarks and quotations will enable us to fix with some certainty upon the persons of whose condemnation and punishment the cities of the Plain were set forth an example; and this will help us to an understanding of what remains to be considered. And here permit me to remark, that an indiscriminate application of the text to any class of persons beside the ancient Gnostics, is erroneous, absurd, and oftentimes injurious to the cause of Christianity. True, in cases where there is a coincidence of sentiment and conduct, between those primarily addressed and others, it may be proper to make an application of the same condemnatory language; but this practice can only be justified by an obvious, and striking similarity.

2. We will now consider the nature of the



example set forth in the case referred to. And here it may be observed, first, that the wickedness of the inhabitants of Sodom and Gomorrah, was an appropriate illustration of that which characterized the persons referred to in the text. The inhabitants of those places had habitually committed fornication, and gone after strange flesh; and these iniquities are considered as distinguishing traits in the character of those mentioned verse 4th. by the author of our text.

As like causes produce like effects, it was to be expected there would be a similarity in their punishments; hence, Sodom and Gomorrah and the cities about them, were set forth as an example "suffering the vengeance of eternal fire"—in other words a striking evidence that the guilty must suffer for their sins. It will not follow, however, that the ancient hereticks alluded to, were to endure the same kind of punishment as that inflicted on the Sodomites; but punishment of a similar kind, or misery aptly illustrated by the example, might be expected to fall upon them.

3. But the main point to which I would confine your attention, is, the nature of the punishment set forth as an example. It is supposed, by many, that the Sodomites were set forth as an example suffering the pains of an eternal hell; and that the fact of their being in that situation was related, as a proof that the hereticks of those times were to go to hell also. To convince my hearers that such is not the fact, I desire attention to the following particulars.

1. There is an obvious impropriety in supposing, even if the Sodomites were in hell, that the circumstance of their being there could be referred to as an example of what should befall the Gnosticks; for, perhaps, (on the orthodox ground) some of those persons had repented of their sins in time to escape that punishment; and those who were referred to the example, had also the ability to escape, by a timely reformation, all misery of a similar kind.

2. But, those persons referred to, as we learn from our context, were reserved in chains under darkness, unto the judgement of the great day. Now if we admit the notion of a future judgement, for the sake of argument, we shall find that orthodoxy itself, will not allow us to suppose that they were actually in a hell of endless torment. Observe: Our opponents contend that hell is a place of endless misery, and tell us that people will not go there until after the day of judgement. Hence, unless they abandon the notion of a future judgement, they must admit that the Sodomites were not in the hell of endless torment. But if they should contend that they were in hell, they will find it necessary to take them from that place into the presence of God, to be judged; and then we should maintain that the

torments of hell would cease, for a short time, at least, and thus make it out, that hell would have a vacation! This would be fatal to orthodoxy, for it not only contends for the eternity, but also for the perpetuity of misery in hell. But, moreover, should the Sodomites ever get out of hell, we are at a loss to know how our limitarians would get them back again.

3. But it should be remembered, that those cities were then suffering the vengeance of eternal fire. They were not set forth to be an example some thousands of years afterwards; when it would be impossible to profit from a contemplation of their suffering, but they were then suffering the vengeance of eternal fire. Now, if we admit the notion of a future judgement and all its concomitants, that will disprove the common opinion of our subject; and if we admit that the Sodomites were actually in hell several thousand years ago, that will disprove a future day of judgement. Our opponents may therefore take their choice of these two evils; either to give up the notion of their endless hell, or deny with us that there is to be a future judgement after the resurrection.

From what has been said we find it necessary to seek farther for the nature of the punishment set forth as an example: And I know of no better mode of interpretation than to adopt the most simple, and obvious, and easy construction that can be given to the text. If we adopt this mode, we shall without hesitation, consult the scriptures to ascertain the nature and extent of the calamities which befall those cities; and when we have learned the facts we shall rest from our labours, and be satisfied, without entering into any speculations as to matters which infinite Wisdom has not seen fit to reveal. If, therefore, it be ascertained that Sodom and Gomorrah or their inhabitants were in an endless hell—and if this fact is revealed in the bible, we are bound to believe it; but if no such thing be revealed, we ought not to believe it.

The most particular account of what befall those cities is furnished us in Gen. 19th. chapter where we are told that "the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." This is the sum and substance of all that is, or ever has been revealed on this subject. The most, then, that we are authorised to say, is, the cities were utterly destroyed by fire from heaven (probably electricity) and that the inhabitants experienced a dreadful death in the flames. But however remarkable it may appear, there is not a single word said about their being burned up in an endless hell!

It is possible, however, that some may suppose the text to define the nature of the fire

in which they were consumed, and conclude that the words "eternal fire" signify the endless misery of those wicked persons. But, admitting the fire to be eternal, or endless, does it follow that Sodom, and Gomorrah, and their inhabitants are all in existence yet, and subject to this fire? It will be admitted, I believe, that the buildings of these cities were utterly consumed, and that of course if the fire is yet burning it no longer feeds on the combustible matter of which they are composed. Then why not admit that the bodies of those unfortunate persons were utterly consumed in that eternal fire, and even if the fire yet continues to burn, those sinners are no longer subject to it? Will not this hold good in both cases as well as in either? But it may be said that this fire yet torments the *souls* of those persons, which never can be consumed or die. Yet I may be allowed to ask, why fire cannot destroy the soul or spirit of man, as well as his body? Will the answer be—"because it is immaterial and indestructible?" If so, then it proves that fire cannot injure the soul at all; and our disembodied spirits would be as well off in eternal fire, as in either air, earth, or water. But, will it be said that the fire is only a *figure* employed to convey an adequate idea of the punishment to be inflicted upon those hereticks? If so, it would lead us to conclude, that a figure of a figure, was used, for that purpose, which is too absurd to be accredited; moreover, we have every reason to believe, that the writer referred to nothing more than a plain matter of fact, on record in the 19th. chapter of the book of Genesis. Nor is it unreasonable to suppose that the plain, outward, and primary sense of the recorded fact, was what he intended, as being illustrative of the calamity which should befall the hereticks spoken of. In this sense the passage is understood, even by some among our opponents, as correctly observed by Dr. A. Clark.—"Some," says he, "apply this to the utter subversion of these cities; so that by the action of that fire which descended from heaven, they were totally and eternally destroyed; for as to their being rebuilt, that is impossible, seeing the very ground on which they stood is burnt up, and the whole plain is now the immense lake Asphaltites."

4. It may, however, be expected by some, that more will be said of the "eternal fire" mentioned in the text. Some remarks may be necessary on account of the meaning which has been attached to these words. I remark.

1. Should it be admitted on all hands, that the fire under consideration is the fire of the imaginary hell of christians, and that such fire is eternal, it would no more prove the absurd dogma of eternal torment, than it would the literal burning of those cities to all eternity. As we have seen, that cannot be the case from the nature of things.

2. But admitting for the sake of argument that the fire is never to be extinguished, and that it will burn in eternity; it would then remain to be proved that God will permit the devil to roast his children in it forever. Fire, when considered as one of the *Elements*, may be said to be eternal, for we know not when it became a property of matter, nor when it will cease to be such; yet, we have witnessed its action upon combustibles and we have seen that it consumed them, and then ceased. We may hence conclude that fire may continue to exist after it has decomposed what it was suffered to act upon, and yet the substance or constituent properties of it will remain undestroyed and can no longer be subject to its ravages. This is true of all material substances.

Again:—Fire is used for two purposes, viz. to decompose, and to purify. The fire from heaven which fell upon Sodom and Gomorrah, was used to decompose or destroy. This is evident from the history of the event. It destroyed the cities, the inhabitants, and "that which grew upon the ground." We have no right, therefore, to conclude that the inhabitants were subject to this fire any longer than the cities and the products of the field. All were alike decomposed or destroyed. Yet the fire that consumed them is called eternal fire. What does this prove? Does it prove the eternity of hell? Certainly not, but the reverse. It affords conclusive evidence that the adjective *eternal* is, at least in one instance applied to fire, which has at length been extinguished.

Again. If any other fire beside the natural element is ever used, it is to purify and not to destroy. And strange as it may seem, there is a kind of fire in which we may safely dwell. For a description of this fire, see Isa. 33: 14, 15. "The sinners in Zion are afraid; fearfulness hath surprized the hypocrites: Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Here we have a description of a kind of fire more terrible to sinners and hypocrites than that mentioned in our text, and yet none but the righteous are found worthy to dwell in it! See also, Isa. 37: 36, 37. "And his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." From this we learn that God has a furnace, and fire too, and yet it is not in eternity, but at Jerusalem. Now, we have only to ascertain what God will do with this fire, and then the matter may rest. See 1. Cor. 3: 11—15. "For other foundation can no man lay than that is laid, which is Jesus Christ; now if any man build upon this



foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is: If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." From these passages we learn that the effect of fire is not so horrible as many have supposed. Indeed it is my earnest prayer that we may all be enabled to dwell with devouring fire and everlasting burnings—that our works of hay, wood, and stubble may be consumed, and we be saved, as by fire. Jesus Christ is qualified to baptize mankind in the holy spirit and in fire; in other words his mission was, to purify mankind from their sins, by pouring out the spirit of God upon the world—for "our God is a consuming fire."

Now if punishment is represented by the figure of fire, it only goes to show us that as fire effects the destruction of combustible matter, and purifies all that is really valuable, so punishment is corrective—designed to destroy our evil propensities, and purify our souls from the dross of sin, pollution, and moral defilement. This is the true object and design of punishment. It is or should be in all cases *corrective* or disciplinary. Nothing else can be justified on principles of mercy or justice; and he who supposes otherwise, has yet to learn the difference between equitable chastisement for the benefit of the offender, and vindictive torment inflicted by almighty wrath to gratify the malignity of a Tyrant.

In conclusion, I shall briefly notice the principal objection which may be supposed to arise in the minds of some present. Object. Admitting the correctness of the foregoing remarks, it would seem that the destruction of the Sodomites, &c. so far from being a punishment, would be the greatest blessing imaginable, inasmuch as their sudden destruction would end their pain and land them in heaven; while righteous Lot and his family would be doomed to endure many evils consequential on the prolongation of their lives. To this objection I reply,

1. It arises from the popular notion that salvation is a deliverance from punishment whereas it is not so, but a deliverance from sin. 2. Admitting no future punishment, those wicked persons may experience a privation of enjoyment, in consequence of their incapacity to receive it, and they may have been adequately punished by a long endurance of the evils of transgression, and in the awful death which they experienced. 3. But it would be presumptuous in me or any other man to assert that there will be no punishment in eternity—equally presumptuous as it would be to assert that there shall be any punishment there. It

is therefore enough for man to know, that all sinners will be punished enough, and that it will end when the subject is made holy. The Sodomites may, and they may not have been punished enough in time—they may, and they may not be punished in eternity; but be it as it may, one fact is clear, they must ultimately be restored to holiness and happiness, or else the very object and design of all punishment would be defeated. 4. But admitting they were taken immediately to heaven, it would follow that they were previously purified by the natural or spiritual fire of God; and that event would be congenial with the best desires of the human heart; for all good people desire that the worst of men should be made better, even should an instantaneous conversion be the means of effecting it. 5. And it is by no means certain that Lot and his family experienced more pain than happiness in consequence of the prolongation of their lives; hence they had reason to bless God for their deliverance even if the Sodomites went "right to heaven." Moreover, we can all say with the prophet, "Let me die the death of the righteous, and let my last end be like his," even though heaven waits to bless all men at death. Lastly. The horrors of a dreadful death, were considered, and justly so, by the ancients, as the worst of calamities, as eternity was to them a dark, gloomy, and awful scene. Hence it follows, that the persons designated by the author of our text, were to experience some dreadful punishment for their sins; but that man is to be pitied who can find nothing sufficiently appalling and dreadful short of an eternity of endless, unnecessary, and cruel torment.

Let us unite, then, in ascriptions of praise and glory to that God, who, though he cause grief for a season, will nevertheless have compassion according to the multitude of his tender mercies; and let us remember that he will "recompense the righteous," &c.

AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

There are many persons who, no doubt, wish well to the interests of religion, but have imbibed such erroneous views of its character, that their efforts generally prove the destruction of what they wish to support. There is not, perhaps, a more unfortunate person, considered either with reference to himself or to those with whom he is associated, than the bigot. He is unfortunate as respects himself, for he lives in perpetual uneasiness; unfortunate in regard to others, for he destroys, as far as his influence extends, all those social feelings and friendly connections which are so endearing to the human heart, and so profitable in society. He is the author of all those

angry disputes which destroy christian charity. He raises that virulent opposition, excites those violent persecutions, which so frequently characterise religious sectaries, which sadden the hearts, and render abortive all the benevolent intentions of true christians.

The man whose mind is enlightened, whose faith is founded on rational conviction, who has embraced christianity because he has examined the evidences of its truth, will always adopt a mild and benevolent course towards those who may happen to differ from him in matters of opinion. People sometimes get angry when endeavouring to support a sentiment; but anger is seldom resorted to when any other argument is at hand. Men never use harshness or severity in matters of religion, when they have truth to offer in support of their positions, and persecution is an argument they are not willing to use when they have evidence to convince the understanding.

Bigots are therefore always ignorant, or ignorance is always the cause of bigotry. No man that is well informed, is so attached to any particular sentiment that he cannot bear with composure whatever argument can be brought against it. But the ignorant man, when he hears any thing advanced against his favorite theory, is alarmed; he embraced it without conviction, and vainly endeavours to support it without reason. He trembles for himself. He supposes, if the notions he so fondly cherishes should be given up, he can receive nothing in exchange which can equal their value. Poor man! had he known that no sentiments, if false, are of any value, and that if he lose such sentiments, but receive truth in exchange, his loss is to his own advantage, he might have been at peace—he needed not have feared to bring his sentiments to the test of the closest examination.

How many there are, when they hear a man call in question what they have hitherto considered as truth, will pronounce him at once a dangerous man, and think it their duty to destroy his influence! Such a man, or one who demands of every person the reason why he adopts this or that sentiment, is indeed dangerous, but he is dangerous only to falsehood.

Truth is mighty, and will never suffer by any contrast she may have with error, if she be left free to exert her native strength. If my brother has the truth, my reasoning against it will not make it false, nor endanger its success. If he knows the evidences by which his sentiments are supported, he need only exhibit them, and the controversy is ended; but if he has embraced falsehood, and does not know it, he ought to thank me for convincing him of his mistake; if he knows his sentiments are false, he ought to be ashamed to advocate them.

Bigotry, or an improper attachment to cer-

tain opinions, or an excessive partiality to a particular creed, which blinds us to the merits of every other, is perhaps the most prolific source of fanaticism. It is generally our attachment to our sentiments, and our inability to defend them by sound argument, that produce those deleterious practices which merit this odious appellation. He who knows why he believes a doctrine, and is able to produce the evidences by which it is supported, never runs to extremes, or adopts any irrational methods, to spread his doctrine, or to convince men it is true. But the ignorant, the man of a contracted mind, limited views, and little wisdom, readily advances from a bigot to a violent fanatic. The church of Christ, and mankind generally, have suffered exceedingly from persons of this description. Armed with a fiery zeal, they have driven not only themselves, but all with whom they associated, into excesses the most dangerous and practices the most destructive.

It is not my motive to trace the evil consequences of religious, or rather irreligious zeal, as the offspring of ignorance, and unreasonable attachment to one's creed. It is enough that we have learned their cause. Whoever will take the pains to examine the subject, will find it to hold generally true, that bigots, zealots, fanatics or enthusiasts in religion, though in many respects different, are persons who endeavour to atone for the deficiency of their knowledge by the exuberance of their zeal, who mistake the visions of fancy for the suggestions of reason—the effervescence of passion for the convictions of the understanding, and unyielding obstinacy for strength of argument or power of demonstration. They consider the ardour with which they labour to make them believe the vagaries of their own disordered brains, or the prejudices of their own misguided choice, will supply the place of any examination of the utility of their views, or any inquiry respecting the correctness of the medium through which they have beheld them; that the noise they make, and the torrent of invective they pour upon the heads of those who dare question the propriety of their conduct or the truth of their sentiments, will make ample amends for the want of evidence to establish their creed, or charity to render their labours pleasing or useful. To such persons we would say, "prove all things, hold fast that which is good;"—that no zeal can atone for the breach of Christian charity; that no blind adherence to falsehood can make it true; and no obstinacy, however unyielding, will excuse a man for not examining his creed; that no confidence in one's own infallibility, will warrant him to condemn any sentiment before he has heard it, and the arguments by which it is supported,



FOR THE GOSPEL ADVOCATE.

## JOURNEY TO HELL.

The literal situation of this region, has been the subject of much controversy, and may still be considered a matter of very serious importance to the Christian world.

Various denominations in christendom, have located hell at some distance unknown, and yet they have given us a very extraordinary account of all the ingredients and materials with which it is furnished or composed. The frightful statue of Pluto has been arrayed, the mighty thunderbolts of Vulcan described, the wonderful power and ability of an uncreated being called the devil exhibited, and various circumstances connected with his employment related. That these and the like fabulous stories of pagan theology, have been substituted, for the want of other means, by a rich and lazy priesthood, to increase a magnified terror in the breasts of their hearers, and give a lasting permanency to their particular modes of faith, and secure to them larger sums of cash, is a truth too evident to be misunderstood.

As I have had some reason to question the truth of their statements, and doubt the correctness of their ideas, I purpose to give a brief account of hell, and leave it with the candid reader to determine as to the propriety of my ideas.

I have ever believed it to be the summit of all human virtue and considered it the surest road to happiness, to follow the dictates of our understandings, and to render that service to our fellow men which their need requires; and I think I may venture to say, this was one reason for my undertaking this painful and extremely unpleasant journey.

The morning was calm, the sun shone with uncommon brilliancy, the birds tuned their throats in strains of sweetest melody, and all nature seemed prepared to augment my happiness, when I left my own little terrestrial paradise, for the unpleasant and painful scenes of this dire abode of mental sorrow. I had climbed no cliff-mounted cascade, crossed no floods, traversed no deserts, nor discovered any very remarkable appearance in the face of the country, when, to my utter astonishment and surprise, I found myself already "in the depths of hell," and surrounded by an innumerable multitude whose melancholy vices had plunged them into this dismal scene of ruin and despair, where I beheld thousands groaning under the weight of poverty and riches, and tens of thousands experiencing all the sad consequences of the most depraved understandings and corrupted hearts. Anger, pride, hatred, malice, revenge, covetousness and persecution, with nameless other vices, were the inseparable companions of these deluded sufferers. They gave free vent to their desires and an unbounded license to every

sensual gratification. Every passion was indulged, and every art of dissimulation practised. The ghastly forms of riot and debauchery stalked forth exhibiting the most deplorable wretchedness and oppressive misery which the mind can possibly conceive.

The reeling carcases of worthless drunkards—the haughty insolence of conceited fops—the merciless disposition of covetous misers—the uplifted arm of malignant persecutors, and the wild ambition of infuriated monarchs whose fruitless glory had desolated cities and overturned empires, leaving the widow and the fatherless unprotected, conspired to render the subjects of hell a truly deplorable race of beings. Such was the discord and confusion, that the most exalted imagination can form but a faint idea of the overwhelming misery of its inhabitants. I saw that great numbers were continually thronging into this gulph of affliction from almost all quarters. As I looked I trembled for their fate, and then I wondered with myself why these things were so. On a careful examination I found that they were those who listened at every call of the passions, and adhered to those visions of delusion which originated in Paganism, and have been perpetuated by a crafty priesthood till their blind zeal led them to commit the most flagrant outrages on individual right as the proper means for securing uncorrupted felicity.

I remonstrated with them as to the propriety of the course they were pursuing, but they would excuse themselves by saying, good men tell us that money will save souls from hell or endless misery in a future state of existence, and as this is true, why will it not in this? They tell us also that God delights in retaliating for the offences of man, and that saints rejoice in witnessing their affliction.—Now, is it not conclusive, and does it not follow as a matter of course, that happiness can be derived upon the same principle, and by the same means here below? I entreated them to forsake the carnal propensities of their earthly natures, and abandon the idea that temporal things would ever satisfy those which were eternal. I laboured to convince them of that truth which maketh free the captive soul of man. I shewed them the path of our spotless Redeemer, and endeavoured to persuade them of the necessity of walking therein. I showed them the cross of our Saviour's crucifixion. I pointed to Calvary, and rehearsed his dying prayer, his gracious promises, his everlasting love; and then I implored the God of heaven to take away the veil of covering from off their faces that they might see the goodness of the Lord which leadeth unto repentance, and thereby obtain a speedy deliverance from all sin and its consequential evils. Upon this I perceived the tender sensibilities of their natures were enlivened, and

that strong emotions of sympathy existed in their breasts, strong symptoms of conviction were visible, and the mighty efficacy of God's unchanging goodness distinctly manifest. I heard many exclaim, "Good tidings of great joy," and blessed be the name of him "who taketh away the sin of the world," songs and praises, glory and honour, thanksgiving and prayer, was now the most delightful occupation of all such as had tasted of the waters of divine life. The friendly hand of charity was extended, the kind affections of brotherly love were shed abroad in the heart, and these once unhappy wretches now beheld the glory of God with joy unspeakable. I need not tell my friendly reader that they did not retreat out of hell, but that hell retreated out of them; and that I had the inexpressible satisfaction of seeing the sting of death swallowed up by the unquenchable love of our heavenly Redeemer.

Thus ended my journey to this terrific region of despair, which, as I trust, will in due time, be totally destroyed by the all-conquering love of the "Father of the spirits of all flesh," to the universal honour of Prince Emanuel. C. W.

Lockport, April 12th, 1828.

### IMPARTIAL INVESTIGATOR.

The truth, the whole truth, and nothing but the truth.

#### EXAMINATION

Of the "Articles of Faith and Covenant," adopted by the Presbyterian Church, in Auburn, Nov. 1817.

A small pamphlet containing the articles of faith, &c. of the Presbyterian Church in this village, has been put into our hands with a request that some of the more prominent faults of the doctrine therein expressed should be exposed. In attempting to comply with the request, we shall only notice such errors as are most glaring; but that the reader may be prepared to form an opinion of the merits of the case, we shall give each article an insertion, and accompany it with such observations as may be thought necessary. The "articles of faith" are fifteen in number, and are preceded by the following, which serves as an introduction.

"We believe that the Scriptures of the Old and New Testament, are the word of God, written by the inspiration of the Holy Spirit; and that they contain an infallible rule of faith and practice."

The foregoing is as it should be. All the members of the Presbyterian Church, in Auburn, we suppose, have given their assent to the facts set forth in the above; and no one, we presume, will impeach their sincerity, or doubt the truth of the ideas therein expressed. "We believe"—what? Ans.—That the Bible is the word of God, and that it [the Bible] contains "an infallible rule of faith and practice." If, then, the scriptures contain such an "infallible rule," why did our friends set themselves at work to make fifteen other "rules?" Why were they not

contented with the "infallible rule" dictated by the Almighty, and written by "inspiration of the Holy Spirit?" We do not understand this mystery. Will they tell us that their articles of faith are taught in the Scriptures? If so, why not use them as there expressed? Have our Presbyterian friends been compelled to compile a new set of articles from a work written by the Holy Spirit—have they been constrained to improve on an infallible rule of faith and practice? "There is something rotten in Denmark."—The problem will be solved as we proceed.

"1. We believe in the existence of one Infinite God, who, although one God, subsists in an incomprehensible Trinity, Father, Son, and Holy Ghost."

Two propositions are set forth in this first article: viz. 1. There is one God: 2. He subsists in an incomprehensible Trinity. To our weak capacity, here is virtually a denial of the introductory article above noticed, and a palpable contradiction in the bargain. After having professed to believe that the scriptures contain an infallible rule of faith and practice, they virtually deny the fact by coining the word Trinity; and after declaring that there is but one God, they speak of three beings, (equal in power and glory,) Father, Son, and Holy Ghost." Now, if the scriptures "contain an infallible rule of faith and practice," why have the Presbyterians professed to believe in an "incomprehensible Trinity?" The Bible, we affirm, says nothing about such a thing as an incomprehensible Trinity—and the fact that the Presbyterians have found it necessary to make such a doctrine, implies, that, after all, they think themselves capable of improving upon what they confess was written by inspiration.

"2. We believe that God made man at first, upright, in his own moral image, and constituted him public head and representative of his posterity; and that in consequence of his disobedience, his descendants are totally depraved, and that all their doings and exercises, while unregenerate, are wholly sinful."

As this article constitutes a distinguishing item in the creed under examination, we must be allowed to give it particular attention. We are first told, that God made man "upright, in his own moral image." This, we admit, is taught by Moses, and we have no disposition to call it question. But, next, we are informed, that the first man was constituted "public head and representative of his posterity"—all very good. What next? Why, this upright being—this representative—this moral image of a perfect and holy God, violates the law of his Maker, and "in consequence of his disobedience, his descendants are totally depraved?" Now, one of two things must be true: Either, first, the first man was the representative of his posterity before his disobedience—and if so, all men are born into the world as pure as he was before he transgressed; or secondly, he was not the representative of his posterity before the fall—and therefore could not involve his posterity in guilt. In either case, this "article of faith" is anti-scriptural, and opposed to reason. The scriptures, which "contain a perfect rule of faith and practice" are silent as to any doctrine of the kind under consideration, and



reason explodes the notion that the descendants of Adam are accountable for his actions.

But farther: If it be admitted that Adam was materially more holy and upright by nature, than his posterity, how came it to pass that he transgressed the law of his Maker with so ready a hand? One would almost think that the fact of his having transgressed, the first opportunity, the first command, would argue the highest degree of imperfection in the constitution of human nature. Mankind, since the fall, do not transgress unless temptations are placed in their way, and Adam did sin when first tempted. Wherein, then, is the great difference between Adam and his posterity? But should it be maintained that he was materially different from his offspring before the fall, then it would follow, that he was not a fair sample of the rest of mankind, consequently, he was not the representative of beings so totally different in all their nature and propensities from himself.

But we are told that the posterity of the "upright" man, are involved in the consequences of his guilt to such a lamentable degree, that they are "totally depraved!" Now, the fact is, although our Presbyterians pretend that mankind are as bad as bad can be, they have not the folly to declare, that one individual can now corrupt the unborn soul of another. So it would seem, after all, that Adam, perfect as he was, had so much imperfection about him, that by eating an apple he could contaminate a whole creation; while his poor depraved posterity—who are "incapable of thinking a good thought, or of doing a good action," can only, with the aid of infinite imputed guilt, damn their own souls! What a perfect, upright, and purely moral being Adam must have been! And how vastly wise must have been the creator of the Presbyterian "articles of faith."

But it becometh us to consider this article a little farther. We are farther told that "*all the doings*" of mankind "while unregenerate, are *wholly sinful*." What a sublime theory is here presented to the mind! Reader—if this statement be true, you had better beware how you act; for if you pray, it is "wholly sinful"—if you sing, it is "wholly sinful"—if you go to meeting, it is "wholly sinful"—if you relieve the distresses of the widows and fatherless, it is "wholly sinful"—if you are honest in all your dealings, it is "wholly sinful"—if you read your bible with a sincere desire to know the truth as it is in Jesus, it is "wholly sinful"—and, O, how shocking! if you give the godly Parson any thing for retailing damnation to sinners—or contribute to educate the "poor and pious"—or buy a bible for your family, alas, alas! it is "wholly sinful!" We advise you, then, if you believe the foregoing article of faith, to stop where you are, and let the regenerate take care of themselves.

Yet the righteous, the converted part of Adam's race, those whose *natures* have been changed, can get along quite well; for *they*, if they neglect duties, or transgress the laws of God or men, it is, peradventure, only the backsliding of a saint. Perhaps this is the reason why converts become so destitute of the social virtues, and so deplorably deficient in the tender charities of humanity. They can sin and repent; and get along very well; for as we shall find when we proceed the "regenerate cannot fall totally and entirely away." But these articles contain so many interesting

topics, that we must be careful, lest too much of a good thing should be furnished our readers at once.

*To be continued.*

## GOSPEL ADVOCATE.



"EARNESTLY CONTEND FOR THE FAITH."

### ANTI-SOCIAL RELIGION.

*"For the Jews have no dealings with the Samaritans."*

Of late we have been sometimes amused, but more frequently disgusted, with the conduct of certain professors of religion, who seem disposed to be pious at the expense of common friendship and politeness. We allude to the studied neglect with which some persons treat others whom they consider hereticks, on account of an honest difference of sentiment from themselves. If such persons, who affect to despise their neighbours, could but see themselves as they are seen by others, they would, it is charitably believed, amend their conduct, and strive to correct their feelings.

Without, for the present, any reference to the incongruity of such conduct with the Christian profession, it may be considered as an infringement upon the rules of common politeness, and therefore unbecoming the gentleman. Such are the relations of society that unless some little condescension or courtesy is practised, we deprive ourselves of much true enjoyment. Few things tend more directly to promote happiness, than a cordial reciprocation of kindly feelings. The free interchange of civil salutations—those tender inquiries after the health and happiness of each others' families, which are generally noticed in neighbourhoods and villages, tend greatly to wear off the asperities of nature, and unite mankind in a happy fraternity. So universally are these little civilities practised, that an exception from the general rule presents a disagreeable association of ideas to the mind, and we almost intuitively dislike and despise him who wantonly violates the laws of a custom, which has been so long, and so generally observed.

But when such conduct is compared with that of our Saviour and his primitive followers, the contrast is obvious and striking. He, it is true, was accused of eating and drinking with publicans and sinners; but it would be difficult to find any thing in the history of his eventful life, to justify the anti-social practice under consideration. His life was one continued series of condescensions; and we are not informed that he ever refused to  *speak*  to persons because they happened to disbelieve his divine precepts.

Yet there is another point of view in which such conduct is capable of being presented to the mind, which renders its appearance still more disgusting. It is by contrasting it with the professions of those who

are guilty of it. Such persons often pretend to much piety and humility. They give the world to understand, "by smooth words and fair speeches," that the leading object of all they do, is to save sinners—to "win souls to Christ." They profess to be the followers of Jesus Christ—his "peculiar people." But how does a haughty, unsocial, and unfriendly deportment towards sinners, agree with such professions?—Are we to conclude they are sincere in their pretensions to a peculiar love of our souls, and at the same time conscientious in their neglect of the persons of those whom they are so anxious to save? It may be so; but the "carnal mind" will conceive differently of the subject. "The world," if we rightly judge of human nature, will consider such conduct, in professing Christians, as emanating from any thing else, rather than as growing out of a sincere love of mankind. The ungodly, with, with astonishing adroitness, turn all such things to the disparagement of the Christian religion. For none are so blind or depraved as not to know, that the true Christian *ought* to adopt a conciliating course of conduct towards all—particularly towards the "ignorant and those who are out of the way."

It is hard to conceive what motive actuates some of our neighbours who "pass by on the other side," unless it is done with the hope of driving people into an acquiescence with their own particular views. If this be their object, (though we do not assume the prerogative of judging their hearts,) unless we are strangely deceived, they will be ultimately disappointed. Few men can be driven into any measures by such means; and the most palpable effect of coercion is always obstinacy.

We do not intend to make a personal application of these remarks, yet it should be said in justice to many who have apparently adopted the course above hinted at, that this anti-social spirit has probably originated with a few individuals in this community; and though we are sorry to say it, this kind of duty (if it deserve the name) is proclaimed from the pulpit, by one whose piety we will not call in question. If this article should ever meet his eye, we hope he will profit from the hint now given, and correct the evil by abstaining from sowing the seeds of pride and contention in the hearts of his hearers. It is respectfully suggested, that to inculcate a more friendly, liberal, and charitable principle, would be much more efficacious in disseminating happiness, and subduing the hearts, and securing the affections of sinners and saints.

But lest our own motive should be misunderstood, we frankly declare that the good of society is the most selfish object we have in view in submitting these plain observations to the publick. For our humble self, we care not a farthing whether we are treated with civility or otherwise. It is all the same with us whether we are spoken to in the language of severity or kindness by our opponents—with this exception—we could wish to see charity and good feeling more extensively prevalent. The truth is, that when we behold a professed minister of the gospel with an averted eye and haughty demeanor, we feel a degree of

commiseration more easily felt than described; but what availeth it? He will find to his sorrow, that the time is at hand when "he that exalteth himself shall be humbled."

But when we contemplate the contrast between what is, and what *might be*, the condition of society, we cannot fail to discover the necessity of some improvement in this respect. What could be more becoming, more beautiful, or more delightful, than to see all sects and parties of men, kind, complaisant, charitable, and friendly? True there is, and probably will be for time to come, a diversity of opinion among men; but that need not make them enemies. "To err is human, to forgive, divine;"—and all might be friends, neighbours, and blessings to one another.—Now, as this is the "age of improvement," we would respectfully suggest, to all concerned, to adopt, instead of haughtiness and feigned contempt, the language of kindness in all the social relations of life. Courtesy is indeed the only rational species of deportment, and kindness the only consistent mode of treatment; and while no evil can possibly result from an adoption of these principles, we seriously recommend it to all denominations of Christians to "do good, and communicate."

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## SELECTIONS.

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### AN APPEAL TO THE PUBLICK.

*Continued from page 126.*

What has now been urged in opposition to this potent engine of clerical usurpation, was originally intended as a reply to an unprovoked attack on men whose only crime was a jealousy of religious incorporations. A brief delineation of the circumstances attending this particular matter, may not be improper, as a commentary on the influence exerted by this institution over the freedom of the Press.—It has ever been received as a principle of correct policy in countries where the press is untrammelled, that where individuals have been arraigned before the publick, the privilege of meeting their accusers should not be denied. When the columns of a publick journal are opened to propagate slanderous accusations against the motives of a large body of men, justice would seem to require, that opportunity should be given to repel such insinuations. But when it shall occur that the editors of a daily paper of extensive circulation, after having introduced to the world an article whose express design was to intimidate a large number of citizens, in the exercise of their legal rights, and become parties to the aggression, the great bulwark of our liberties is not far from destruction. In a time of no ordinary reflection on topics of great importance, at a period when the ignorant and learned, the poor and the rich, are aroused to investigation, and are anxiously enquiring for truth, the conductors of publick papers have proved very recreant to the cause of liberty.



For motives impelling to such base conduct we need not long search, as the fruits manifestly discover the tree which produced them.—We need not hesitate to declare, that the act in question, is the direct consequence of either abject cowardice, or produced by the promise of clerical favour, soothed at one time by flattery, and at another alarmed by the terrors of excommunication. Hence, the melancholy picture presented to our notice of a scene more appropriate to the dark age of monkish superstition, than the enlightened period, in which we are permitted to live. That the illiterate should be deceived and led at the pleasure of those who assume the function of spiritual instructors is not surprising, but that men of intellectual habits, should thus bow down to an idol to their own making, can only be classed among the obliquities of the mind of man. There is nothing of exaggeration in this, as a plain and unvarnished statement of facts will abundantly convince the reader, and at the same time force upon his understanding, some slight perception of the dreadful dilemma into which we are fast hastening. It will appear that there is no time to be lost in making a vigorous effort, effectually to curtail this domineering spirit.

A set of men having their own peculiar purposes to promote, had made an application to the legislature for its support, and an equal number of respectable persons saw fit to oppose the design in question. The remonstrance, as published in the Philadelphia Gazette, accompanied with editorial remarks, calculated to retard its circulation and impede the object contemplated by its signers. To this I did not at that time deem it necessary to reply, nor was any thing in defence of the remonstrance elicited, by a communication of similar character with those complained of.—A few days after the memorial of the American Sunday School Union appeared in the same paper, and was immediately followed by an elaborate article, in which the principles contained in the remonstrance were not contested, but the private reputation of the signers was assailed. It now became necessary to appear before the public in justification of those principles, thus virulently attacked, and where could a more proper place be found for the publication than the journal in which the assault was made. An easy pertinent to the matter in dispute was accordingly prepared, and a copy furnished the Gazette, with a request that it should have an insertion. This demand was made in conformity with the prospectus issued by the Editors in the commencement of their labours, and it was presumed an immediate assent would have been given. Every opportunity has been sedulously seized for advancing the pretensions of an overgrown body, that sooner or later must fall under its own weight. Men of unques-

tionable standing in the community, have assured me, that their application to other presses has terminated in the same result.—I therefore boldly assert the fact, that there is not a daily paper published in the city of Philadelphia, whose editors do not tremble at the frown of this haughty colossus. There are none who dare give publicity, to the slightest hint which may militate against the interests of the American Sunday School Union. On what other principle can we explain the remarkable fact, that after a brief examination of the litigated points had been made, and 2 columns in type, the proof sheets were struck off, without any thing further being done.—These sheets and the state in which the manuscript was returned to me, sufficiently attest that the essay would have been published, had not some powerful adversary interposed. How that foe was able to effect this purpose, the course of these remarks will probably discover in such a manner as not to admit of mistake.

Any institution competent to inspire so much dread, must be dangerous in itself, and deserves no mercy from those who are resolved to advocate justice, and that only. The degraded condition of men in various sections of the earth, has been referred to their want of knowledge; and those who have endeavoured to make ignorance perpetual, are properly considered as the enemies of mankind. It has always been an object of importance with the clergy, to possess a controlling influence over the press, and hence no sacrifice is too dear, for its attainment. No artifice too mean to be employed in persuading men, that in their hands this mighty fever of the world may be safely reposed. When the goal of ambition has been reached, how have they employed their ill acquired ascendancy in the transactions of the world. Have they studied to promote the peace and tranquility of the great human family, by exhibiting an ample of humility and meekness? I feel no inclination improperly to accuse any particular class of persons; —but when my reflections have reverted to the past history of our race, the solemn conviction results, that from the clerical order, many of the evils of society have emanated. While they boast of knowledge and light, all their efforts tend to confine the rich blessings to a favoured few. What is it that deprives the people of South America of the advantages of liberty and law? The state of the press in that country will furnish an answer replete with instruction to us, and powerfully warns all other nations to guard against the insidious encroachments of an orthodox clergy. No publication can be circulated there without being licensed by a dignitary, specially appointed to guard the intellect of the flock. That which the church has decided to be just and true, however incompre-

hensible, must be accepted under the penalty of excommunication, and in many instances of death. The mind is bound up in a state of darkness upon which no cheering ray of light is ever permitted to fall; the father passes to the grave, and the son succeeds to a state of wretchedness and sorrow. The heavens may change, the mountains crumble into dust, and the lowly valleys rise, but the moral condition of man has no mutation. To him improvement is but a name, without meaning, a cause that has never been productive of an effect. To what other original shall these evils be attributed, if not to the absurd and misguided zeal of a superstitious and bigotted clergy.\*

The press is now considered as the great security of a free state, and as affording a medium through which dangerous innovations may be detected, virtue recommended and vice exhibited as an object to be shunned.—Every man cannot become the proprietor of an establishment for printing, and even if he were, there would remain an art to be acquired before it could be made useful. To afford an easy means of disseminating information on important topics, daily papers were established amenable to public opinion, though under individual control. In this state there has always prevailed a courtesy among Editors, by which a person assailed in any particular journal may be admitted to the use of its columns for the purpose of personal vindication. At a time when party politics had estranged men from each other, and the relations of life were apparently dissolving, this privilege was preserved inviolate. I well remember many instances of this kind, and some of them occurring in a journal, not always spoken of as impartial. It is not probable a case can be mentioned, where a defence like the one in dispute has been rejected, without some substantial reason being assigned. The objection that has been raised in the present instance, is the fear, lest it should prove the precursor of a controversy, bitter and uncompromising.

I expressly stated in my note to the editors, that in the event of the reply being inserted, a pledge would be given, that nothing in relation to the business should afterwards come from me. There is no disposition on my part to enter into a discussion on any subject, and least of all religion. The speculative tenets held by any man are not to be determined by my narrow judgement, nor do I think the worse of my neighbour, because he does not hold the same faith with myself. But when subjects of this nature are removed from their proper place, and forcibly joined with the secular concerns of men, they acquire additional interest, and demand some investigation. In

the social circles of the world how often is the current of cheerful conversation interrupted, and lasting injuries inflicted, by the introduction of Sectarian precepts. Our opponents are very generally addicted to this fault, and as far as my observation extends, are the men who give to the disputes a bitter and unrelenting tone. Every thing which tends to make mankind unhappy, and disturbs the comfort of general society, is a suitable object of animadversion. Nothing therefore which may be said is intended to have an application to any doctrine of theoretick faith, but to the strenuous effort made to impose them on those, who neither do, nor can believe them. I am not ignorant that there are more ways than one, by which the mind may be fettered, and that sophistry sometimes gives to falsehood the appearance of truth. Where wealth abounds, and leisure concurs, the means of propagating error will not be wanting.

The objects proposed to the publick attention by the managers of the American Sunday School Union, are the most extensive ever undertaken by any single religious institution in either ancient or modern times. It has pretended heretofore to confer moral and religious instruction on the poor and ignorant, by reforming the manners and correcting the habits of children. In order to attain these desirable ends, it was thought necessary to publish under its name and sanction, books, tracts, and other means of religious edification. In relation to these publications, nothing need be said after the confession made by those who are the active agents in this deep and dark scheme. That this may be fully accomplished, funds are to be raised by subscriptions, donations, and bequests. That there may be no difficulty in the last, the moment which of all others should be devoted to serious meditation, is selected as propitious to the designs of an arrogant priesthood. When men are about to leave this world, and especially after a long and painful illness, the mind convinced of the vanity of every thing earthly, is open to the consolation of *even a false friend*. Beset by importuning priests, an understanding naturally weak, may be seduced into the belief that the mercy of God can be procured by large donations to his church. Hence it may happen in this case, as in many others, that men after having passed their lives in open warfare on their species, when the season of enjoyment has passed, may like Simon of old, attempt to purchase the gift of God with gold. It has been remarked that the wealthy, from being more frequently selected as the objects of attack, are found to yield most readily to the influence of clerical persuasion. In a very short period an institution having the same popularity with that now under consideration, may so augment its resources as to defy the authority of government itself. Endowed with money

\*Lest I should be misunderstood, it may be here remarked that in using the word *clergy*, those styled Orthodox are only meant.



and protected by a charter, posterity must be at the mercy of men, whose *official* friendship leads to ruin, and whose kiss betrays to death. Let it be well remembered that the highest judicial authority has declared, that an act of incorporation so far partakes of the nature of a contract, that if once passed, the state can never recede. This fact discovers the reason of the anxiety displayed by certain individuals to conceal the real merits of the controversy, endeavouring to make the Legislature believe a *falsehood*, of which, by their own admission, they stand convicted.

Should this deplorable event take place, the corporation will hold property in its own name, be competent to buy, sell, barter, give and receive credit, and may transact business in trust for others. It will hold *real estate*, may confirm titles, sue and be sued; thereby becoming a great reservoir into which the surplus wealth of the country is destined to flow. In proof of the danger to be apprehended on this head, it may be remarked, that within five years only, an Eastern state has authorized religious corporations, to the amount of thirty millions of dollars. The money thus applied, is taken out of general circulation, and laid up to serve the specific designs of the institution by which it is held. There would exist a direct tendency to absorb into its funds the property of particular persons, and destroy the voluntary distribution of wealth to an extent, not generally believed. Can it be said with truth, our fears are groundless, and our gloomy apprehensions visionary, and without any possibility of ever being realized? Contributions from many sources will swell the amount of wealth until, finally, their property will be accumulated to a sum competent to place them beyond the power of control. Ingenuity will be inadequate to the invention of a principle capable of counteracting this disposition to a monopoly. A body such as this can never die, and consequently no relief can be obtained from that source; whatever is once acquired must remain forever. In the case of individuals, it was found necessary in this state, to propose some regulation in relation to the increase of property in the hands of a limited number of persons. By the operation of Legislative enactments, a permanent mode has been established, by which the danger of a monopoly of wealth is averted. However extensive the acquisitions of any particular family may be, they cannot confer on it a durable rank. The law making no distinction among those to whom the inheritance descends, an equitable distribution is the consequence. The first possessor, altho' by a testament he may defer this result, can by no stratagem defeat its final attainment.—There is then a barrier opposed to the unruly pretensions of the ambitious, and they are compelled to learn their proper place in the

structure of civil society. But in the instance of a corporation, none of these obstacles can be successfully opposed to its triumphant course; sheltered behind a charter, it will deride the impotent efforts of those whom its power has blasted. Once securely fixed in its high estate, the only hope will be, that the pride of its rulers may prove the means of its decay.

These considerations were the cause of the attention paid by the British parliament to the subject of revenues belonging to the religious, and benevolent associations, which ended in the enactment of various statutes of mortmain.—So extensive was the influence, and subtle the ingenuity of the clergy, that they were never at a loss to contrive means to evade the usual license. In the progress of time it was remarked, that the fiscal services appointed for the defence of the kingdom, were daily decreasing; that the circulation of landed property was impaired; that the lords were deprived of their dues, and the government despoiled of its prerogatives. So early as the year 1217, in the reign of Henry III, an act was passed, making all such attempts void, and declaring the land forfeited. In the reign of Edward I. all persons, religious or others, were forbidden to buy, sell, or receive under a pretence of gift, or term of years, or by any artifice to appropriate to themselves, lands or tenements in Mortmain. Various enactments were made by succeeding Parliaments, until in the reign of George III a statute was framed defining the manner in which bequests should be made to charitable bodies, and also limiting the amount of property thus disposed. It was believed that instances had occurred, of men who at a period near death, had devised large sums to charitable institutions, to the detriment of the publick, and the ruin of their families.—Notwithstanding the power of the Established Church in England, and the solicitude with which it is fostered, all the privileges it enjoys are special grants, liable to be rescinded. They are constantly subjected to a rigorous examination, and not unfrequently made the subjects of parliamentary investigation. If it is necessary under a monarchy to exert so scrupulous a jealousy, how infinitely must the necessity be enhanced, in a country boasting its Republican Institutions. T'ous the question is of vital interest, and ought to claim the serious attention of those, who may be dependent on their labour for support. They should never sanction those, whose object is within the scope of individual enterprise, or may not palpably tend to the publick benefit. Will the community be improved, its comfort and happiness secured, by the incorporation of the American Sunday School Union? Can any human authority, convert the moral wilderness into a field of spices, and a garden of sweetly blooming flowers, where there shall be nothing to hurt or

destroy? Will not the same evils be incident to this body, which have marked others, during a succession of ages, in the country whence our laws are derived?

This city presents facilities for its operations, which are not so copiously collected in any other, therefore it was of moment, a proper exertion should be made to insure its location here. Large sums were advanced to further this object, and one highly respectable person advanced funds sufficient, to face the basement story of the place of business with marble. A great inducement however was found in the pleasing hope, that the Assembly of Pennsylvania, might confer on the institution, corporate privileges. There was a well sustained doubt, whether this object could be secured in either of the more northern states, but it was believed the people here could be duped into the measure. It was imagined they would not perceive the monstrous absurdity of incorporating a body, whose members are too unwieldy, to be governed by its agency. For it will be seen that no law of this state, can possibly reach the offences, that may be committed in different places, by those acting under the direction of the managers.—Any violation of the charter will be palliated by the subterfuge, that it was perpetrated without the jurisdiction of the State. Should this ever be detected, and its sophistry discovered, a new mode which I now hear whispered, will probably be devised: Wealth, and uncontrolled press, clerical influence, and other means will be used to inflame the popular mind, and thereby clear the Legislature of all who will not bend to the measures of these reformers of the world. Talent will be no recommendation to political eminence, nor will virtue possess its value, in the civil relations of life. Age will lose its respect, and the services of those who have long toiled in the cause of humanity, will be pleaded in vain. The land will be ruled by priests, bigoted in their relief of creeds, which they are unable to comprehend and which therefore they have never explained. That such a design is in contemplation, there remains no doubt on my mind, and therefore it is that I have believed it my duty, to contribute to its defeat. The journals of the country have told us, that a large institution is to be erected, of the benefits of which none can partake, who are not *Orthodox Christians*. Whether in the dispensations of providence, such a calamity in its full extent will ever befall us, futurity must show; but it is undeniably true, that ample cause exists, for the friends of religious liberty, attentively to regard the signs of the times. No period can be better adapted for the purpose of detecting the corruptions, which have silently entered the church, than the present.

It would seem, from the assertions made by the friends of the American Sunday School

Union, that the only, and exclusive end proposed, was the religious education of the youth. Those who believe this, have grossly deceived themselves, and will probably derive some information from the following argument. The only advantage insisted on by those who have applied for a charter is, the beneficial effect it will produce on their printing establishment. Nothing else has been urged, and for the very best of reasons, namely, that an act of incorporation could not improve the instructors, nor render the children more docile. Now the plain truth, when stated in simple terms is, that a number of men have associated together, ostensibly for a good purpose, but really for one highly injurious, and wish to be clothed with power to collect and apply money as may seem agreeable. It has been admitted that none receive payment for their services but clerks and mechanicks. It must therefore be plain that an extensive mechanical business is now commenced, and that Legislative aid is requested for its finances. But the inquiry arises, why not purchase the books that may be wanted, from those who have them to sell? Because it is of consequence that no works be introduced that are not properly sanctioned. But could not publications of this description be obtained without this turmoil and waste of time? To this we reply, that another object is in view, the issuing publications intended for the support of particular doctrines. Again it is answered, the funds thus collected will be more than sufficient for the expediture, and what is to become of the remainder?—There is a fellow-labourer in this plot of delusion, ever ready to devour all that may reach his capacious jaws. All have heard of that great Leviathan, the missionary society, the favourite of the present age, and the nursery of the future dictators of the earth. Here the great secret is unfolded in all the native malignity of its aspect, and certainly not to the credit of those who have contributed their wealth to the deception. This assertion is not made without a careful examination of the evidence upon which it is founded, and certainly with a full knowledge of the persecution that will follow the disclosure. I am, however, a stranger to fear, and most of all to that which clerical censure might be supposed to produce.

Let a plain exposition be made of the matter, from the documents of the petitioners themselves. A very elaborate defence recently published, most positively proves the danger to be apprehended from this institution. No distinct object has yet been stated for the exercise of Legislative patronage, and no public advantage proposed to enlist the affections of the people. The American Sunday School Union has nothing to do in the management of the particular schools, nor can



it exercise any control over the teachers. This the managers have distinctly asserted, and therefore it irresistibly follows that the direct support of Sunday schools, is not the advantage to be obtained by a charter. I have before shown that the issuing of books for the use of children, is not a matter of such consequence as to warrant the sacrifice of important public considerations. Although Clergymen, by the constitution of the society, are excluded from any participation in the active management of its concerns, yet the very last article expressly provides that this class of individuals may attend certain meetings. I have absolute knowledge, that on public occasions they are always active, and are regarded as the moving spring of the whole machinery. Nothing but the grossest infatuation could ever have beguiled men of high respectability, into this labyrinth of iniquity. Charitable persons have been persuaded to contribute to the funds of the society, under the belief that it was for the benefit of destitute children. They pleased themselves with the idea that many, who otherwise would have been nurtured in ignorance, were receiving the benefits of moral education. But while they tho't appearances were real, a system of deception was planning. Money given for a special purpose was arrested in its course, and without the consent of the donors, applied to the support of a very different institution. If A solicits money from B for the maintenance of C, and in opposition to the will of B, or without his assent being given, applies all that is more than sufficient for C, to the supposed wants of D, what can such an act be called? Now this is the situation of these men, they have received funds for the use of the Sunday Schools, and immediately transferred the surplus to the missionary society. When under the auspices of the Legislature, new powers are acquired, and more extended resources are brought into action; wealth will flow in upon an indolent and avaricious clergy. They will exult in obtaining that by fraud, which would never have been granted to an honest and open request. This much boasted institution had scarcely begun its career, when the attempt was made to consolidate an union with the society for promoting missions. So completely has the object of their wishes been reached, that the union may at this time be considered as one of the powerful agents in enlarging the claims of an arrogant and aspiring clergy, and consequently its prosperity is opposed to public peace.

How the respectable men who appear as the advocates to the union, may reconcile this violation of truth with the clear and well defined principles of justice, I am ignorant. Had the same thing occurred in the ordinary course of business among merchants, the person guilty of so serious a breach of trust, would have materially suffered in his future credit. An

act so flagrant would draw down upon its perpetrators the merited indignation of a justly incensed public, and an exclusion from honorable society might be anticipated as the consequence. Those who, in the maturity of their judgement, have assumed responsible obligations for the benefit of others, are bound to discharge the trust with fidelity. If this be true in matters of minor importance, how much more so when the poor, naked, and destitute, are those to be injured by a contrary course.—Is it possible for the human mind to conceive of any act so basely mean, and at the same time so completely hostile to every manly and virtuous feeling, as the diversion of money given for a charitable use, to a purpose widely different? Is there language in which, with sufficient power, we can give expression to our emotions of abhorrence, and our contempt for this contemplated act of dishonesty? The poor, wretched and friendless mediant is held up to our view as an object of compassion, and as a being, by his common nature, having claims on our protection. We beheld his distress, and wish according to our means to contribute to the relief of our indigent neighbour; we lament the existence of vice and immorality, more especially do we regret to behold the young and expanding mind lost to the sense of its own dignity. Benevolent persons become associated together with the intent of applying a remedy to all this evil, and with difficulty raise money for the promotion of their noble purpose. But those to whom they have entrusted the direction of the funds thus collected, in the plenitude of their wisdom, saw meet to apply them to the support of spiritual purveyors. Their ideas would seem to differ from those *humble* men who originally preached the gospel, in that they were cautious how they used the money collected for the poor saints. The great apostle of the Gentiles, when engaged in procuring assistance for his distressed brethren, expressly informs us that his own labour did minister to his necessities, as also those that were with him.

#### OBITUARY.

DIED.—On Wednesday the 6th instant, Mrs. BETSEY DOTY, wife of Mr. FRANKLIN DOTY, and daughter, of Mr. George Standard.

In noticing the death of this excellent woman, it is no more than justice to add, that she lived respected and died lamented by all who knew her. Her deportment through life has been characterized by that calm, considerate and dignified prudence, which rendered her an example worthy of imitation. As her life had been destitute of any undue excitement, her departure was peaceful and happy. She has left behind her, a husband, who duly prized her excellence, and two little children, together with a numerous circle of relatives and friends, who mourn her loss.—May they cherish a remembrance of her virtues, and rely for comfort upon that God, who doth not afflict willingly, but who chastizes his children that they may be made partakers of his holiness.

## Portlet Department.

### THE DYING BLIND BOY TO HIS MOTHER.

This pathetic poem is copied from an English publication called *The World*. Whoever can read its plaintive strains, and not experience an emotion difficult to be suppressed, must possess feelings different from those which act upon our hearts.—*Lit. Cadet.*

Mother, I am dying now,  
Death's cold damps are on my brow!  
Leave me not—each pang grows stronger,  
Patient watch a little longer.  
Sweet it is your voice to hear,  
Though dull and heavy grows mine ear;  
Wait and take my last adieu,  
Never mother loved like you!  
Though your form I ne'er might see,  
Your image was not hid from me—  
Stamped on my adoring mind,  
Beautiful, but undefined:  
Ever fair and ever bright,  
That vision filled me with delight,  
Well I knew what'er might be,  
Those oft-praised forms I could not see;  
Might I all their beauty view,  
None of them would rival you.\*  
Life to me was sweet and dear,  
While I live the tales to hear,  
Told by you, on wintry hearth,  
All to make your blind boy mirth!  
And I love my voice to join  
In chorus of those hymns divine,  
By which you fondly taught your boy  
To look to Heaven with hope and joy.  
Sun or moon I could not see,  
But love measured time for me.  
When your kiss my slumber broke,  
Then I knew the morn had woke;  
And when the hour came to pray,  
Then I knew 'twas close of day;  
When I heard the loud winds blow,  
And I felt the warm fire glow,  
Then I knew 'twas winter wild,  
And kept at home—your helpless child!  
When the air grew mild and soft,  
And the gay lark sang aloft,  
When I heard the streamlet flowing,  
And I smelt the wild flower blowing,  
And the bee around me hum,  
Then I knew that spring had come.  
Forth I wandered with delight,  
And I knew when days were bright;  
When I climbed the green hill's side,  
Fancy traced the prospect wide;  
And 'twas pleasant when I pressed  
The waru and downy tuft to rest.  
Now I never more shall roam  
The many paths around my home;  
And you will often look in vain,  
Nor hail your wanderer e'er again;  
Never more on tiptoe creep,  
Where he lay as if asleep;  
Or with low and plaintive moan,  
Murmuring to himself alone,  
On bed of wild flowers stretched,  
Starting when a kiss you snatched,  
Till nature whispered 'twas my mother,  
And affection gave another!  
But 'tis sweeter thus to die,  
With my tender mother by,

\*It has been related of some who were relieved from early blindness, that they evidently expected to find those whom affection and kindness had endeared to them, the most beautiful.

'Than to be in life alone,  
When she and every friend were gone.  
Mourn not o'er me broken hearted  
Not for long shall we be parted;  
Soon in vales which ever bloom  
Which unfading flowers perfume,  
In realms of life! of light and joy,  
You will meet your poor blind boy!

### WOMAN'S HEART.

"Alas! that man should ever win  
So sweet a shrine to shame and sin,  
As woman's heart."—L. E. L.

Say what is Woman's Heart? A thing,  
Where all the deepest feelings spring.  
A harp whose tender chords reply  
Unto the touch in harmony—  
A world whose fairy scenes are fraught  
With all the colored dreams of thought—  
A bark that still will blindly move  
Upon the treacherous seas of love.

What is Love? A ceaseless stream,  
A changeless star and endless dream,  
A smiling flower that will not die,  
"A beauty and a mystery;"  
Its storms as light as April showers,  
Its joys as bright as April flowers,  
Its hopes as sweet as summer air,  
And dark as winter its despair.

What are its hopes? Rainbows that throw  
A radiant light where'er they go,  
Smiling when heaven is overcast,  
Yet melting into storms at last!  
Bright cheats, that come with siren words,  
Beguiling it, like summer birds,  
That stay while nature round them bloom:  
But flee away when winter comes.

What is Fate? A passing frown,  
A single weed 'midst blossoms sown,  
That cannot flourish there for long;  
A harsh note in an angel's song,  
A summer cloud, that all the while  
Is lightened by a sun-beam's smile;  
A passion that scarce hath a part  
Amidst the gems of woman's heart.

And what is its despair? A deep  
Fever, that leaves no tear to weep;  
A woe that works with silent power,  
As canker-worms destroy a flower;  
A viper that shows not it wakes,  
Until the heart it prays on breaks;  
A mist that robs a star of light,  
And wraps it up in darkest night.

Then what is Woman's Heart? A thing  
Where all the deepest feelings spring,  
A harp whose tender chords reply  
Unto the touch in harmony,  
A world whose fairy scenes are fraught  
With all the colored dreams of thought,  
A bark that still will blindly move  
Upon the treacherous seas of love.

### A GOOD PAGAN PRAYER.

Great Jove! grant this my chief petition—  
Thou know'st what's best for man's condition—  
Ask'd or unask'd, that good supply—  
And to my prayer, what's bad deny!

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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, MAY 10, 1823.

## THE PRAGMATIC.

'Give attendance to reading, to exhortation, to doctrine.'

A SERMON,

BY L. S. EVERETT.

"Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear:—Fear him, which, after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him."— Luke, xii. 4, 5.

Such has been the astonishing credulity of mankind, and such the degradation of the human mind, that doctrines of the most absurd character, and systems involving contradictions entirely ridiculous, have been received as the truth of God. Reason, the gift of Heaven, has been laid aside, and its dictates have been regarded, rather as the offspring of carnal depravity, than the guide of truth. Aspiring men have long set forth their own opinions as the standard of right, usurped the prerogative of thinking for their fellow beings, and ruled, with a rod of iron, the consciences of men.

Among the absurd ideas that have obtained in the minds of men, is that of the endless misery of a portion of the human race. This doctrine has, in many instances, extended its pernicious influence over the whole soul, and corrupted all the otherwise ennobling principles of the human heart. It limits benevolence, by confining it to those who are the supposed favourites of God; it perverts charity, by contracting its sphere of action within the pale of the church; it enfeebles the mind, by presenting before it certain imaginary evils to result from investigation; and it produces misery in every heart where it obtains a residence. Do you want proof of these facts? Go ask the believer in this cruel doctrine how many are the objects of his love—his answer will be, "*the Elect!*" Ask him who are entitled to his charity—his answer will be, "the righteous." Ask him why he refuses to investigate the various subjects presented to his mind—his reply will be, that his soul may be endangered by so doing. Ask believers in this doctrine why their countenances are sad, why their heads are bowed down like the bulrush, why all their groans, and sighs, and tears—the answer is, they fear for themselves the direful wrath of God, and for others the untold horrors of the damned!

This doctrine, with its concomitants, has deluged the earth in blood. Cain, under the supposition that God loved Abel better than himself, raised his murderous hand and slew him: The ancient Jews, governed by a barbarous Theocracy, and viewing themselves as the favourites of heaven, slaughtered whole nations of men, women and children:—In our Saviour's time, we have instances of a similar kind, in the partiality and envy which was engendered by limited views of the divine character; and which led to the death of Jesus! With the history of the world, from that time to this, most of my hearers are acquainted, and need not be told that partial views of God and his Grace, have led to conduct the most abominable, and cruelties the most horrid! Humanity mourns over a recital of the vile atrocities committed by the deluded votaries of Error.

But it is our duty to inquire whether the doctrine under examination be true or false. Do the scriptures and reason sustain a sentiment so hostile to the most refined feelings of the human heart, and so destructive of the more elevated and refined aspirations of the soul? Our reply is—if the bible, as a whole, teaches such a doctrine, it would rather go to impeach the book itself, than to substantiate the absurd dogma I am examining: If one part of the sacred volume teach such a doctrine, and the other part something else, there must be a palpable contradiction somewhere. Does *Reason* sustain a doctrine so ineffably abominable? If so, our reason was given us to destroy our rational peace!

Survey the Universe; behold the expansive Earth; it is peopled with an infinite variety of rational and sensitive beings. Man boasts of his superiour endowments and pre-eminent advantages: He considers himself the lord of this lower world:—May I not ask,—In what respect is he superiour to the rest of animal creation, if it be not in the ability to obtain, and the capability to enjoy, superiour happiness? See all Nature clad in the garments of cheerfulness; all animated creatures are free from serious ills—no prelibations of a dreadful eternity disturb their repose, or mar their quietude. Why, then, should MAN forebode indescribable horrors, and rob himself of an equal share of enjoyment? Does he stand alone upon a precarious foundation? Do the superiour blessings allotted him consist in ten

thousand liabilities to be hurled from his imaginary elevation to future endless torment? Is he placed under obligations to be thankful for the gift of powers so depraved, of energies so impotent, of senses so exquisitely fine; that every effort but accelerates his ruin; that the tendency of every thought is to evil; that every fibre of his heart shall hereafter be torn with pangs of infinite wrath; and every ligament that binds him to life be tortured with immortal pains? Great God! are these our superiour advantages? If so, take them from us, that we may be beasts, and find in death unconsciousness and rest!

But bring into view the myriads of worlds and systems of worlds around us. Reflect that this little planet is but a speck in creation; and O, how little do we appear! And yet we talk of exciting anger in the bosom of the Almighty God—the Ruler of all worlds! Poor creatures of a day! And yet we toil, and mourn, and groan, to procure the favour of Heaven! We fear, and tremble, lest we shall be left to welter in hell! Poor finite worms! think ye that God hath taken pains to make a hell of ceaseless woe for such vile creatures? Will he make us food for eternal flame, when one word will renovate our souls and save us forevermore? O, may reason guide us to a right understanding of our present subject, that one more stumbling block may be taken out of our way.

Our text is generally understood as follows:

1. That our Saviour intended to inform his disciples that they ought not to fear *men*, inasmuch as their enemies could do no more than kill the body. 2. That they ought to fear God, inasmuch as He was able to kill, and afterwards to cast both soul and body into hell. 3. That hell is a place or state of endless misery. On these opinions I remark,

1. So far from its being true, that our Lord inculcated a disregard of their personal safety, the fact is directly the reverse. His object, as is evident from the context, was to apprise his followers of their danger, and point out the way by which they could escape death—He told them that they were like sheep sent out amongst wolves, and affectionately exhorted them to be “wise as serpents, and harmless as doves.” See the context of the parallel text in Matt. x. 17: “Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.” They were also directed to flee from danger: “But when they persecute you in this city, flee ye into another.” This shows that his design was, to caution them in such a manner that they might avoid death from the violence of the populace. Unless we conclude, therefore, that our Saviour taught

his followers, at one moment, to avoid danger—to beware of men; and in the same breath, not to avoid it, but to court death, we shall be led to believe that his principle object was, to inculcate a sense of the propriety of preserving their precious lives, and thus extending their usefulness.

2. I find nothing, either in the text or context to sustain the notion that the disciples were instructed to fear God on account of his being able to destroy both soul and body in hell. He uses language directly calculated to inspire his disciples with unrestrained love, and confidence in God. He informs them that not a sparrow falls to the ground without his notice; that even the hairs of their heads were all numbered, and adds, in direct allusion to his fatherly kindness, “Fear ye not, therefore, ye are of more value than many sparrows.” See Mat. x. 31. Here we are again involved in difficulty, if we admit the common opinion to be correct. It would make Christ say, verse 28, fear God, for he is able to burn you up in hell; and in verse 31, *fear him not*, for ye are of more value than many sparrows in his estimation, yea he has numbered the hairs of your heads and not one shall be destroyed!

3. But admitting that God was able to destroy those persons in hell; does it follow that hell is a place of endless torment? Who knows that even hell shall not have an end? If God is able to destroy an immortal soul, one would think he might annihilate that worst of evils. With these remarks I dismiss, for the present, the common ideas predicated of our present subject, and desire your attention to its explanation.

I shall endeavour to obtain an understanding of our subject by taking up the text in parts, as it occurs, and offering such remarks as it may require.

1. “Be not afraid of them that kill the body, and after that have no more that they can do.”

We have already discovered that it could not have been the intention of the divine Teacher to urge upon his followers a disregard of their personal safety. We must therefore understand this part of our text in a qualified sense. He intended they should “beware of men,” for they would deliver them up to councils, and they would scourge them in their synagogues. But these “men” which I shall consider the common people, were by no means the most to be avoided. Their malevolence and malignity were to be viewed, in a subordinate sense, as alarming; but they could do no more than deliver them over to the councils and there appear as witnesses against them. But they could not destroy either soul or body in hell. But again,

2. “I will forewarn you whom you shall fear.”

In this declaration he calls their attention to



the principal cause of alarm. The common people were instigated to insult and persecute the followers of Christ; but there was another cause of alarm, without whose consent even the infuriated rabble could not lawfully injure a hair of their heads.

3. "*Fear him which, after he hath killed, hath power to cast into hell*"

We are now concerned to know who is this fearful personage: And in giving "mine opinion," I may differ from all others who have written or spoken on the subject. I am well aware that the general impression is, that *God* is the person here intended; but to such an idea I cannot subscribe. The context, as already noticed, which represents our heavenly Father as an object of supreme love and confidence, forbids that we should apprehend danger from falling into his hands. But especially, the primitive disciples, to whom the text was addressed, were the peculiar objects of his regard. These, and other considerations which I shall soon lay before you, have led me to conclude that the chief magistrate of the Sanhedrim (and not the Ruler of the Universe) was the person intended. This idea may appear strange to many, while others may think it actually absurd; but strange things are sometimes found to be true. But some critic may be ready to exclaim—What! would the speaker attribute to the Sanhedrim of the Jews the power to cast both soul and body into hell? I answer YES! and though orthodoxy may distort her grizzly features at an avowal of the fact, I shall render her own concessions subservient to my attempts to prove it so.—Having thus given a brief but explicit statement of my views of the text, I now proceed to lay before you some arguments to prove them correct; and have only to request the candid and impartial attention of my respected and enlightened hearers.

1. *The term HELL as used in the text does not signify a state or place of misery in another world.* In proof of this proposition I submit the following arguments and facts.

1. There are four different words in the original languages in which the bible was written, which are rendered, in our common version, by the English word *hell*. These words, as is conceded by all limitarian writers of any celebrity, are of different significations. This fact, of itself, is enough to put us upon the inquiry whether either, and if either, which of these four words was used by the inspired penmen to signify a place or state of endless torment: For if these words were primarily *different* in their signification, it follows that *all* do not mean the same thing; and if either signifies any such thing we ought to know which it is, that a confusion of ideas may be prevented.

2. The four words translated hell are the following: 1. *Sheol*. 2. *Hades*. 3. *Tartarus*.

4. *Gehenna*. Of the first, *Sheol*, it need only be remarked that Dr. Campbell, an orthodox Presbyterian of much learning and piety, unhesitatingly admits that it only signifies "the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." See preliminary Dis. vol. 1, page 274. This settles the question so far as relates to the word *Sheol*. The next in order is *Hades*. This word is allowed on all hands to signify the same as that just noticed. Concerning its signification Dr. Campbell observes: "In my judgement, it ought never in scripture to be rendered *hell*, at least not in the sense wherein that word is now universally understood by Christians." He continues—"In the Old Testament the corresponding word is *Sheol*;" and adds, "in translating that word [*Sheol*] the Seventy (who translated the Hebrew bible into Greek) have almost invariably used *Hades*." This word occurs just eleven times in the New Testament, and is translated ten times *hell*, and once *Grave*. Let it suffice to add—it in no case signifies any thing like a place of endless misery—but simply, the state of the dead without regard to their happiness or misery. The next word, *Tartarus*, translated *hell*, occurs but once in the bible—2nd Peter, ii. 4: "For if God spared not the angels that sinned, but cast them down to *hell* [*Tartarus*] and delivered them into chains of darkness, to be reserved unto judgement," &c. That this does not signify a place of endless wo, is evident from the consideration, that those beings who were cast into it, were to be retained there *unto judgement*, whereas the advocates of endless hell-torments do not pretend that any will go to that place, until *after* the judgement. If they should once let a prisoner out of their hell, it would trouble them to get him back again.

3. But we are more particularly concerned with the signification of the word *Gehenna*, as that occurs in the original of our text; and that is the only word which is supposed, by the learned, to signify a place of endless misery.

In support of my general proposition, viz. that "the term *hell*, as used in our text, does not signify a state of endless misery," I urge the following considerations:

1. By attending to the other words translated *hell*, we have found that by common consent neither of the three were *originally* used to signify what is now generally understood by the English word *hell*. But I would confine your attention particularly to the word *Sheol*, which was the only word translated *hell* in the Old Testament.

2. God, in making a revelation of his will and purposes to mankind would be likely to communicate those important facts in the language used by the people to whom the revelation was made, and according to the common

acceptation of the words composing or constituting such language. Otherwise, revelation would be no revelation at all.

3. The only language in which the word Gehenna occurs is that addressed to the Jews or Hebrews, as must be conceded by every one who is familiar with his bible. I defy contradiction when I affirm, that this word is never used in any writings addressed by the inspired penmen to the Gentiles. This, then, being the case, it would seem to follow, that if our Saviour taught the notion of an endless hell, by using the word *Gehenna*, the Jews must have understood such to be the meaning of the term. Otherwise a revelation of such doctrine, of which it must be confessed they were previously ignorant, would have required another revelation to explain it.

4. That the Jews *did not* understand this term as signifying such a state or place of punishment, is evident from the following facts:—

1. This word is originally (as admitted by Dr. Campbell whose admissions may be considered good evidence in this case, and whose opinions I shall take the liberty to use) a compound of the two Hebrew words *ge hinnom*, the valley of Hinnom, a place near Jerusalem, of which we hear first in the book of Joshua. See Josh. xv. 8, where speaking of the boundaries of the possessions of the tribe of Judah the writer says—"And the border went up by the valley of the Sop of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward." Here we learn what was originally intended by the two words composing *Gehenna*—they were used to designate a certain valley contiguous to Jerusalem! It was in this valley that the cruel sacrifices of helpless children were made by fire to Moloch, the Ammonitish idol under the reign of Manasseh the successor of Hezekiah. See 2nd Chron. xxxiii. 6: "And he caused his children to pass through the fire in the valley of the son of Hinnom." The place was also called *Tophet*, and that, as is supposed, from the noise of drums, (*Toph* signifying a drum,) a noise raised on purpose to drown the cries of the helpless infants. Now this word, as admitted by the writer whose opinions I have so frequently adverted to, is never used in the Old Testament to signify a state of torment hereafter. This being a fact which no one can deny, I demand what meaning would the Jews be likely to attach to it, on hearing it used by our Lord? Would they, contrary to all former usage, transfer its meaning from a place with whose locality and history they had been familiar from their infancy, to an unseen world, with the concerns of which they were at that time almost entirely unacquainted? By what rule of interpretation, then, can we ar-

rive at the conclusion that it means a hell of ceaseless torment? But, 2. We must notice the ingenious sophistry of our author. He says of this place, "As it was, in *process of time*, considered an *emblem of hell*, or the place of torment reserved for the punishment of the wicked in a future state, the name *Tophet* came *gradually* to be used in this sense, and at length to be confined to it." Prel. Dis. Vol. 1, page 273. Now observe; he does not pretend that the word originally signified an eternal hell, but admits the reverse, viz. that it *did not mean any such thing*: But in "*process of time*" it was considered an *emblem of hell*: And to cap the climax, he adds—"Tophet came *gradually* to be used in this sense, and at length to be confined to it!" Now the question arises; if this is the only term used in the original scriptures, which signifies a place of endless burnings, and this came *gradually* to be used to express such an idea, how did the people prior to the time spoken of convey any such idea? The conviction rushes upon the mind, that no such idea was ever known to the ancients, nor had it ever entered into their hearts to conceive of such a place. Alas! Poor Orthodoxy—time has been when thou didst not exist! But at what period of time the idea I am examining *began* to be expressed by the term *Gehenna* we are left to conjecture. I will hazard an assertion;—the term was made to signify a place of endless burnings, when the true Church of God fled into the wilderness—when the Man of sin exalted himself above God—when men lost a natural sense of the goodness of the Eternal—when priests assumed the prerogative of holding the keys of Heaven and Hades—when artificial distinctions began to be made, and faith took the place of virtue—*then*, (and not before) as Dr. Campbell expresses it, a simple word, the name of a piece of land owned by the son of Hinnom, "*began to be used*" to convey the hell-begotten idea of immortal pains and infinite woes. For thousands of years no such place had been conceived of. David was made to suffer the pains of hell in its original sense, and was delivered by the mercy of God from the lowest; Jonah cried from the belly of hell and God heard his voice; the Gospel was preached by Jehovah to Abraham, but no hell was mentioned. It was left, therefore, for deluded men, to kindle the fuel of Almighty wrath with the thunders and lightnings of the Vatican, and for cunning priests to perpetuate the delusive theory by exciting popular clamour and subduing the better reason of their victims. But I have not yet done.

A circumstance which goes to substantiate what has already been advanced, is the following: The word *Gehenna* is used but just twelve times in all the New Testament. Two times out of the twelve, it is acknowledged to be used in a figurative sense and not to



mean a place of future misery, which leaves but ten instances in which it can be supposed to signify such a place. Now I demand—is it rational to suppose that divine wisdom would have selected a word of equivocal meaning, and used it without an explanation, in language addressed to a people who had always understood it to mean a valley in the vicinity of Jerusalem, to convey what in modern times is considered an all-important idea? But what is more—Would he have used this equivocal word but ten times to convey such an idea? But more yet—Would he have used it only in language addressed to the Jews? Brethren, it would be an astonishing thing to hear an orthodox sermon in these times of refreshing from the presence of the Lord, that does not contain the word hell in a score of instances at least. And if our divines of the present day are in the way of their duty in preaching hell so much and so fervently, our divine Lord must have strangely neglected his.

Again: What the apostles heard in the closet or in whispers, they were commanded to proclaim on the house top, to all the world. The fair presumption is, they did their duty. But O, marvellous! In all their preaching, for more than thirty years, notwithstanding they faithfully obeyed the injunctions of their Master,—in all their preaching, I repeat, they never once used the word now under examination. These faithful servants of Christ—these accredited ambassadors of the Eternal God, never said a word about this fancied hell. I come, then, to this conclusion, viz. that neither of the words translated hell were used to signify a state of endless misery. That both Hades and Gehenna are sometimes used to express, figuratively, the punishment of sinners I have no inclination to deny, but I feel bound to declare that they do not imply that such punishment is to be in another world; the reverse is doubtless the fact.

I have laboured longer perhaps than was necessary on this topic. I might, without taking so great pains have only confined myself to the strict literal sense of the word as it occurs in our text, which would clear us from every difficulty, but I preferred to exhibit my reasons, and the evidences on which my interpretation of the text is predicated, that my hearers might understand it for themselves.

Again—I add one more fact and shall then proceed: Mr. Parkhurst, the learned author of the Greek and English Dictionary, who was by no means a Universalist, says, "In the New Testament 'a Gehenna of fire,' [Matt. v. 22,] does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of *being burnt alive in the valley of Hinnom*."—Now, I contend with the author of the Greek and English Testament, that this is not only the outward and primary sense, but certainly the most awful sense that either ought or can,

with any justice to the subject, be attached to the word.

2. This being understood of the text, a difficulty may arise in the minds of some, as regards the personage who had power to cast both soul and body into Gehenna. On this subject I remark, 1. In process of time the valley of Hinnom was converted from its former use, and became a place of filth and corruption. The people were prohibited from sacrificing their children to the iron god, Moloch; and to prevent the effluvia of this ancient hell from injuring the health of the citizens of Jerusalem, a continual fire was commanded to be kept up in that abominable place. See Isa. xxx. 33: "Tophet is ordained of old; yea for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Now, 2. At length, it was used as a place of execution, in which those guilty of capital offences were burned alive. This punishment was considered, and justly so, the most horrid of any that could be inflicted; consequently it was dreaded more than any other. 3. No person could be subjected to death in that dreadful manner, but by the express decision of the Sanhedrim. Of this fact we are informed by Josephus. In relating the circumstances of the death of Hezekias by the hands of a person named Herod, (the son of Antipater,) it is declared that in so doing Herod had transgressed the law, "which had forbidden to slay any man, unless he had been first condemned to suffer death by the Sanhedrim." In a note it is added—"It is here worth our while to remark, that none could be put to death (lawfully) in Judea, but by the approbation of the Jewish Sanhedrim, there being an excellent provision in the law of Moses, that even in criminal causes, and particularly where life was concerned, an appeal should lie from the lesser councils of seven in the other cities, to the supreme council of seventy-one at Jerusalem. And this is exactly according to our Saviour's words, when he says, (Luke xiii. 33,) 'It could not be that a prophet should perish out of Jerusalem.'" See this; Josephus, Ant. Vol. 3, Chap. ix. page 151.

Now taking into view our context we see a propriety in supposing that our Saviour intended to caution his followings against falling into the hands of those constituting the Sanhedrim. He cautions them first to beware of *men*, i. e. the common people, inasmuch as they would deliver them up to *councils*, (probably meaning the councils of seven in each city,) who should scourge them, &c. The danger, however, which they had reason to apprehend from that quarter, could arise only from the lawless outrages of the populace, who had no legal right to take life in any case. But they might deliver them into the hands of the sub-

ordinate councils, who in their turn might inflict severe punishments upon them. This is rendered farther probable from the circumstance of the disciples having been directed to flee from city to city when persecuted, which would necessarily expose them, not merely to one, but to many of those petty tribunals.—The danger of falling into the hands of those tribunals might have been augmented by the disordered state of affairs at that time. It may well be supposed that anarchy and confusion prevailed among the people, inasmuch as the rulers held their power by a frail tenure, and were themselves subject, with all their fancied greatness, to the Roman government. I am not prepared to say, therefore, with any great degree of positiveness that the Sanhedrim, at that time, had the legal power of life and death at all. It may have been vested in the hands of the Roman Governour. Those authors whose opinions I have consulted, are not very explicit on this point; and considering the fact that history is vague, and has left many facts, as to point of time, quite in the dark, it may be prudent to let the matter rest. But no matter in whose hands this power was vested, it remains evident, that such person or such tribunal whoever or whatever it might be, was the great cause of our Saviour's apprehensiveness.

But if the Sanhedrim were intended by the phrase "FEAR HIM," &c. an objection may arise on the ground that the singular number is used, indicating an individual and not seventy-one persons who composed the chief council. I reply: this objection is easily removed when we consider that reference may have been made to the chief officer of that council. If I should caution one of my hearers against falling into the hands of the Court of Oyer and Terminer, it might be understood of the sheriff, judges and jurors. Hence, although our Saviour spake in the singular number, he might have been understood in the sense I understand the text. But setting all this aside, he might have adopted such language out of policy, as he was speaking in the presence of many who were seeking for opportunities to accuse him of crime, and particularly of treason. But admitting all my arguments false, and that no earthly tribunal was intended, it would still remain to be proved that our Lord intended to be understood as warning them to fear God, with a slavish dread of his power to cast them into hell. We might with far greater propriety understand him as alluding to the imaginary devil of orthodoxy: For that semi-almighty personage, if they tell us the truth, has more to do with hell than even God himself. And, indeed, without the devil's consent, I cannot conceive that the Eternal could with all his power cast an immortal soul into that dreadful abyss.

3. Fear him who is able to destroy both soul

and body in Gehenna. On this part of the text I observe, 1. Admitting that God is the person intended, and that he is ABLE to destroy both soul and body in an endless hell—does it follow that he is WILLING to do so? We are informed that he is NOT WILLING that any should perish—nay, that his WILL is to "have all men to be saved," &c. 2. Admit farther, that God is intended in this text, are our opponents ready to assent that God ever did, ever will, or ever can cast these frail, mortal, changing BODIES into an eternal hell? Let them refer us to an instance that proves our bodies capable of being sent to their endless furnace of brimstone and wrath, and then, but not before, we will believe them. 3. But admit farther that both soul and body will go to hell—does this prove the doctrine of endless misery? By no means. That would only prove the entire destruction or annihilation of both! Observe—"who is able to DESTROY both soul and body," &c. 4. But laying aside all this, and admit that hell is a place or state in another world—does that prove the eternity of its duration? How do we know it will last a century, a year, a month, a week, a day? O, Christians! blow at the bellows of wrath, or your fire of hell will go out!

But you ask, what are we to understand by being able to destroy both soul and body in hell? I answer: The term *Soul* signifies the life or moving principle of the organic nature of man. I will only refer you to one passage which will serve to illustrate this fact: Mark, viii. 35—"For whosoever will save his *life* shall lose it; but whosoever shall lose his *life* for my sake and the gospel's the same shall save it." Now observe: the word rendered *life* in this passage, is the same as that rendered *soul* in our text. Should we render it soul in the passage just quoted, it would make nonsense of it. It would then make our Saviour say—"whosoever will save his *soul* shall lose it; but whosoever shall lose (i. e. damn) his soul for my sake shall save it! This is to my purpose. It shows us that nothing but the principle of animal life was intended by the term rendered soul in our text. This being understood of the term soul, we are prepared to understand this latter part of our subject.

A moment's attention to the manner in which persons were destroyed in the valley of Hinnom will remove every difficulty. After the malefactor was condemned by the Sanhedrim, they set him in a dung-hill up to the knees: and they put a towel about his neck, and one pulled one way, and another the opposite, till by thus strangling him they forced him to open his mouth. Then they poured boiling lead into his mouth, which went down into his belly and so burnt his bowels. See Dr. A. Clark on the place. After this process had been gone through with, which effectually destroyed the *life* of the unfortunate being, and



that in the most shocking and ignominious manner, his body was left to become the prey of the devouring element which burned without cessation in that horrid place of defilement, corruption and death.

Having presented you with the more material facts connected with our subject, I may be allowed to paraphrase the text according to my explanation, in order that you may behold at one view the substance of what has been said, and so be prepared to judge of the accuracy of my views. "Fear not the common people as the source of your worst calamities, for they have no legal right to take your lives, and at most can only kill your mortal bodies, but are not able, or have not the power to turn melted lead down your throats; but rather fear the supreme authority, the chief despot of the grand council or Sanhedrim, for he is able, or has the power, not only to kill you, but to do it in the most distressing manner, and then to leave your bodies, after life is extinct, to be consumed in that abhorred place contiguous to Jerusalem, the valley of Hinnom—yea, fear him."

But, O, turn, beloved followers—turn your admiring vision from these scenes of mortal suffering, to the bright face of your heavenly Father! Witness his kind regard for you, and his forbearance towards his rebellious children. He takes care of the little sparrows; not one falls to the ground without his notice: And can he forget you? O, no! The hairs of your heads are all numbered—ye are of more value than many sparrows. Fear not, therefore, ye little band of veterans in the cause of truth! Though your partial, sensorious, and ungodly enemies conspire to kill you all the day long, a brighter sun will yet illuminate your path. Go forth, therefore, and proclaim the gospel of peace—the tidings of a world's salvation; avoid their snares; keep the unity of the spirit among yourselves in the bonds of peace; and believe me, the day of deliverance is at hand."

This, in the opinion of your speaker, was the purport of the subject and its connexions, as originally communicated by him who came to commend the love of God to a sinful world. If I am wrong, I stand ready to be corrected, but if right, I pray God that my views may become yours. If I am so happy as to have relieved the mind of even one, by removing another obstacle from the way of peace, I shall be well repaid for the labour I have bestowed: and if I have failed altogether it is in a good cause and I submit.

But whether right or wrong, in my view of our subject, I cannot err in recommending it to you all to trust in God, rather than in man. Take, then, the matter before God, compare it with the scriptures of truth, bear it to the throne of Grace in your prayers, and heaven will add a blessing.—AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### THE ESSAYEST, NO. 2.

The christian revelation has disclosed to us many noble and valuable truths—truths which give us a more exalted rank among the creatures of God, which make us capable of rising to a higher pitch of excellence and of receiving more sublime satisfaction from contemplating the works of our Almighty Father. But this revelation was not made to the brute creation; it could do them no good, for they are incapable of relishing its beauties; but it was made to rational beings and demands the exercise of all the powers they possess. It might as well have been made to brutes as man if we by voluntary resigning the exercise of our reason make ourselves the same.

Revelation is not to be depreciated; but revelation comprises not more than half the truly excellent system of religion called Christianity. The supernatural relations recorded in the scriptures give us indeed very exalted conceptions of the Deity; but he who is unacquainted with the volume of nature, though he may have read the Bible a thousand times over will be a stranger to those sublime emotions which a view of the magnitude, variety, order and harmony of the universe would constantly inspire.

The scriptures declare Jehovah to be infinite in power; but no man from reading this declaration can have so clear or so forcible a demonstration of Almighty power, as he can from viewing the works of nature. To justify this assertion, let any one compare the emotion the reading of this sentence excites in his bosom, with the one he feels when he contemplates the endless variety with which the earth is adorned—when he views the majesty of the ocean—the dashing of its waves; when he marks the excessive height of the firmament—listens to the roar of thunder which seems to shake the distant heavens, or when borne on the pinions of astronomy, he sees suns rise on suns and systems of worlds on systems, till wearied thought lost in the sublimity of the scene, he exclaims—"Great are the works of the Lord; they have no bounds."

The bible pronounces the wisdom of God to be infinite; we early assent to the proposition, and suppose it must be true because the bible declares it; but the very moment we begin to survey the Creator's works—observe the nice design and unbroken order which everywhere prevails—the numerous proofs of contrivance seen in the adaptation of one thing to another: conviction flashes upon the mind—we feel the force of demonstration, and prostrating ourselves before the altar of wisdom, are lost in silent admiration.

Revelation pronounces the Authour of our

being Good, and gives us a clue by which we can trace his benevolence through all his works; but it is to his providence, his mode of dealing with his children, and to the blessings he actually bestows upon them we must ultimately appeal for that irresistible conviction which fastens upon the mind and calls forth the gratitude of the heart. It is in his works that the Creator is beheld and his character ascertained. I do not mean we could have learned him in these, had he not given us a revelation in his word; but having received this, our vision is now extended, and while we contemplate nature through its medium, we shall discover the evidences required to demonstrate the perfection of the Deity, must be collected from what he has done.

Let no one think he will dishonour God by learning the greatness, beauty and utility of his works. There is no danger of our forming too elevated conceptions of the Deity, or of ascribing to him greater perfection than he actually possesses. As he is known only by what he has done, we must become acquainted with his works if we would have correct views of his character. Every page we read in the great volume of nature, will more forcibly impress our minds with a sense of his unlimited power, wisdom and benevolence. Study then his works, whether you view creation as an immense body created and sustained by the Deity, or attempt the analytick investigation of any particular portion, you will find cause at every step to pause and adore the Creator.

This study would have a tendency to enlarge the mind, to expand its ideas of benevolence, and to correct those selfish views which degrade too many of our race. The great reason why so many narrow, contracted systems of religion have been imposed upon us, is, because their advocates never considered the immensity of the Creator's works; but confined themselves to a few topics in theology, without inquiring how their descriptions would agree with that character of God which is displayed in the vast assemblage of beings and things which we denominate the universe. Had the manufacturers of our creeds kept a steady eye on the number of inhabitants on the earth in each generation—had they considered that about eight hundred millions of inhabitants enter on our earth and pass off again in about thirty-three years—that each of these beings was created by the same Almighty Power, and supported during his stay here by the same ever watchful Providence, with about the same degree of loving kindness; I cannot but think they would have discarded that exclusive spirit which they have laboured so industriously to infuse through our hearts. Had they considered of this vast number of beings, that each individual is made capable of exalted felicity or deep anguish, they must

have been shocked to have preached a doctrine which banished all from happiness to eternal pain except a few, say eight or ten million, who happen to agree in the essential articles of certain creeds. What benevolent soul can read over the "Confession of Faith" of the Presbyterian church and not feel his blood run cold. My God! what havoc does it make of the human family! How liberally does it people the kingdom of Satan! Seven hundred and ninety millions of the present race of pagans it consigns to destruction without mercy. Roman Catholicks, Greek Church, hereticks, infidels, infants and ideots, all, all go to hell. How solitary a place must be the kingdom of righteousness! Away with a doctrine fraught with such ungodly sentiments. If true, they would clothe heaven with sackcloth, and if possible make demons howl with joy.

To the advocates of this unnatural creed the balm of kindness should ever be extended; for while they retain one spark of the native benevolence of the human heart, or exercise the least reflection, they must mourn in bitter anguish in view of the horrid destruction which they suppose the Creator will make in the felicity of his own dear children.

O. A. B.

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FOR THE GOSPEL ADVOCATE.  
**OUR CAUSE IN THE SOUTH.**  
*(Concluded from page 104.)*

I left our excellent friends in Washington with deep regret, and pursued my journey to Richmond. At 12 o'clock we left the steamboat wharf for Fredericksburg. This being my first visit to the broad and beautiful Potomac, every object upon which I cast my eyes, had additional interest. I had fondly hoped even in my earlier days that some day I should have it in my power to make a pilgrimage to Mount Vernon—the final resting place of the mighty dead. It being impossible to land from the steam boat at Mount Vernon, we were obliged in order to visit this place, to leave the boat at Alexandria, and travel from thence by land. This venerable manor is some eighteen or twenty miles from Washington, which city, in clear weather is seen blending its numerous buildings in a common mass in the blue misty distance.

The mansion of Washington, is considerably higher upon the bank of the river than the tomb, and is one hundred and seventy feet above the level of the Potomac, which at this is nearly a mile and a half in width. The house was formerly square or nearly so—but additions have been made at each end. While Gen. Washington was President he greatly improved it, by an addition of a large dining hall. The chimney piece in this room is a beautiful specimen of white marble, and was a



present from LaFayette to the General. This piece of sculpture was executed by the hand of a master—on one side you discover a ploughman unharnessing his horses—on the other an exhibition of the domestick concerns of a cottage. There are also in this room several very handsome paintings. Trees are planted very thickly about the house; so much so that one would almost imagine himself in a forest. Some of them having been planted by Washington himself, are very large. Having surveyed the garden, out-houses and adjacent grounds we bent our way to the narrow house of the departed.

The vault is situated on the side of the hill and is enclosed by a picket fence. At the entrance there are some oak trees, upon one of which was hanging that druidical plant of the ancients—the mistletoe—leafless and bare of fruit but green as the memory of him whose ashes lay beneath. Though every other tree in the vicinity had been robbed of its verdure by the chill hoar frost—though the sere and yellow leaf lay in the glen below the sport of every breeze—yet this beautiful emblem of the glory of the Father of his country, was clothed in eternal verdure. The cemetery contains several bodies besides that of the General and his lady. The walls are of stone arched with brick—and is about twelve feet in length. The feelings that were elicited on viewing the narrow house of him who led our father's battles to freedom, might perhaps have been controled or shaken off—but I was in a mood to indulge them. Every object seemed sacred to the memory of one so preeminently distinguished above his fellows—one whose patriotism, was not like the meteor's gleam that scintillates for a moment and is then lost forever—but like that of the mountain oak, which spreads its roots wider and deeper amid the whirlwind and the storm!

After leaving Alexandria there is nothing to interest the traveller until he reaches fort Washington. From this delightfully situated place, the prospect is rarely to be surpassed. Far, far behind, you as the boat glides swiftly along, is dimly seen through the vapour the huge dome of the capitol, rearing its summit high towards the heavens—the other publick buildings seemed blended in one vague and indefinite mass—like the thoughts of a dream. I was gazing perhaps for the last time upon a city where I had tasted deep of the cup of southern liberality—for the last time perhaps upon the dwelling place of friends. A few more days or years at longest will glide past—yet a little while and we shall all have gone “to that bourne whence no traveller returns.”

In Fredericksburg a place of considerable business, I passed a day very pleasantly with some excellent friends from the east. Finding the good seed which was sown with the liberal hand of Br. Whittemore but a short time pre-

vious springing up in every direction, I tho't it expedient to preach lest I should thereby choke the word and render it unfruitful. The discourses of our highly esteemed Br. W. were emphatically “*a word in season.*” From Fredericksburgh to Richmond the roads were at this season very bad—we however reached the latter place without accident.

Richmond, the seat of government of Virginia, is pleasantly situated on the north side of James river, immediately below the falls. It is very advantageously situated, so far as commerce is concerned, having an extensive back country affording wheat, tobacco, &c. in great abundance. The city is very generally built of brick, and contains many very elegant buildings. The upper part of the city is built on Schochoe Hill, and commands a most extensive and delightful prospect, both of the river and adjoining country. The capitol is situated upon this hill, overlooking the lower part of the city, lying on the margin of the river. From the capitol the view of the environs of the city—of the diversified scene of hill and dale is certainly extremely beautiful. Besides the capitol there are numerous publick buildings—the governor's house, an elegant court-house, alms-house, state prison, armory, a museum, an academy of fine arts, &c. &c.

At the time of my visit the legislature was in session, and the Speaker of the house of Delegates, being a friend of that gospel which bringeth *good tidings*, there was no difficulty in obtaining the use of the Capitol, in which to hold our meetings. I arrived on Thursday evening, and preached on Friday evening; and notwithstanding the shortness of the notice, there were no seats left unoccupied. On Sunday morning I met numbers leaving the house, it being impossible to obtain seats. I preached four discourses in Richmond, to very large and highly respectable auditories, who by their patient and untiring attention, seemed willing to know that truth which makes men free—free from false conceptions respecting the character of our common Father in Heaven—free from every fear but to do evil—free from all dread but that of transgression.

In this city our friends are numerous and of the first respectability, notwithstanding they believe in such a *licentious* doctrine. It is hardly necessary to say this, as many of them are well known abroad as men of sterling worth. A liberal support would be given to any of our preachers, who would be willing to preach glad tidings in that region. But in this city and at Petersburg, some twenty miles distant, we have friends who are not appalled, even at the hollow sound of excommunication, friends who are neither afraid, or ashamed, to vindicate the doctrine “spoken by the mouth of all God's holy prophets since the world began.” The cry here as in almost every other place, was, “come over and help us”—shall this be

unheeded? Shall a position so all important be left desolate?

I hardly know how to express my acknowledgements to our numerous friends in this place, for the many tokens of their liberality to me. The grateful recollection of their kind attentions to a stranger, will cease but with my existence. The bright and blessed days, which were spent among them will ever remain a bright link in the chain of happy associations. The heart in its most craving mood could not require a more cordial welcome.

Not only would our preachers be welcomed in Richmond, Petersburg, Fredericksburg &c. but in almost every large town in Virginia. In conversing with intelligent men from different parts of the state, I found that liberal christianity has not a few advocates in the "Old Dominion." Verily 'the harvest is great but the labourers are few.

Our cause in Pennsylvania is progressing far and wide—the people are awake to a sense of duty. The signal defeat of the bill to incorporate the American Sunday School Union has thrown "poor" Dr. Ely and his "half million" of soldiers entirely in the back ground. The tidings fell upon the ear of our orthodox brethren like the knell of death—it seemed to say "Ichabod thy glory is departed."

It is a source of unspeakable joy, to reflect that the light of the gospel of God our Saviour, is making its way through the mists of darkness that cover the earth—that prejudice, that bane of christian fellowship and brotherly love, is fast losing its influence and power upon the mind. The habitations of cruelty, the very region of the shadow of death, is illuminated with the mild beams of the Sun of Righteousness—the cloud which a few years ago was not larger than a man's hand, has well nigh overspread the horizon, and is pouring upon the thirsty ridges copious showers of divine grace. The Almighty seems indeed to be taking hold of his strange work—the opposers of our holy religion are daily lessening finding it a vain thing to fight against God. One strong proof of our success is, that we have completely triumphed over all the objections that have been urged against us. Where are now our opponents? Where are those who told us that where our doctrine abounded, vice and iniquity would much more abound? Where now are the soothsayers and prognosticators who anticipated such awful scenes of darkness and desolation, in consequence of the promulgation of our "pernicious" sentiments? We behold them in their flight—retreating from the field in discomfiture. A voice mighty as Omnipotence proclaims liberty to the captives, and bigotry trebles her bolts and bars in vain.

The prophets foretold that the light of the sun should be sevenfold—that glorious day is now dawning upon the earth. The children of God have wept during a long and cheerless

winter of superstition—but a season of refreshing has come—and the frozen soil is converted into a fruitful field—the wilderness and solitary places are glad—and the desert blossoms as the rose.

T F.



"EARNESTLY CONTEND FOR THE FAITH."

#### EXAMINATION

Of the "Articles of Faith and Covenant," adopted by the Presbyterian Church, in Auburn, Nov. 1817.

CONTINUED FROM PAGE 137.

In progressing with our brief review of this truly strange production, we are led to notice next in order the following:

"4. That God so loved the world, that he gave his only begotten Son to suffer and die as a sacrifice for sin; and that whosoever believeth on him, might not perish, but have everlasting life."

Here we are informed that God "loved the world." This strikes us as peculiarly interesting; for the best of consequences may be expected to arise from this love, to every object of it. The inquiry naturally arises—Who are here intended by the term "world?" Certainly not the *elect*, for they are supposed to have been chosen out of the world and set apart by discriminating grace to stand as monuments of saving mercy. It would seem, then, that our Presbyterians believe that God loved even *sinners*. If we are correct in this conclusion, may we not ask—What the effect of this love will be upon the future condition of those denominated "the world," who, as we see, are subjects and objects of the love of God? Think ye that love divine hath devised untold torments for any who were ever its objects? But they go farther, and inform us that "God so loved the world, that he gave his only begotten Son to suffer and die as a sacrifice for sins." Now, here we have a commendation of the love of God. The divine Author of all good is represented as having been in earnest, in loving the world. To this we might add—that Christ gave himself "a propitiation for our sins, and not for ours only, but also for the sins of the whole world." This is good news indeed! But, *query*—Was it possible for God to love those, who, as expressed in the preceding article of this wonderful little book, "in consequence of Adams' disobedience are totally depraved?" Does God love totally depraved beings? The reply may be, that he loves the *souls* of sinners. But the soul must be the seat of all this depravity! Indeed we are told, in a certain other book, entitled the "Confession of Faith," &c. that this depravity "runs through the whole soul," and renders the creature incapable of thinking a good thought or doing a good act! From this, then,



it would seem, after all, that the Presbyterians make their God love sin!

But without pressing the matter home too closely, we will proceed to consider another item in the article before us. God is represented as sending his Son to die in commendation of his love for sinners; and we are induced to inquire who or what the person so sent is, in the estimation of the authours of this article of faith. The desired information is contained in the 1st article, which has been before noticed. It is thus expressed: "We believe in the existence of one Infinite God, who, although one God, subsists in an incomprehensible Trinity, Father, Son, and Holy Ghost." From this we learn that the Son is as much the one Infinite God as either the Father or Holy Ghost; and hence we may understand that "God so loved the world that he gave"—HIMSELF, "to suffer and die a sacrifice for sin." An incomprehensible doctrine, truly! Let us put these strange things together. They would seem to believe that there is one Infinite God who is but one, and yet he subsists in, or is composed of three infinite Gods—Father, Son, and Holy Ghost: This Triune God made man upright, and yet liable to involve himself and all his posterity in total depravity. As an evidence that the first man was perfectly upright, we are told that in consequence of his disobedience the doings and exercises of his posterity while unregenerate are wholly sinful: and to cap the climax, God so loved those totally depraved creatures, that he sent himself to die for their sins!! Now, to show that all this is perfectly rational, it is added that "whosoever believeth on him, might not perish, but have everlasting life." Verily, if believing such a mass of contradictions is the only way to obtain heaven, we apprehend that few persons of common sense will ever go there. We affirm, that no person in the exercise of reason can ever continue long in a belief so amazingly absurd.

"5. That the atonement made by Jesus Christ, is sufficient for the whole human family."

In this article, we have the sum and substance of Universalism! No matter how great sinners mankind are—no matter whether Adam fell or not—no matter what man shall believe or disbelieve—the atonement made by Jesus Christ is *sufficient* for the whole human family. So it is declared by this article of faith, and so we believe! This will serve to explain the following:

"6. That men are voluntary in their opposition to God and holiness; and that the nature of this opposition is such, that no one will believe in Christ, but as faith is wrought in the heart, by the renewing influences of the Holy Ghost."

On this article we have only to say—no matter; the atonement of Christ "is sufficient for the whole human family."

"7. That God did from eternity elect some of our sinful race unto everlasting life, through sanctification of the spirit unto obedience and belief of the truth; and that repentance, faith and obedience, are not the cause, but the effects of their election."

From the foregoing article it would seem that "some of our sinful race" were elected to everlasting life, from eternity, and though the fact is not expressed,

it is plainly implied, that "some of our sinful race" were not elected, but, as plainly expressed by Calvin—were "passed by, and ordained to dishonour and wrath for their sins, to the praise of God's vindictive justice." Now we desire to know if this be the fact, what is intended in the 5th article, above noticed? Can it be true that the atonement of Christ is "sufficient for the whole human family," and yet that but a few will be benefitted by it? We are told of a "sufficient" atonement; and our dictionary informs us that this word signifies "equal to any end or purpose, enough, competent," &c. No one will deny that the atonement of Christ was made for sinners; and the above article informs us that it was equal to the end or purpose for which it was designed. Consequently, as the object of this atonement, as before expressed, was that the world or human family might be saved, we should think the question was definitely settled. But no.—As if the authours of these articles delighted in contradictions, they upset the hopes they had inspired by informing us that the benefits of this "sufficient" atonement are to be obtained only by the elect! And what adds to the mass of folly already accumulated on their hands, is the remaining part of this article. Should the question be asked—will "faith and obedience" secure to any of our sinful race the blessings of the atonement, the reply is, as expressed by the maker of the articles before us—no, "faith and obedience are not the CAUSE, but the EFFECTS of their election!" But look at the next article.

"8. That all who truly believe in Christ, will persevere in holiness, being kept by the power of God, through faith unto salvation."

Now it should be known to the reader, that all this noise about faith and holiness is only a piece of Church policy. For while they speak of those things they view them not as meritorious or praiseworthy, but merely as the effects of previous election. Hence, after all, the whole of man's salvation rests upon the foreordination and election of God, and good works are only necessary to convince the priests that those who are religious have been elected—a matter of little consequence we should think, as their salvation would be just as sure without these evidences as with. The whole duty of the propagators of the scheme under examination, would therefore seem to be, to run around the world to find out whom God has, by his secret will, elected before the foundation of the world to eternal glory; and then to reveal the whole mystery by proclaiming the secret to the world! As the non-elect are not very deeply interested in knowing who are to be the vessels of mercy, we would advise them to let the priests bear their own expenses in a work so exclusively concerning themselves.

*To be continued.*

#### ANOTHER CONVERSION IN THE MINISTRY.

We take pleasure in announcing, on authority of a letter from Br. I. Whitnall of Middleport, Niagara co. N. Y. that a venerable preacher of the Baptist connexion has renounced the heathen dogma of endless torture and embraced the "faith once delivered to the saints." "Yesterday," says our correspondent, "I

heard Elder Dutcher preach, who was excommunicated last week at Gaines from the Baptist Church, for embracing and preaching the doctrine of Universalism! He is an aged man, and appears strong in the faith of the Gospel. He is a well known upright moral man, and we ought to wish him God speed." Thus liberal principles are gaining ground, and even the aged veterans in the cause of orthodoxy are blessed by an increase of light. One after another is added to our cause, and the omnipotent energies of truth will yet tear the mask from hypocrisy and rise to a magnificent temple over the ruins of priest-craft, error, and fanaticism. Amen!

### SELECTIONS.

The following Constitution of the "Kendal Community," is published by request. We cheerfully comply with the solicitations of our friends, believing that the community system, properly organized and conducted, will lead to the best practical results. The warm expectations of its friends may never, in all things, be fully realized; but we earnestly desire the prosperity of the undertaking. It is an act of justice to the Kendal Community to observe, that their moral characters are above reproach or suspicion. Their location is said to combine many advantages, being on the Ohio Canal and in a healthy and flourishing section of country. They aim at obtaining a competency of the world's good things by industry and frugality; while a paramount object with them is to secure themselves from the rapacity of the learned and indolent. Their school will afford the best means of acquiring practical as well as theoretical knowledge, it being conducted upon the Monitorial and Pestalozzian plan; and it would not be surprising to us, were they ultimately to become so wise that the priests of Baal—those money-loving gentry who beg our cash for the good of our souls—should not be benefited among them. At all events, the Society peacefully pursues its measures, without molesting others, and we desire that prosperity may attend its exertions. We have assurances that applications for admittance are daily made; and no doubt they will soon collect an efficient number for all useful purposes. There is yet room for enterprising farmers and mechanics; but we are instructed to say that no profane or immoral person need apply. Letters addressed to either or all of the gentlemen whose names are attached to the Constitution, *postage paid*, will receive attention.

*At a regular meeting of the Friendly Association for mutual interests, held the 9th of March, 1828, a proposal was made to revise the Constitution and bye-laws of the society, and a committee was appointed, who presented the following, which was considered and adopted by the Community. And it was also enacted that the old constitution and all former bye-laws are superceded and repealed.*

#### CONSTITUTION.

**Article 1.** The society heretofore known by the name of the "Friendly Association for Mu-

tual Interests," and established at Kendal, Ohio, shall hereafter be known and designated by the name of "Kendal Community."

**Article 2.** The "Kendal Community" will, by the adoption of this Constitution, recognize and assume all debts heretofore contracted for, and by authority of the "Friendly Association for Mutual Interests," and especially all the debts heretofore contracted on account of lands in Kendal and its vicinity, deeded to said Association, and for which notes were given by those persons then members of said Association; for the payment of which notes all who become members hereby pledge their best exertions individually and collectively.

**Article 3.** The Community shall hold stated meetings, consisting of men and women, by whom all rules and regulations shall be made, and before whom all the business of the society shall be laid. They shall appoint a Clerk, a Treasurer, and such Commissioners, Delegates, and Committees, as may be necessary to transact the business of the society, who shall make report to the meetings for business.

**Article 4.** All offices shall be filled annually, except the trustees who hold in trust the real estate belonging to the community, who shall be renewed whenever the community think proper. The number of trustees shall not be more than twelve nor less than five.

**Article 5.** The annual election shall be on the first Monday in December, and those elected shall continue their office one year from the first day of Jan. succeeding if not superceded.

**Article 6.** Five Commissioners shall be chosen as agents for the society, whose duty it shall be to take the general superintendence of all the business of the society, to do and transact all the business of the society with those out of the community, whose names shall be published in a publick paper of this county, with whose proceedings we bind ourselves to acquiesce, and whose contracts we bind ourselves to fulfil, in all cases, excepting sales of real estate.

**Article 7.** All members must be moral and industrious.

**Article 8.** Every member shall be alike entitled to all the privileges of the society, and the comforts afforded thereby, and with the peculiar religious opinions of the members we will not interfere.

**Article 9.** On the admission of each member, an inventory and estimate of the property, household furniture excepted, he or she may put into the company's stock, shall be entered in the company's book to his or her credit, provided such property be deemed useful to the company.

**Article 10.** It is required that all the members render their best services for the welfare of the company, according to their age, experience, and capacity, and if inexperienced in that which is useful they apply diligently to



acquire the knowledge of some useful occupation or employment.

*Article 11.* If at any time there shall not be a sufficient number of persons in the company fully competent to the management of the different branches of industry, the company shall engage the assistance of skilful practical men from general society.

*Article 12.* In sickness, or when accidents occur, every care shall be taken of the parties, medical aid afforded, and all the attention shewn them that kindness can suggest.

*Article 13.* The company will not be answerable for the debts of individual members, contracted either previous to or during membership.

*Article 14.* Any adult member being a legal testator may devise by will, to, or out of the company, such balance as may appear to the credit of his or her account, at the time of decease.

*Article 15.* Children of deceased members shall be equally cherished, protected, and educated with those of living members.

*Article 16.* The company will provide as soon as their funds will admit, suitable buildings and able teachers to instruct in the best moral, physical and mental education all the children of the community. The mode of education always combining practice with theory.

*Article 17.* At the close of each year an inventory shall be taken of all the property belonging to the society, and to each male member shall be credited two shares, and to each female member shall be credited one share of the annual increase of the same, but if there be a loss, the same shall be charged in like proportion.

*Article 18.* All members who have heretofore vested or who shall hereafter vest capital, either cash, real estate, personal property or security for the benefit of the society shall not withdraw it, or any part thereof, until the expiration of five years from the time said property was vested for the above purposes.

*Article 19.* All matters of settlement between members of the society, or between the society and persons disowned or withdrawing from the society shall, in case the parties cannot agree, be left to arbitrators, each party choosing one, which two arbitrators shall choose a third, whose decision shall be final.

*Article 20.* After the expiration of five years from the time the property was received each and every member of the society at his or her request (by first giving six months notice) shall receive the capital vested by them, likewise their interest either real or personal, in the following manner, viz. their share of personal property when demanded, in such property as the society may then possess, always having reference to such property as the individual furnished. For cash and their share of real

estate, they shall receive cash, to be paid in four equal annual payments.

*Article 21.* A majority of the members present at a regular meeting, shall decide in all cases except in admitting and disowning members, and making alterations or amendments to the constitution, in which last cases, the consent of three fourths of all the members must be obtained.

*Article 22.* Every person elected a member agreeably to, and signing this constitution shall be considered a member of the Kendal Community.

*The Commissioners for this year are*

ASA K. BURROUGHS,	JOHN HARMON,
AMASA BAILEY,	WILLIAM G. MACY,
SAMUEL UNDERHILL.	

#### PREACHING.

A very able and scrupulously orthodox divine, and one who labored diligently in the cause of his Divine Master, in a sermon, on the efficacy of preaching, says—"There is a strain of preaching which, although it wears the garb of zeal, is seldom a proof of any power but the power of self. I mean angry, scolding preaching. The gospel is a benevolent scheme' and whosoever speaks in the power of it, will assuredly speak in love. In the most faithful rebukes of sin in the most solemn declaration of God's displeasure against it, a preacher may give evidence of a disposition of good will and compassion to sinners, and assuredly will if he speak under the influence of the power of truth. If we can indulge in invective and bitterness: we are but gratifying our own evil tempers, under the pretence of a concern for the cause of God and Truth."

#### REVIVALS.

[The following is the conclusion of an interesting series of original articles on Revivals, lately published in the Old Hampshire (Northampton) Post.

Let me in conclusion briefly allude to some of the usual effects of Revivals. First, these effects are very seldom of long continuance. As regards the whole community, on which they operate, they are *never* of long continuance. Although I have no means of stating or examining a very large number of cases, I will venture the assertion, that *no Revival has been known to continue more than one year.* It is possible I may be wrong in this: but I am confident if there are any instances of their continuing longer, they are but rare exceptions. Of those which constitute the rule, the term of duration *seldom exceeds six months.*—And this alone proves them to be unnatural, forced, and not to be relied on. That cannot be a natural, or a healthful state of religious feeling, which from its nature cannot continue—containing within itself the seeds of its own destruction. Religion, if I know any thing

about it, is designed to affect men constantly and uniformly, not by starts, and temporary visitation. It wishes to supply principles and motives in accordance with our nature and condition, such as may and must continually operate upon us. How unlike this are the feelings awakened by Revivals! Who ever supposed these feelings could continue long? Nay, I will ask who ever desired that these feelings, the state of things which a Revival produces, *should* continue long? It is actually difficult to picture to one's imagination, the case of a town being constantly, for a series of years, under such influence. And verily I doubt, if many individuals can be found, among even the warm friends of Revivals, who on cool and mature deliberation would *desire* that the town in which they live should be *always* visited by one of these excitements. If this be so, does it prove nothing?

Next, consider the effects of Revivals on *individuals*. These too are transient. Of necessity and from their very nature they are so. The change, where a change is produced, is sudden; and sudden changes we all know, are less likely to be permanent than those that are gradual. They are not to be relied on. They form no part of the great system of God's moral or natural government. They are never brought about except by violent and extraordinary causes; and when these cease to operate, as of course they soon must, there is always danger, there is always a probability, that the effects will cease also; and that the subjects will be no better, but generally worse than before. This of itself is a sufficient reason for distrusting such changes, and not desiring them; or at least for preferring a more gradual and natural progress. Religion of all things is that, in which nothing should be done under the influence of passion or unnatural excitement. And that its great work, its whole work, the change which is regarded as the one thing needful, before which there can be no peace, and after which there need be no fears—that this change is to be wrought and this work done under the direct influence of the strongest animal excitement, is a little more than we can believe—and if true, would be more than we could safely confide in, as permanent and sure. Who, let me ask, who of any opinions or feelings would be willing, that any *other* important work should be done under similar influences? Who in worldly matters would take or promise, a bond or pledge in a moment of strong feeling, of great and uncommon excitement? Who would think it safe or right to enter into a social compact with a person acted upon by extraordinary influences, which he knew would not operate long? Not one. All will answer, not one. Yet in religion, the most important, infinitely the most solemn of all concerns, that which calls for the clear and calm exercise of all the

powers and all the affections, men do not fear to act upon this principle; to do that which they would think folly and madness in any thing else. Truly it is folly and madness in the extreme to rely on the impressions that are made, and the changes that are supposed to be wrought under such circumstances as attend a Revival. Human nature itself must be entirely changed, before it will authorise us to confide in or to desire such things.

So reason and analogy testify. What says experience, *fact*? Let the state of any people a few years after a great Revival give the answer. I can produce instances, indeed I doubt if many of the opposite can be produced, in which the deadness of the calm bears an awful proportion to the violence of the preceding storm. There are churches near me, which, if I mistake not, would be glad to throw off half of those whom a Revival swept within their pale in crowds. Children, received into the band of the faithful at an age when it was impossible the mind could receive a clear, or the heart a lasting impression—under the direct operation of an excitement too strong for the rational action of the powers of any age—have forgotten their vows, and returned, not perhaps to actual sin, but to a state inconsistent with the professions they were required to make, a worse state than before. Men, who once had been slaves to bad habits, but in one of these remarkable seasons were apparently changed, and recognized as members of a pure church, after the season had been passed, and the excitement subsided, have found the “old man” returning upon them, and yielded themselves up to their former habits, with entire recklessness, or desperation, or, worse than all, in a state of fancied security. Of all the multitude of cases, where such men have been powerfully wrought upon and technically *converted*, I have been able to hear of but one or two instances in which the change was permanent and truly salutary; while the opposite instances may be found at every turn. I shall be glad if this statement can be refuted. I wish some friend of Revivals would come forward, and by a fair examination and exposition of facts, show that in any place there have been as many true conversions as false: as much good as evil produced. It does seem as if they never thought of this; as if they had the evil wholly out of the account, calculated only the many cases that *promised* well, and the few that *proved* well: the multitude that made a good profession, but not the multitude that afterward led inconsistent and bad lives.

Let the promoters of Revivals think of this. Laying aside all bias of opinion, all love of party, all desire of fame and preeminence for themselves or their cause—let them fairly weigh the positive evil against the positive good.—Let them consider in how large a proportion



of what they call conversions the impressions made, however flattering, pass away with the occasion; how many of the round numbers which in almost every orthodox journal are blazoned forth to the world as 'entertaining a hope,' prove to have deceived themselves and others. Let them consider how few of those on whom lasting impressions are made, are actually improved, made better, more humble, more temperate, honest and truly religious. Let them subtract from the amount all on whom the impressions are mere impressions—enlisting strong feelings—awakening new zeal—strengthening attachment to doctrine, party, profession, and all outward service, but not mending the temper not subduing the the passions, not purifying the heart, not making better fathers or mothers, husbands or wives, children or servants, neighbors or members of society. Let them number the cases in which a deceiving self-complacency is produced—the kind sympathies chilled—the charities of life checked—the temper soured—bigotry strengthened, idle and malicious tale-bearing encouraged, alienation of friends occasioned, parents led to forsake their houses and neglect their children, children allowed, if not taught, to show disrespect and disobedience to unbelieving parents, servants and the young generally seduced from their appointed duties and lifted up with pleasing but most hurtful notions of self-importance, and in a word, religion made to consist in any thing and everything but a good life. I say, let the friends and promoters of Revivals think of these things impartially, seriously, and in the fear of God, let them weigh them against the certain, permanent good resulting from these excitements, and let them say, whether they can in conscience encourage what are now called Revivals, whether they believe them to be the work of God's Spirit, and conducive to man's best interests.

From the American S. S. Magazine.

#### A GREAT READER OF THE BIBLE.

Mr. Job Potter, a native of that part of New-Haven in Connecticut, which is now Hamden, died at Meadville in Pennsylvania on the fourth day of October last, in the seventy-sixth year of his age.

Having during eleven years previously to the close of life been an inhabitant of this village, and having access to the library of Alleghany College, it may be remarked, that no one read so many of the valuable historical and theological books of this institution as did the venerable Mr. Potter: yet, in all that period, as also from his youthful days, he was a daily and diligent reader of the Bible. It is a fact to which it would be hardly possible to find a parallel, that, in six years and six months prior to his death, notwithstanding his other

voluminous reading, he read the Bible through, in course, taking due proportions of the Old and New Testament, in regular order; no less than *forty seven times*, he was advanced in the 48th time to the end of the Epistle to the Romans, and to that part of the book of Job, where he read, the last time he opened the sacred volume, *I know that my Redeemer liveth.*

It was his remark, that something new occurred every time he read it, and that he found an inexhaustible source of consolation. He disclaimed all dependence on his own works of righteousness. His sole reliance for salvation was on the merits of the dear Redeemer, and his end was peace.

The editor of this paper has enjoyed the pleasure of an acquaintance with the subject of the above notice, and speaks advisedly in saying that the venerable Mr. Potter, (father of H. B. Potter, Esq. of Buffalo) was a confirmed believer in the final restitution of all things. We have noticed with peculiar pleasure the well deserved encomiums which have been bestowed upon his character, by orthodox papers, but think it now time to let them know, that, for once, they have done justice to the memory of an *Universalist*. Truly this father in Israel could say—"I know that my Redeemer liveth"—EDITOR.

One of the maxims of the great De Witt is that a man should be careful of his health, careful of his life; careful of that glorious boon of Heaven, without which nothing actually is to be done; and careful of that gift of Heaven, which is bestowed upon us merely as a loan, to be sacrificed to duty, to honour, and to principle; and which is ill-redeemed at the expense of either.

#### OBITUARY.

DIED.—At Truxton, on Sunday the 20th of April, Miss CAROLINE WHITWOOD, elder daughter of Mr. Charles Whitwood, in the 27th year of her age.

To a benevolent and amiable disposition in the deceased, was blended a strong and well cultivated mind. She had long been an unwavering believer in the final restoration and happiness of the whole human family, and gave the most conclusive evidence at her death of the consolations resulting from such a belief at the trying hour. She had, for several days previous to her death, been convinced that her dissolution was rapidly approaching, and spoke of the event with the most perfect composure. She called her weeping relatives around her, and conversed with them in the most kind and affectionate manner, and when asked whether she had any doubts as to her future happiness, she answered with emphasis, that she could not doubt the goodness of that Saviour in whose arms she expected soon to sleep.

TO CORRESPONDENTS.—"A. C. is received, but too late for insertion this week.—Several other articles are on file and will be attended to soon.

Those indebted for the Fifth Volume of this paper are affectionately, but earnestly requested to forward their dues to G. Tuttle, without delay.

## Poetical Department.

FROM THE NEW-YORK MIRROR.

### REFLECTIONS.

There is an hour of deep repose,  
When oft I sit and muse alone;  
And oft the silent tear-drop flows  
Just for mine own and others' woes,  
And days appear that long have flown.

Frail world! the joys thy path that light  
Are transient, seldom seen, and few;  
Scarce e'en one hope, or fancy bright,  
Can cheer the heart, or glad the sight,  
Ere lost in disappointment's hue.

Frail world! oh, who thy joys would love,  
So perishable, and so vain!  
Strange! that those joys our hearts can move,  
When oft deceitful, false, they prove,  
And only teach us to complain.

In youth, our hearts with hope are gay,  
In colours bright the world's arrayed—  
We see some lively phantom's ray,  
Pursue it through life's toilsome way,  
And find at last we grasp—a shade.

The form of beauty meets our eye—  
We gaze upon it with delight;  
Yet often heave the saddened sigh,  
To think how soon that form must die,  
Be closed the eye that shone so bright.

The phantom, hope, allures us on,  
And points to pleasure's distant ray;  
And when at last the path we've won,  
The mocking meteor still doth shun  
Our touch, and faster flies away.

Ambition, fame—oh! what are they?  
The lake that mocks the thirsty lip,  
That shines so flattering to betray,  
And with still keener tortures stay  
The wretch, who hoped their sweets to sip.

The charms that deck the muse's bower,  
Not long are pleasing to the sight;  
And even love and friendship's power  
Are but the meteors of an hour,  
Scarce seen ere sunk in sorrow's night.

And for thy woes—oh! who would weep,  
Frail world?—that are so quickly o'er—  
They soon are lost in death's cold sleep,  
And in oblivion soon we steep  
Memory of all we felt before.

'Tis true, thy woes are oft severe:  
Adversity's deep-piercing dart—  
Disdain's harsh frown—contempt's cold sneer—  
Neglect from those to us most dear—  
These are what deeply wring the heart.

Yet say, why should we weep for these?  
They are unworthy of a tear.  
Though oft the trusting heart will freeze,  
When, in its glowing sympathies,  
'Tis wounded, shrink not thou to bear.

As thy long train of ills appear—  
Oh world! so fatal to repose—  
Sicken the heart with grief and fear;  
Yet weak is he who sheds a tear,  
Or heaves a sigh, for human woes.

But thou who well these ills canst bear,  
Still thy unshrinking course pursue;  
Short, short the world's vain troubles are,  
And soon, in regions bright and fair,  
Thou'lt smile, and deem them brief and few.

C. E. S.

From the Christian Advocate and Journal.

### WHAT IS RELIGION?

RELIGION is a power divine,  
A sacred unction from above;  
The attributes of God, which shine  
With radiant beams of truth and love.

Religion is abundant grace,  
And holiness to mortals given;  
Redemption for the human race,  
Intrinsic happiness from heaven.

Religion is a bright display  
Of things most lovely, just and true;  
Its splendours do illumine our way,  
And bring celestial scenes to view.

Religion is the purest stream  
Of love to God, and all mankind;  
And when its crystal currents teem,  
The most substantial bliss we find.

Religion is humility,  
The loveliest habit of the mind;  
'Tis faith and hope and charity,  
And gracious fruits of every kind.

Religion pours transcendent peace  
In rich profusion o'er the soul;  
And all discordant passions cease,  
While pure delight pervades the whole.

Religion patiently endures  
With ills immense, and grief extreme;  
And sweetly by the cross allures  
To brighter worlds of bliss supreme.

Religion sheds consoling tears  
O'er human woe and deep distress,  
And comfort in abundance bears  
To widows and the fatherless.

Religion is a virtue, pure  
And graceful, permanent and kind;  
Which shall to endless years endure,  
The richest solace of the mind.

Religion is the throne of God,  
Where angels chant their hymns of praise,  
Its beauteous rays extend abroad,  
Spreading the boundless light of truth.

Religion is immortal love,  
The bliss of ransom'd souls in heaven;  
Its radiance fills the realms above,  
Where everlasting life is given.

Religion! oh the lovely sound!  
Long may its pleasures charm my breast,  
'Till my triumphant soul shall bound  
To mansions of eternal rest.

### IMITATION FROM THE PERSIAN.

BY SOUTHEY.

Lord! who art merciful as well as just,  
Lend thine ear to me, a child of dust!  
Not what I would, O Lord, I offer thee,  
Alas! but what I can.

Father Almighty, who hast made me man,  
And bade me look to Heaven, for thou art there,  
Accept my sacrifice and humble prayer.  
Four things which are not in thy treasury  
I lay before thee, Lord, with this petition—  
My nothingness, my wants,  
My sins, and my contrition.

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L. S. EVERETT, EDITOR.

DOUBLEDAY & ALLEN, PRINTERS.



HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, MAY 24, 1828

## THE PREACHER.



\*Give attendance to reading, to exhortation, to doctrine.\*

## A SERMON,

BY L. S. EVERETT.

*Delivered at Auburn on the first Sabbath in Feb. 1828.*

BY REQUEST.

"For we are unto God a sweet savour of Christ in them that are saved and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life."—2nd Cor. ii. 15, 16.

It must be gratifying to all the lovers of truth to know, that a spirit of inquiry, and a disposition to investigate the momentous subject of religion, are abroad in the earth. I would congratulate my intelligent hearers on the subject of those improvements which have already been brought about in our country.—Mankind have opened their eyes to behold their real situation; the veil which has been spread over all nations begins to be taken away, and the time approaches, we confidently believe, when the human mind shall be disenthralled and set at liberty. We find indications of the approach of this golden period in the manner in which mankind are seeking after knowledge. The physical, and mental, and moral worlds, are explored by the enterprising spirits of the age; and things new and old are discovered in science, in metaphysics, in morals, and religion; and the practical advantages of these discoveries, while realized by mankind, serve to give them a keener relish for farther improvements, and nerve the arm of Perseverance for a greater advance in knowledge, and a more splendid victory over Error. But a few years ago the assumptions of a certain privileged order of men were received as the inspiration of God: but now the case is widely different. "Give us your strong reasons—give us proof—give us argument—give us demonstration of the truth of what you affirm," is the cry of an intelligent com-

munity. O, ye, who have long fattened on the wages of unrighteousness—ye, who have deluded the people with unholy assumptions—the day of your downfall is at hand! Reason and Truth will ere long break the charm and leave you exposed to the derision and pity of an enlightened world. We have an earnest of all this in the confusion of tongues amongst the votaries of error; and that religious Babel, which has been reared by men's hands, will totter and fall—and great will be the fall thereof.

It is to be expected and desired that nothing which may be said on the subject before us at this time, will be received as truth, unless proof shall be adduced in its support. Nothing but a "*thus saith the Lord*" should be allowed to satisfy your minds, on the doctrines which I may advance on this occasion. And even then, the proof exhibited should be brought to the test of *reason*; for nothing unreasonable can come from God. While, therefore, I shall endeavour to be plain and candid in the discussion of the subject before us, I have to request that each hearer would lay aside all prejudice, and give that attention to what may be advanced, which the importance of the matter seems to require.

The following particulars will receive attention: 1. The *life* mentioned in the text. 2. The death spoken of. 3. The sense in which Paul and his brethren were "a sweet savour of Christ unto God." 4. The sense in which they were a savour of life unto life in those who were saved. 5. the sense in which they were "a savour of death unto death" to those who perished. 6. Attend to the inquiry, what is the nature of the salvation spoken of? and in what way those perished, to whom they were a savour of death unto death?

1. As proposed, we are to consider the *life* mentioned in the text.

By the term *life*, as used in the text, I understand that spiritual and heavenly state of existence, in which we live to God, and enjoy peace with him. The word is used variously in the bible, but I think in this place the meaning just expressed will be found to be correct. I would observe,

1. There is nothing in the subject itself, nor in the context which would authorize us in understanding it to mean *life*, agreeable to the first meaning of the term, that is, *natural life*. The same remark would apply to either

of the other following senses in which the word is used in the bible. It cannot reasonably be supposed to signify the *blood*, nor the *appetite*, nor *conversation*, nor *this world*. To attach either of these meanings to the term as it is used in the text, would be obviously improper.

2. Though the definition before given is satisfactory to my own mind, we might admit either of the *remaining* senses in which the term is used, without running any risk, or exposing ourselves to any serious difficulty, in obtaining just views of our general subject. We might consider it "*eternal life*," and yet contend that, "this is life eternal to know the living God and Jesus Christ." We might consider it as meaning "blessings of this life," and maintain the fact, that the blessings which flow from *faith* are necessarily confined to the *present state of being*. Or we might understand it as meaning "Jesus Christ," who is the life and moving principle of the plan of gospel grace. Or we might consider it as signifying the sublime "doctrines of the gospel," and yet maintain that a reception of such doctrines produces a newness of life in the soul and joy in the heart, here on earth.

3. But, by reference to the context we find, that the apostle's discourse justifies the construction I have given the subject. He is reasoning on the comparative superiority of the New Covenant over the old; and amongst other things gives his brethren to understand that the Jews rested in the *letter* of the old. In chap. iii. verse 6, he observes, that God had made them (the apostles) "able ministers of the New Covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." In verse 9, he farther says in continuation of the same subject—"For if the ministry of *condemnation* was glorious, much more doth the ministry of justification abound in glory." And verse 17—"Now the Lord is the spirit; and where the spirit of the Lord is there is liberty." Again, chapter iv. verse 11: "For we who *are alive*, are continually exposed to death for the sake of Jesus; that the *life* also of Jesus may be made manifest in your mortal flesh." Here observe; the apostle regards the letter of the Old Covenant as a dispensation of condemnation, and the spirit of the New, as the ministrations of "justification unto life." He and his brethren, by rejecting the former, and embracing the latter, had been quickened into life—that spiritual life which ever flows from the covenant of grace; and they were *alive* in this sense of the term, even while exposed to death for the sake of Jesus and his religion. For this reason, in his letter to the Ephesians, he says, "And you hath he quickened, who were dead in trespasses and sins." And so also Rom. viii. 6: "For to be carnally minded is death; but to be spiritually minded is life and peace." See also, Gal.

ii. 19, 20: "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith of the Son of God."

Now, the apostle had received, and then enjoyed this life, through his faith in Christ as the medium of justification; and having thus received Christ, and preaching, not himself, but Christ Jesus the Lord and himself a servant for his sake; and moreover, his testimony having been received by his brethren, and having been mixed with faith in them that heard it, rendered it proper for him to say, as in the language of the text, that he was a saviour of life unto life, to all those who WERE saved from the condemnation of the law, (or the letter which killeth) and quickened, together with Christ by the power of his resurrection. But not to anticipate our second particular I pass,

2. To notice the DEATH spoken of in the text.

The hearer has probably anticipated that this death is the opposite of the life we have noticed. As natural death is the absence of life, so moral or spiritual death is the absence of spiritual or moral life. We have seen that the life intended by the apostle, consisted of the principles of the gospel received through the medium of faith. This life was infused into the soul by the spirit of the New Covenant. Hence, in those cases in which such as had the gospel preached to them, rejected its life-giving power, they were left in the same situation in which the gospel found them. I cannot better describe the situation of such persons, than in the language of Dr. A. Clark, who, in his comment on chapter 3, verse 6, (already quoted,) says as follows: "The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Test. in opposition to the Old; and that it is the Old Test. that kills, and the New that gives life; but that the New Test. gives the proper meaning of the Old; for the old covenant had its *letter* and its *spirit*—its literal, and its spiritual meaning. The law was founded on the very supposition of the gospel; and all its sacrifices, types, and ceremonies, refer to the gospel. The Jews rested in the *letter*, which not only afforded no means of life, but killed by condemning every transgressor to death. They did not look at the spirit; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the *end of the law for justification*; and so for redemption from death to every one that believes. The New Covenant set all these spiritual things at once before their eyes; and showed them the *end, object, and design* of the law: And thus the Apostles who preached it, were ministers of that SPI-



RIT which gives LIFE." From this we learn the nature of the death spoken of. It was a state of condemnation under the law—a condition in which those who rested in the letter of the Old Covenant—who reposed in meats, and drinks, and divers washings, and carnal ordinances, did not, nay could not, from the very nature of the case, enjoy the benefits of the Gospel of the blessed God.

3. The sense in which the Apostle and his brethren were a sweet savour of Christ unto God.

As I shall have occasion again to notice the signification of the term "savour," I will only observe in this place, that the expression, "a sweet savour of Christ," &c. is an allusion to the ceremonies of the Romans on celebrating their victories, a part of which consisted in sacrifices, and offering of incense. The figure is evidently intended to convey the idea that the primitive ambassadors of Christ, having been faithful to perform the duty assigned them, had obtained a victory, not only over the enemies of Christ, but also over their own weaknesses and propensities; and, through the mercy of God, then enjoyed a "*triumph*" over the powers of darkness. They had fought the good fight—they had kept the faith; and they looked for the expected reward in the approbation of their consciences, and of their brethren, and of God. They had offered upon the altar of divine love, the tribute of their thanksgiving for their preservation, and the signal evidences of Heaven's protecting mercies, which they had witnessed. They could exclaim "Thanks be to God who giveth us the *victory* through Jesus Christ our Lord." By tracing the experience of St. Paul, we shall find that he lived and died several times. He was "alive without the law once, but when the commandment came, sin revived and he died." Soon afterwards he was quickened into life again by a belief of the truth. He again died unto sin, and lived unto righteousness. Once he rested in the letter of the Old Covenant which killeth, but at the time when our text was penned, he lived again, having tasted of the spirit of the Lord. And even then, he looked forward to the time when he should again die, and afterwards be made alive in Christ. Now the dedication of all the faculties of his soul and body to God, and the cause of truth—to the performance of God's will, had resulted in a glorious victory; and gratitude, like holy incense, ascended up to the throne, as a sweet odour of Christ, unto God. Their endeavours to subvert the interests of the Redeemer's kingdom, and thus to do honour to his name, had been crowned with success—the life-giving principles of divine truth had been, through their instrumentality, widely disseminated, and they felt, that God, and Christ, and angels, and men, would accept the offering, and approve their labours.

4. The sense in which they were a savour of life unto life in those who were saved.

I believe it will hold good, as a general remark, that none of those who *rested* in the letter of the Old Covenant were ever converted to Christ. One great cause of the rejection of Christ by the Jews, was their blindness in regard to the spirit, and application of the Old Test. They expected a Messiah, but resting in the letter of those prophecies concerning him, which were found in their sacred books, they were not prepared to discover in the "babe of Bethlehem" the divine Prince.—Their views were very much contracted. The expected Deliverer, they ignorantly supposed, would confine all the benefits of his mission to themselves. When they read, that "of the increase of his government there should be no end," their narrow views applied it to the Jews:—When they read the covenant which said "I will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession," it signified to them, all the children of Abraham:—When the promise was made that in the Messiah all nations, kindreds, and families of the earth should be blessed, they understood it to mean that all God's holy people were to be thus blessed.—Indeed even the early christians did not at first comprehend the extent of the blessing which was to be communicated through the mediation of Jesus. The impartiality of the grace of God, was never fully realized by Peter, until the sheet was thrice let down from heaven containing all manner of creeping things. Then, for the first time, the truth burst upon his mind, that the *Gospel* was to be preached to the *Gentiles*, as well as to the *Jews*! But when the spirit of the Lord was diffused, which, as foretold by Christ, should teach them all things, then they beheld in the love of God "enough and to spare"—then, they discovered that there was a divine fullness in the plan of grace—and that the feast was prepared for *all people*, in Zion!

When they had thus learned Christ, they preached the sublime truth that God was the "Saviour of all men"—that Christ gave himself a ransom for all—that in him all should be made alive. When the word thus declared was mixed with faith in them that heard it, the consequence was, it produced the peaceable fruits of righteousness. Believers rejoiced, and were specially saved. They obtained that devout satisfaction which ever flows from faith in an impartial God. All their partial views were exploded, and as well expressed in the 8th of Romans, "they had not received the spirit of bondage again to fear; but they received the spirit of adoption, whereby they cried Abba Father."—This was the situation of those who believed the truth that "maketh free."

In allusion to the custom of the Romans before mentioned, of celebrating their victo-

ries by offering incense, &c. the Apostle, in view of the splendid triumphs of divine grace over error and darkness, affirms in our text, that they who had "laboured and suffered reproach," in the good cause, were a sweet savour to them that were saved.

Here it may be well to notice the ceremony from which the figure was borrowed. "A triumph," among the Romans, to which the apostle alludes, was a publick and solemn honour conferred by them on a victorious general, by allowing him a magnificent procession through the city. He was carried in a magnificent chariot adorned with ivory and plates of gold; and usually drawn by two white horses. The triumphal chariot was followed by the Senate, and the procession was closed by the priests and their attendants, with the different sacrificial utensils; and a white ox, which was to be the chief victim. They then passed through the triumphal arch, and along the sacred way to the capitol, where the victims were to be slain.

During this time, all the temples were opened, and every altar smoked with offerings and incense. The people at Corinth were sufficiently acquainted with the nature of a triumph to understand his meaning; as about 90 years before this, Lucius Mumius, the Roman Consul, had conquered all *Achaia*, destroyed *Corinth*, *Thebes*, and *Chalcis*; and, by order of the Senate, had a grand triumph, and was surnamed *Achaicus*. St. Paul had now a triumph (but of a widely different kind) over the same people; his triumph was in *Christ*, and to *Christ* he gives all the glory. See ver. 14: "Now thanks be unto God, which always causeth us to triumph in *Christ*; and maketh manifest the savour of his knowledge by us in every place." His sacrifice was that of thanksgiving to his Lord; and the incense offered on the occasion caused the savour of the knowledge of *Christ* to be manifested in every place. As the smoke of the victims and incense offered on such an occasion, would fill the whole city with their perfume, so the odour of the name and doctrine of *Christ* filled the whole of Corinth, and the neighbouring regions; and the apostles appeared as triumphing in and through *Christ*, over opponents, idols, superstition, ignorance, and vice, wherever they came. Hence, in allusion to the foregoing facts, the apostles and their labours were a sweet savour unto God, "in them that were delivered" from the bondage of sin and error.

5. The sense in which they were a savour of death unto death in them that perish.

As this is an important particular of our present subject, I must be allowed to indulge myself in being somewhat prolix; though it shall be my endeavour to tax your patience as little as possible. I will be as concise as the importance of the subject will admit.

As it becomes me not to forget that even our present text is made, with some, to speak the doctrine of eternal torment, I must, first under this head, endeavour to remove that impression. The fact that the authour of our text observes a total silence on the subject of endless misery, is, of itself, enough to silence all cavilling; but more may be said.—

1. The nature of the gospel, as taught by the apostles, forbids that we should cherish the popular opinion of this part of our subject. The gospel is the good news—the cheering intelligence that God has designed to bless all people—all nations—all families—all kindreds in *Christ*; and this good news was designed for all people, inasmuch as all were equally interested in it. Hence, then, although the gospel might be rejected, for a season, and thus fail in producing life among the dead, yet this state of things cannot always remain, inasmuch as its original object was the renovation of every heart, and the conversion of every soul. Unless we can make it out, that the faithfulness of God shall be made of none effect—unless God shall deny himself, the gospel will yet be heard, believed and known, by every creature in the Universe of God.

2. But if this argument should fail, we have only to say, that those who reject it to their own destruction, will perish, and not be endlessly miserable. By what rule of interpretation our limitarian friends arrive at the conclusion that the word *perish* signifies endless continuance of misery, I have never been able to determine. Surely the word, of itself, signifies no such thing. If therefore, the text should be found to operate against the doctrine of God's impartial grace, it would only go to prove that those who reject the gospel shall be annihilated. But,

3. The verb "to perish" may be understood in a sense perfectly compatible with the doctrine of universal salvation. Take, for a case illustrative of this, that of the prodigal son. His father always loved him—his purpose was to bless him. But the son preferred to go into a far country and there spend his substance in riotous living. Soon his portion of his father's property was exhausted, and he became miserable. His language was, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." Now, no one will pretend that the word *perish* signified in the passage just quoted, the entire extinction of life, or endless misery.—The event proves that it only signified that distress which was consequential on leaving the best of parents. The froward child formed the pious resolution to return. "I will arise and go to my father." He returned, and was kindly received. Here it may be observed;—the child had been in a perishing condition, but he returned to his father after all: the goodness of the parent, when realized by



the prodigal, must have rendered his misery the more exquisite:—ah! the love of the good old man was a savour of death to the prodigal; but as soon as he had formed the resolution to return and throw himself upon the mercy of his father, the evidences of his unwavering kindness became a savour of life to the penitent son.

4. There were several sayings among the ancient Jews similar to the clause of our text now under examination, which will aid us in obtaining its true sense. One was, "As the bee brings home honey to its owner, but stings others; so it is with the words of the law." This is an apt illustration of the apostle's idea. "As our preaching produces life in those who treasure it up in good and honest hearts, it is a savour of life unto life to those who receive it; but like the bee, it stings those who reject it, by rendering them inexcusable before God.—Another saying of similar import was—"They are a savour of lives to the *Israelites*; and a savour of death to the people of this world." The apostle's meaning is plain;—those who believe, and receive the gospel, are *saved*: those who reject it perish; but *not eternally*. The ancient sayings of the *Israelites* justify this opinion; and their meaning is obvious.—The Jews received the law and the prophets as from God; and thus possessed the means of a *present* salvation. The Gentiles ridiculed and despised them, and thus *perished* in their iniquities. The same happens in the present day, to those who receive, and to those who reject the gospel; it is the means of joy and salvation to the former; it affords no joy to the latter, because they do not believe; for such are not only *not saved*, because they do not believe the gospel; but they rest under the condemnation of the law, because they reject the truth. The *sun* which nourishes the *tree* that is planted in a good soil, decomposes and destroys it, if plucked up and laid on the surface: So the Gospel of God nourishes and refreshes the soul of him who receives it; but sometimes blights the happiness of him who believes but one half of it. See Dr. A. Clark.

My ideas may be farther illustrated in the conditions of two persons of opposite sentiments—a Limitarian and a Universalist. Supposing the gospel to be what I have defined it, "good tidings of great joy which shall be to all people." How does *this* gospel suit the believer in partial grace? He looks upon it with abhorrence! He disdains, like Peter, to eat things common and unclean! The preaching of such a gospel frets his pious soul to death. Resting in the letter of the old covenant, he rejects the spirit of divine and impartial benevolence. In the fervour of his pious wrath he denounces the preachers of such sentiments as "the devil's recruiting officers"—their doctrine, "the devil's doctrine"—while the spread of such views causes his

spirit to fail within him! How is it with the believer? Ah! to him this Gospel of the mighty God, is like the noon-tide splendour of the sun. He beholds in its rich provisions, enough and to spare. He rejoices in the hope of his own salvation—he beholds with the eye of faith the sure evidences of the salvation of his friends—he rejoices with joy unspeakable and full of glory in the prospect of a world's salvation! Like the plant watered by the dews of heaven, his soul is refreshed, renewed, and saved: the gentle but powerful rays of the sun of righteousness, cause him to grow in a knowledge of God and divine things, till like believing Thomas, when the truth of the Lord's resurrection burst upon his mind, he exclaims—"my Lord, and my God!"

6. We now come to the general inquiry, what is the nature of the salvation spoken of in the text, and in what way those perished to whom the apostles were a savour of death, &c."

It has been supposed, that unless mankind are exposed, either by innate depravity, or by evil practices, to endless misery, there can be no such thing as salvation. But to me this idea partakes more of ignorance than of wisdom. I observe,

1. Any thing like salvation on such a principle would be impossible. For, if any one is exposed to endless misery, it must be either by the *predetermination* or *consent* of the Almighty: If by the predetermination of God, unless the divine Being can determine to do, and not to do a thing, at the same time, he cannot determine to damn a soul, and yet leave it possible that such soul can be saved. And unless God can consent, and not consent, at the same time, that a soul shall damn itself, it will follow, that if any one was ever, in this sense exposed to hell, he must go there, and if he never does go there, by the consent of God, he never was exposed to such a place.

2. Until our opponents prove that mankind are exposed to the eternal displeasure of God, they ought not to assume the ground I am examining. In order to prove their hypothesis correct, they must produce a law to which the penalty of endless pain is annexed. If they fail in this, they ought next to examine the gospel, to see whether that brings eternal misery to light; and if they fail in this also, (as I strongly suspect they will,) then they ought to bring forth their strong reasons and arguments to convince an inquiring world, that it would be *just* in God to damn a soul to all eternity. And even then their labour would be but half performed; for they would then have to convince us, that the justice of God can require the endless misery of the soul, and at the same time his mercy require its salvation.

3. It is very evident from the scriptures, that the Jews knew nothing of a future state;

and consequently all the penalties annexed to the law given by Moses must have been confined to the present existence. They could not have expected either rewards or punishments in a state about which they had no just conceptions. Hence, it is preposterous for Christians to resort to either the letter or spirit of the old covenant for proof of the doctrine I am examining. We might with just as much propriety test the theory of Capt. Symmes, by the crude notions of our Indians.

4. Although it is cheerfully conceded that certain penalties were annexed to the laws of the Jews, yet that fact neither proves the justice of those penalties, nor of any other. Who would advocate the propriety of prohibiting a man from the privilege of entering the congregation of the Lord, merely because he should happen to have a crooked back? Or who will now contend that a child is to be held guilty because he happened to have a wicked father?—Yet these were laws and customs among the Jews.

Again: I am by no means certain that any penalties are recognized in the gospel. Our Saviour's system was this—if a man strike you on one cheek turn the other; not strike him in return;—if a man take your coat, give him your cloak also; not take the last remnant from his back to retaliate;—if a man compel you to go one mile, go with him twain; not drag him back with you! Mankind pretend to be very wise, and we are told that our laws are founded upon the basis of Christianity; but I very much doubt the truth of their assertions to that effect. I seriously doubt whether Christianity will warrant us in shutting up a fellow creature in jail, merely because he happens to be unable to pay his debts. And I have yet to learn that Jesus Christ, who rebuked Peter for cutting off an ear, ever taught us that it is right to hang a poor creature by the neck till he is thrice dead, because he killed a person *once*! But, much less did he teach us that the God of Love had made us for a hell of endless torment!

Take, if you please, the most outrageous act ever committed, that of crucifying the Lord of glory. His murderers shed his blood:—Consider the penalty of what you are pleased to call the law of God;—what is it? Is it to damn those souls to all eternity? No. That law in all its deformity never demanded any such thing! At most it only required that by man should their blood be shed! Great God! from whence then originated the abominable doctrine I am examining?

5. But much is made to depend, by modern theology, upon man's co-operation with God. We must work with him and for him, or, orthodoxy says, we cannot be saved; and if we believe all that is told us, God would be in a curious predicament, if men (especially the priests) did not help him! But has God given

us a law? Yes. Has he annexed a penalty to it? Yes. Will that penalty be certainly inflicted? Yes. Then why should man trouble himself about it? Why not let the almighty reward or punish, without our interference? Will he not do it? Then the theory I am considering is incorrect. Will he equitably reward and punish all his creatures? Then from such rewards and punishments there is no escape—*there is no salvation from punishment.*

From this, it will follow, that those who were saved, of whom the apostle speaks, were saved from condemnation under the old covenant—were saved from ignorance of the true principles of justice—were saved from that deplorable situation in which they were without hope and without God in the world. It matters not whether the condemnation under which they had before been placed was just or not; if unjust the greater their deliverance. So of their ignorance. That is ever justly considered the cause of all sin and misery; and when they were delivered from it, they were saved from an evil of the greatest magnitude. They were saved by faith in the gospel and belief of the truth. Then, they comprehended the divine fullness of a Saviour's love, and understood the requisitions of his unlimited benevolence.

*Lastly.* But those who *perished*, experienced the opposites of all these blessings. They remained in ignorance and sin. They felt none of those joys, tasted none of those enjoyments. They rested in the letter of the old covenant of works, and “perished for lack of vision.”—Their condition was deplorable. Their ignorance led them to reject the Messiah; looking forward to the coming of their expected deliverer, they mourned all the day long. They had nothing but husks to eat, and but little beside their own righteousness to wear.

But suppose they remained in that situation until death—would it not follow that they shall remain in ignorance and misery to all eternity? No. For, it is more their *misfortune* than their *fault*, to be thus ignorant. If they were “all their life time subject to bondage,” it would seem an act of cruelty to continue their misery any longer. But—“as death leaves us, so judgement will find us;” and of course, if they perished in ignorance, they will be found so in eternity! But, *remember*, the Bible does not say, that as “death leaves us so judgement shall find us.” On the contrary, at the resurrection all shall be changed in a moment, to glory, power, and immortality. Indeed, tho’ I am not an advocate for future disciplinary punishment, there is nothing to disprove the idea that we shall hereafter go on in improvement, in knowledge, and holiness to the endless ages of a blissful eternity. We may, for ought I know, learn more of God—more of his works—more of his love, in another world than has entered into the heart of man to con-



cive in this, and as we progress in knowledge we shall be more and more happy.

To CONCLUDE: We have seen that the life mentioned in the text is that state of felicity into which we are quickened, by that Gospel which is the power and wisdom of God unto salvation to every one that believeth; to the Jew first and also to the Gentile: We have learned from the subject before us, that the death spoken of, is that of trespasses and sin—the absence of light, and spiritual life: We have seen that the apostle borrowed a figure from the custom of the Romans in celebrating their victories, to communicate to his Gentile brethren in Corinth, the victory which had crowned his devoted labours, and the relationship that existed between them and God, and their brethren: And we have spoken of the nature of the salvation communicated by the gospel, and its opposite, the condemnation which rests upon the unbeliever. In all this we find nothing to sustain the heathenish doctrine of endless suffering in hell; but much to strengthen our hopes of immortal blessedness for all mankind.

If we look abroad into the world, we shall find that thousands are now perishing under the condemnation of the old covenant. It is even now, as it was in the days of the Apostle. "Moses hath in every city them that read him." The veil is not yet removed—"darkness covers the earth and gross darkness the people." What shall be done? Arise, brethren, in the majesty of truth, and take the field. One, clad in the armour of God, will put ten thousand to flight. Even the few who now honour me with a patient hearing, have only to *will* and it will be done.

Behold professing Christians, cringing before the imaginary wrath of God; see their mental imbecility, and withhold pity if ye can. Some are afraid, lest the plan of God should fail through their neglect; others are pleased with "down-sittings and up-risings;" others, (and O, that the number were less) are afraid to avow their real sentiments, lest a penny should be lost, or their popularity should be jeopardized; and lastly; others pass heedlessly along the beaten track "caring for none of these things."

Be persuaded then, ye little band who dare to think—be entreated to do all in your power to convince the world of its error, that mankind may no longer perish in their present degradation. Convince them, if they can be convinced, that "we have eternal life, and this life is in the Son of God." Compel a stiff-necked and rebellious people to confess that in our Father's house there is bread enough and to spare! Let this, kind hearers, be our endeavour; and let us esteem it a privilege to believe the gospel, and our duty, ever to "give thanks unto God, who giveth us the victory, through Jesus Christ our Lord.—Amen.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### THE ESSAYEST, NO. 3.

The sentiment which consigns to endless wretchedness, a large proportion of the human family, may be readily enough received by those who have never examined it; but whoever will take the trouble to investigate its claims upon our credence, will find, that it presents but a gloomy picture of unlimited goodness, and is poorly calculated to reconcile one to his Maker, to himself, to life, or to mankind generally.

The sentiment, however, is such as might naturally be expected from rude and uncultivated minds—such as are under the influence of strong passions, influenced by a sense of deep personal injuries. We readily love those we consider our friends, and just as readily hate those we deem our enemies. As towards the one we generally manifest ourselves with kindness; so towards the other we show ourselves harsh and revengeful. Hence we need not wonder that those who fancied a God like themselves, and adored a Divinity fashioned after their own image, should imagine him under the influence of similar passions, and affected in a similar manner towards his friends or his enemies.

Men in their savage state, set no bounds but their ability, to the favours they would heap upon those who had shown a tender solicitude for their welfare; and too many have dreamed that God would do the same. As men in this state are always implacable in their hatred, and will pursue revenge to the extent of their power, they foolishly imagined God would heap excessive tortures upon their, and by consequence his enemies. It often happened they suffered severely from the injustice of their fellow men without the means of redressing themselves. It was then they called upon their imaginary Deity to avenge them; but not seeing the wished for judgements overtake their oppressors here, they created an ideal world, and consoled themselves with the reflection that they should be recompensed in the blissful fields of Elysium, while their enemies should be hurled to the depths of Tartarus to weep and howl forever.

This sentiment gained a more ready acceptance, and a more general extension from its congeniality to the various passions which, in the infancy of knowledge and refinement, would actuate the human breast. Every man considered himself a sufferer, and his sufferings here he believed would be a sure claim to a recompence hereafter. Hence each hoped for himself. But each would fancy his neighbour happier than himself, and his happiness he believed was owing to his injustice, consequently his portion in the world to come must be pain

and bitter anguish. Hence envy, a passion so common to us mortals, was soothed, and gratified its malignity, by picturing to itself the reverse which would soon take place with respect to the object of its malice.

Such was doubtless the origin of the doctrine under consideration, and such the passions which have had a tendency to perpetuate it. So long as men continue under the influence of hatred, revenge, or envy, they will doubtless draw the same conclusions. It is no matter of surprize, that while men knew little more than to pursue the chase, plunder a weaker neighbour, or torture an enemy, that sentiments so much at war with the economy of Divine Providence should find supporters; but that now, amid the general diffusion of the sciences, and under the light of Christianity, there should be any to advocate it, is certainly an anomaly in the march of improvement.

How often do men who have been favoured with a liberal education, assert that "no man can be happy in another world, unless he believe in Christ in this." A sentiment like this exposes itself to the severest censure at first sight, inasmuch as it sets all justice at defiance and laughs at impartiality. Faith is the assent of the mind to the truth of a proposition. The assent is not voluntary, but the result of evidence which irresistibly convinces the mind. Any proposition demanding universal assent, must be presented to all with sufficient evidence to produce the conviction in each mind of its truth. Now every body knows that the Christian religion has never been communicated to one half of mankind. How could those believe it who never so much as heard that there was such a system of religious notions as Christianity?

Of the four hundred and ninety million of Pagans now on the globe, perhaps not a thousand have ever had an opportunity of believing in Christ. Shall the rest be condemned for not believing, when to believe was never in their power? And what justice is there in such a condemnation? About one fourth of mankind die in infancy; these were incapable of believing—what shall be their doom? The rule says—"no one can be happy in another world, unless he believe in Christ in this life." Infants we know cannot believe, consequently they must be miserable, or the rule is false.—The rule is unjust, because it makes one miserable for not doing that which he had no power of doing. It is partial because it does not present itself to all with the same degree of propriety. The rule can never claim the shadow of a reason for its support, until mankind shall be placed in exactly the same circumstances, and the proposition they are required to believe with the evidences of its truth presented to all alike.

Were the views of some, who make very

great claims to theological knowledge, correct, how small a part of the human family will ever be happy! These theologians justify themselves, or attempt to justify themselves, by saying—men are such exceeding great sinners that they deserve to be made endlessly miserable. Let it be so, and who can escape, since all mankind are sinners in about the same situation? Stronger arguments than any presented, must be produced before any rational man will believe that a part will go to eternal blessedness, while the rest shall be dragged down to infinite despair. I say divide not the child.

O. A. B.

#### FOR THE GOSPEL ADVOCATE.

MR. EDITOR:—Having of late frequently had the stones of anathemas hurled at me, (although with more force than conviction,) for my unbelief in the doctrine of free agency as it is held by some; and feeling deeply interested in knowing the truth which maketh free from the condemnation of unbelief; I am disposed to do what little my weak and inexperienced capacity is capable, in order to keep up a spirit of inquiry, that the wise and experienced, may consider it of sufficient importance to give us some light on the subject; therefore, these considerations, together with the belief that investigation is the only means by which to remove the evil of ignorance, will suffice as an apology for transmitting the following, which, should it be deemed worthy, you will, by inserting it in the Gospel Advocate, confer a favour on

STEPHEN.

#### *Summary examination of "R.'s Review of a Candid Inquiry."*

Although "R." seems to have conducted his "Review" with much candour and sincerity, and although it will appear to the superficial investigator to be conclusive; yet, on close examination, I think it will be seen, that the "difference" he has endeavoured to make out "between knowing an event, and making that event a part of a design or determination," exists merely in the imagination; and is the effect of wrong conceptions of the nature of infinity. This appears to be a defect to which human nature was made subject: that instead of trying to conform ourselves to the image and likeness of God, we are very apt to endeavour to conform him, or rather make him like unto ourselves. This fact we see more or less demonstrated in the creeds and dogmas of men; the formers of which, seem to me to have been guided by that spirit which proceeds from the earthly or carnal mind. They were not permitted (for some wise purpose no doubt) to look into the perfect law of liberty; otherwise they would not have found such absurd contradictions; but those who are thus permitted, can view the wisdom and goodness of God in the book of nature, as well as in the book of Re-



relations; and can see a consistency in the idea, that God "worketh all things after the counsel of his own will"—they can view the economy of God's Government, without ascribing to his holy name, cruelty, partiality or duplicity—they can possess the enjoyment of that heaven-born charity, which is the effect of knowing the truth as it is in Christ; and rejoice with joy unspeakable, because the Lord God Omnipotent rulleth.

But, it appears that "R." in illustrating the subject, has, in his first section, produced a number of "instances" of the works of men, in which to refute the idea that God designed the existence of sin. The following are a few of the number: "A gentleman erects a building for his convenience; and from the perishable nature of the materials, and all human works, he knows it will need repairs, and finally decay. About this, according to the laws of nature, he cannot be mistaken; but this is no part of his design, as it would be absurd to suppose, that he purposed his work should decay and need repairs. This will apply to every other similar case; all earthly objects must change and turn to dust. Our apparel, our libraries and the knowledge derived from them, our equipage together with all sublunary conveniences, are designed for ornament, use, &c., but with a knowledge, that they must vanish away." It seems however, that "R." does not think these instances apply to Deity with equal force, as they do to man; but that they will, so far as to justify the ground he has assumed. I think friend "R." will discover on reflection, that his application of the subject is unjust: that, instead of applying these sublunary things, in any sense, to Deity, it will be seen, that they originate in the counsel of his divine will; and therefore, must make a part of his design. But this will appear more conclusive, when we consider that man was created an active being; and that whatever the All-wise has designed, must result in the greatest possible good to those for whom the design was matured. These facts no one will deny. Then, as man was to be an active being, it was necessary that the means should be put in operation by which to accomplish that design: Therefore, in order to prevent a disappointment or defeat of the original design of Deity, it was needful that the works of man should wax old, "need repairs, and finally decay;" otherwise man would soon become a mere inactive clod; there would be nothing to excite to activity, or to inspire him with a desire to propagate his kind: consequently, mankind would become extinct; for we know by experience, that activity invigorates and strengthens the human frame, whereas, idleness enervates and enfeebles it.

But again: As it respects the "subjects of knowledge and design," when applied to finite man, I think there is a "difference." Man

knows from natural causes, what the effects will be;—he knows, for instance, that the soil, when properly cultivated, is capable of producing grain; and that, by the means of cultivating or tilling the ground, noxious weeds will spring up and retard the growth of certain kinds of grain, unless removed or checked by the agriculturalist—he knows, also, that the works of his hands and all sublunary things, must perish and come to nought; but how does he know these facts? I answer—man is a creature of education; and has learned them from experience and observation; but were a man placed in a situation, where none of these instances could come under his observation, he would be entirely ignorant of them: hence we see, that the knowledge of man, is limited by experience and observation; but the knowledge of God, we must conclude, originates in omniscience; and therefore, is entirely unlimited: consequently, whatever God knew would be, is as certain as if he had absolutely designed it; and all the difference that I can see, between foreknowledge and foreordination, when applied to Deity, is merely in the form of expression.

Again: "R." says, "from the nature of the materials of which, in the all-comprehensive plan of infinite wisdom, it was proper to form man, making him instrumental in transmitting existence to his species, and thereby making him both a thriving and perishable being, the Almighty knew perfectly the creature would sin; but he certainly had a higher and more glorious design in view: for though the creature was made subject to vanity, the divine determination is, that the creation shall be delivered from this bondage of corruption into the glorious liberty of the children of God." How am I to understand brother R.? That God designed, in the all-comprehensive plan of his infinite wisdom, to make man of materials which he knew would lead him to sin; and that he had no concern as to the creature's being injured by the nature of those materials? or, that he designed to make him more happy in consequence of his having experienced the effects of sin, when he shall be delivered from this bond of corruption, into the glorious liberty of the children of God? We must draw the conclusion from one of the above questions; and if from the first, we shall represent Deity as being indifferent, or regardless of the workmanship of his hands; but if from the second, we shall make him such a being as the scriptures represent him to be, a Father, who loves his children, and who chastises and afflicts them for their good: Such a God is worthy of our highest adoration; and a plan of theology founded on the perfections of this being, will not, I think, on due reflection, be found to be so "embarrassing" as R. would seem to represent.

Again: After giving us to understand, that

if it be the acknowledged will of God, that we cease to do evil, and learn to do well," he asks, "will it be said, that his purpose and decree are absolutely opposed to his will? and if so, of what advantage is the scriptures to us?" I would inform friend R. that we do not believe that this conclusion necessarily follows. We believe it is the will of God, that all shall be saved and come to the knowledge of the truth; and that, when man is brought to a spiritual knowledge of the truth, he will then "cease to do evil," &c. This I consider to be the effect of knowing the truth of God's will; and we believe that God's purpose or design, is to accomplish his will in due time, by gathering together in Christ all things—and is there no "advantage" or consolation to be derived from such a revelation? Is there no pleasure in believing the creature will be delivered from vanity and corruption to which he was made subject? And is there no peace in believing, that although God cause grief, yet, will he have compassion according to the multitude of his tender mercies, and that he has caused it to work out for us a far more exceeding weight of glory? These are a few of the many *advantages* to be derived from a revelation from heaven; and these, I think, are *good reasons* why God's purpose and decree are not opposed to his will.

And again: R. gives us to understand, that the creature's sinfulness, is a defect of nature; and that it was necessarily made defective, in order to accomplish the divine purposes. If this be the conclusion, it seems that friend R. is a fighting as those that beat the air: for if our nature was necessarily made defective or sinful it follows, that it was as much the "fruit of an absolute determination," as is the final holiness and happiness of all mankind; and if God has designed to make man finally holy and happy, (which he will not deny,) has he not planned or determined the means by which to accomplish his gracious designs? I conceive our Creator to be the Great First Cause of all causes; and shall we say, he has ordained the cause, and left the effect to be controlled by mere chance? We may with as much propriety say, that chance produces all causes; which would be the same as to deny the existence of a God. Virtue, we believe to be the cause of happiness; but if she were never absent, we could not prize her worth, nor enjoy the sweet charms of her nature. It is the deprivation of enjoyment, that makes the possession of it sweet to us. We could not relish or enjoy food, unless we were deprived of it long enough for hunger to produce a desire: so, we could not enjoy felicity, without first having experienced its opposite, (misery,)—hence, by searching into the nature of cause and effect, we shall be enabled to see, "how, by a predetermination, the evil intentions of men should be irreversibly fixed, and after-

wards punished with mental stripes," &c. So long as they are inflicted for our benefit, that we may be partakers of holiness and happiness, I cannot discover any thing that is so surprisingly "unaccountable," as R. appears to have insinuated.

STEPHEN.

#### FOR THE GOSPEL ADVOCATE.

I apprehend, that when Constantine became a nominal Christian, he was such a disciple as the Jews were of Moses; who believed that there had been such a Lawgiver divinely appointed and influenced; but evaded his precepts.

The real disciples of Christ combat no more for the kingdom and glories of this world;—they fight no more for mastery, nor contend for its splendours and pomps: But, this did Constantine. "By their fruits ye shall know them." He honoured his profession with the devotions which the heathens pay to their gods, by adorning their temples with splendour, and loading their priests with riches, secular honours, and dominion. This quickly filled the church with disciples like himself—all seeking pre-eminence and gain. The meek of the earth fled from the contention into remote corners, and left the woman and her children to the wolves, of whom Paul prophesied; these have, generally, filled the high places in the church to this day; men, followers of the error of Balaam for reward, loving the wages of unrighteousness. These quickly quarrelled amongst themselves; for honours and gain have always been bones of contention, and, with them a test of true discipleship. Wolves may appear in sheep-like coverings, with all the outward display of sanctity and meekness of sheep; but honour and gain will betray the wolf under his artful disguise. These to this day, traverse the world to smell out their game; a good living, a fat subscription to pay them well for preaching. Those who preach the gospel, indeed, have freely received it from the Lord, and as freely give, trusting in him in whose name they go forth, that he will not suffer them to be destitute. They are taught of God; they have in a measure the mind of Christ. The joy, set before them, is the same that was set before their Lord.—"The Love of Christ constrains them. They thus judge, that if one died for all, then were all dead; and he died for all, that they who live should henceforth live unto him who died for them, and that all men might know the love of Christ as they know." The joy that animates the angels above, animates them; to know that one sinner repents and sets his face to return to the fellowship of his brethren above—to lead back one erring prodigal to the paternal home above. But those deluded men of every sect, that run after pre-eminence, applause, gain and influence, had better let preaching alone. But the reward of false pro-



phets be theirs, with weeping, lamentation and woe.

Many of this kind have much learning, that has cost them much money, labour and time, and they will not give you preaching for nothing, that has cost them so dear; and besides, many are gentlemen, sons of opulent men, accustomed to live genteelly, or are desirous of a genteel living without much labour. Happily, they found people like themselves, willing to pay to be flattered, but not disturbed. So, "like people, like priest," and "birds of like feather flock together."

I believe that many of them may be sincere and upright according to their light. Such, I believe, of every name and nation that worketh righteousness, are accepted with the Lord. But others, I believe many of them have much knowledge, whose conversation is agreeable, and in many things instructive—that many of them are pleasant friends, and capable of giving good advice, are agreeable neighbours, indulgent fathers, and loving husbands, and not altogether devoid of grace; for even Judas was not utterly forsaken of his God, after his horrid cruelty and treachery, or he would not have returned to confess his sin with abhorrence; and they might without reproach, fill any other profession. But whilst they call themselves ministers of the gospel, with tempers of mind so opposite to meekness, lowliness and love, they do not the truth, but become traitors to their Saviour, and to those that hear them; therefore, they would do well to follow some other calling. This is cheaper preaching than they afford, and I think it will do good to follow it.

The cabals and contentions that arose in the church, in Constantine's days, and after, were little known before. It was then they brought in a new doctrine, that of eternal, never-ending damnation, which was very liberally denounced against opponents. See Athanasius' Creed. Images were soon introduced, and worshipped with angels; and all states beyond the grave claimed, and became objects of traffic to the Pope; and never-ending damnation became a good auxiliary, to terrify, and give an edge and sting to their anathemas, and has been found so convenient and necessary, that almost all denominations of gospel merchants retain it to this day. Remove never-ending, infinite damnation, and their trade would cease, their discourses would be insipid without it, and lose that pathos that charms, awakens, and flavours their discourse.

In the days of King James, Charles I. II. of old England, gospel merchants added a seven-fold power to their dominion over the consciences of their flocks, highly increasing their influence and tyranny over them, by their wonderful Confession of Faith; as may be seen in Confession of Faith, &c. &c. Edinburgh, printed by the assigns of Alexander,

his Majesty's printer, MDCCLXXXVII. Chap. 3 of God's Eternal Decree—"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." "These angels and men, thus predestinated and foreordained, are particularly designed, and their number is so certain and definite, that it cannot be either increased or diminished." Rev. viii. "A great star fell from heaven, burning as it were a lamp, and it fell upon a third part of the rivers and fountains of water." See chapter 1, verse 20;—Rivers and fountains, are evidently the pure doctrines of the word of the Lord; but the star called wormwood, burning as a lamp of men's kindling, fell upon the holy scriptures, and embittered them; and many men died of the waters, because they were made bitter; to which 2<sup>d</sup> Peter, chapter iii. verses 15, 16, speaking of Paul's writings, adds—"They wrest as they do the other scriptures to their own destruction." That these are wolves in sheep's clothing, see the Assembly's supplication, in said book, page 481, 482; Charles I. Parl. 2. Act 5. 1639, 1640: "Having supplicated his Majesty to ratify and enjoin the same by his Royal authority, under all civil pains, as tending to the glory of God, the preservation of religion, the king's majesty, honour and the perfect peace of the kirk and kingdom, do ratify and approve of the said supplication, act of council, and act of assembly; and conform thereto, ordain and command the said Confession and Covenant to be subscribed by all his Majesty's subjects, of what rank and quality soever, under all civil pains; and ordain the said supplication, act of council, and act of assembly; with the whole confession and covenant itself, to be inserted and registered in the acts and books of Parliament; and also order the same to be presented at the entry of every parliament, and before they proceed to any other act; that the same be publicly read and sworn by the whole members of parliament claiming voice therein; otherwise the refusers to subscribe and swear, the same shall have no place nor vote in parliament; and I likewise ordain all judges, magistrates, or other officers, of whatever place, rank or quality, and ministers at their entry to swear and subscribe the same Covenant, whereof the tenor follows, page 482:—"The National Covenant or the Confession of Faith. To which confession and form of religion we willingly agree in our conscience, in all points, as unto God's undoubted truth, and verily, grounded upon his written word, &c. &c. and therefore we detest and abhor all contrary religion, &c. Subscribed to by the King and whole realm in 1580—1640." For brevity, we refer the curious reader to that consummate performance of the Assembly of Divines at Westminster, &c. &c. R. D. J.

## FOR THE GOSPEL ADVOCATE.

## LIBERALITY.

Nothing has more effectually retarded the progress of true religion, than the hostility which those embracing different creeds have manifested towards each other. Religion is but an "empty name" unless it soften the heart and make us more kind to our fellow beings; but this truth, so important for us to remember, has, by some strange fatality, been overlooked by almost every religionist. Each has supposed himself the favourite of the Almighty, and that his peculiar opinions were the only ideas acceptable to Deity. In the full confidence of his own infallibility, he has presumed to deal forth the same damnation upon his opponents which his creed taught him would be inflicted by the God he worshipped. The world has thus been filled with contention, anathema, and persecution. Misery has increased at every step—superstition has redoubled its chains, and in the midst of death, infatuated mortals racked with the most tormenting pains, have said they were happy.

The evils of which I complain might have been avoided had men learned the true nature of faith—that it is simply the assent of the mind to the truth of a proposition produced by real or supposed evidence. It can make nothing true which was false before believed, nor can it have any effect unless it forms a new principle of action or affords some little consolation to the mind of the believer.

If mankind would be wise, they would cease this hostility, and allow every one to adopt a religious creed most agreeable to his own mind, while each should labour for correct information, and be careful to discharge all the duties incumbent on his station in life. O.A.B.

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

## EXAMINATION

*Of the "Articles of Faith and Covenant," adopted by the Presbyterian Church, in Auburn, Nov. 1817.*

CONTINUED FROM PAGE 155.

"9. That all men, and the people of God particularly, are under solemn obligations to observe the moral law as a rule of life, and to abound in love and good works."

We are disposed cheerfully to admit "that all men, and the people of God particularly, are under solemn obligations to observe the moral law as a rule of life, and to abound in love and good works"—but we cannot see how the "moral law" can be binding upon those who were predetermined to disobey that law to all eternity. In hell, (if we believe the advocates of endless torment,) the souls of the non-elect will be doomed, by an irrevocable decree, to violate all moral rules; and if so, why are they required to render obedience while here on earth? The eminent apostle Paul affirmed, "we love Him because he first loved us," and it is hard to conceive how those can be bound

to love God who were eternally hated by their Creator. The non-elect were forced into existence, they will be forced out of the world, and then forced into hell for the crime of having been "passed by, and ordained to dishonour and wrath," and why should they be considered under "solemn obligations" to obey a law which was never designed to do them any good, or to love a God who determined before they existed that they should exist, and should be damned?

Nor can we discover that the elect are bound to observe the "moral law," on the ground that a part of the human family are objects of displeasure and vindictive wrath to the Deity. The moral law requires that we should love our neighbours, and even our enemies. As a sanction to the requisition to that effect it is added—"that ye may be like your Father which is in heaven." Now, if God hates his enemies so that he will damn them to all eternity, and we, by obedience to the moral law, "love our enemies, and bless those who curse us," it must be obvious, that such obedience to such a law, would lead us on in a course directly the reverse of that pursued by the Being who made the law,—we should then, be *not* "like our Father in heaven." Hence, our Presbyterian creed makers must either prove that the moral law does *not* require us to "love our enemies," or admit that it commands us to love them, and by fair inference, that the "people of God" are bound to be better than the being worshipped by the orthodox who has made a hell for nine-tenths of his offspring! Indeed, it appears to our weak judgement, that our Presbyterian professors are in danger of loving more persons than their God intends to save. They may safely abound in love towards the elect, but to go farther would be at variance with their professions of faith and more than they would seem to warrant.

"10. That although all men are bound to profess faith in Christ, yet none have any right to the privileges of the church, but those who give credible evidence of a change of heart, and are united to the visible kingdom of God."

If it be true that all men are bound to profess faith in Christ, we would respectfully inquire *what* "all men" are bound to believe? None will be so foolish as to deny that "all men" are required to believe the TRUTH. An apostle says something about "speaking the truth in Christ." Taking it for granted, then, that "all men" are bound to profess faith in the truth as it is in Christ, let us endeavour to ascertain what the important truth is which all are required to believe, according to the articles of faith before us.—What is truth? Answer—"That God did from eternity elect some of our sinful race unto everlasting life." See Art. 7. Well, if the elect are bound to believe this, it amounts simply to this, that they must believe themselves to have been elected to salvation. But it is not enough that the elect believe this "distinguishing article"—all men are bound to have faith. Suppose, then, that the non-elect believe it—does it not follow that if they believe themselves to have been elected they believe a lie? And does not this article imply that some are actually bound to believe in that which is *not* true? On the ground that some are



elected to salvation and others passed by, it certainly cannot be true that all are elected; and if all are not elected and yet all are required to believe, it follows that some are required to believe one thing and some another, or else that some are bound to believe a lie—or to believe in their own damnation.

But none are to be entitled to "the privileges of the church" but such as "give credible evidence of a change of heart." Now it appears to us that the great ado which is made about a "change of heart," is the essence of impudence and priest-craft. As if God Almighty did not know how to form and endow the human heart, priests have been employed in new-modeling and trying to alter and improve this seat of life and formation of good feeling! The cant of the day requires that the heart should be "changed from nature to grace," and it has come to that, that unless the hearts of mankind are thus changed, the child of God and Nature must be doomed to hell! What consummate folly it is, to suppose, that the heart of man is so totally unfit for heaven, while in a state of Nature, that its possessor must be damned unless some bungling priest can be obtained, at a salary of some one, two, or three thousand dollars per annum, to effect its change!

But we must be allowed to inquire farther—what benefits can be expected to result from a change of heart? The elect would be saved at all events; and if their hearts are changed at all, the change would only be one of the "credible evidences" of their having been elected to salvation. As to the other portion of mankind, they never can be changed from nature to grace at all: for if once changed we are told they would finally attain to everlasting life. All the benefit then, that can result from the change will be simply this—to convince the priests that the subjects of grace are the chosen of God.

Yet lest we should be thought that we deny a scriptural new birth, it is proper to remark that a change of heart or disposition becomes necessary only when nature has been corrupted—all mankind at first are as they should be; but when contaminated by erroneous principles and vicious pursuits, it then becomes necessary for them to return to the simple dictates of truth and nature. It is from the absurd notion that the nature of man is corrupt, that the dreadful conclusion has been drawn, by miserable fanatics, that *infants* are liable to the pains of hell forever! The evils which have been consequential on the prevalence of a sentiment so horrid, are incalculable. And while we cheerfully admit the necessity of a scriptural new birth, we challenge our opponents to show by fair reasoning or bible authority that we are wrong in pronouncing their views of the subject a libel upon human nature.

*To be continued.*

#### ANOTHER VICTIM.

On Wednesday morning the 14th inst. Mrs. Beardsly of this village put an end to her existence by cutting her throat! We have been informed that her mind had been partially deranged for some time, and

that she had never recovered from the state of dejection and mental wretchedness to which she had been reduced by the rant and religious madness of the notorious *Finney* and his deluded coadjutors. We cannot pass over this tragick event without observing, that it becomes every friend of man to discountenance those hell-commissioned fanatics, who go about like a roaring lion glutting their greedy vengeance with the tears of mothers, and gaining a short lived popularity by depredations upon the happiness of honest but deluded people. We would be charitable, but it is evident to our understanding that those sacred impostors who perambulate our country getting up revivals by distortions of face and extravagant denunciations, should be treated as vagrants and lodged in an insane hospital. If religion can be supported only by the ravings of fanaticism, let it be discarded. Damnation itself would be almost as tolerable to the benevolent soul, as events such as we have taken in hand to notice. And while we sympathize with the bereaved children and friends of the deceased, we would entreat them to discard a faith which leads to such dreadful results.

**ANOTHER FALSEHOOD DETECTED.**—The following is extracted from a late number of the "Onondaga Register" and is an exposure of one other "pious fraud" to be added to the long catalogue of iniquities already recorded in the "Book of Remembrance," to be brought into judgement against the orthodox. We wonder at the stupidity of the Bible Society folks—and marvel that they should be so strongly inclined to "do evil that good may come." But let them go on—when the people are cheated and coaxed and wheedled out of all their "filthy lucre," they will perhaps learn their duty. If the barefaced wickedness of clerical beggars does not open the eyes of their dupes, verily they would not be convinced though one should rise from the dead.

**MR. REDFIELD.**—On looking over the annual Report of the Onondaga County Bible Society, published in your last paper, I have discovered a misstatement, which as a citizen of this village, I feel bound to correct.

That Report states that there were 46 families in the village of Baldwins-Ville found destitute of the Bible. Knowing this to be **UNTRUE**, I have taken a little trouble to ascertain facts in relation to this subject, as they existed at the time to which that Report refers; and the result is, that this village contained, at that time, in all **ONLY 43 FAMILIES**, and that out of that number, **ONLY 6** were destitute of the bible at the time the Report was made.

I have no remark to add, except to request the officers of that institution to be more careful in their future communications to the public on that subject.

A CITIZEN OF BALDWIN'S-VILLE.

May 1, 1828.

The editor, intending to be absent a few weeks, has engaged Br. O. A. BROWNSON to assume the man-

agement and supply the columns of the Advocate until his return. We feel assured that this arrangement will gratify our readers, and therefore, in announcing it, make no apologies.

☞ The request of our friend in Canada will be complied with soon. Where is "A. C.?" We should like to hear from him, as our readers are looking with anxiety for something from his pen.

**"PRIEST CRAFT EXPOSED."**—We have received the first number of a work of the above title printed at Lockport, N. Y. Verily, if the editors proceed, they will find enough to employ their time and talents. The sheet is well executed, but want of time to peruse it attentively renders it inexpedient to speak particularly of its merits—more anon.

We are happy in being able to announce that Br. *Levi L. Saddle*, of Avon, a young man of promising talents and good reputation, has engaged in the ministry of reconciliation. Another young brother in Livonia, Livingston county, we are informed, has also signified his determination to proclaim the glad tidings of great joy.

☞ Br. Ackley, of Canandaigua, will preach in this village on the first Sabbath in June—Br. Reese, of West Bloomfield, will supply the desk the second, and Br. Brownson the fourth Sabbath. Br. Doolittle, it is hoped, will preach here on the third—but if so, notice will hereafter be given.

☞ The Publisher has, at considerable expense, procured materials for putting the Advocate in a new dress. The typography of the work will now be at least equal to that of any other printed by the connexion; and we hope to be able to add, that our subscribers are prompt in proportion to the pains we have taken to obtain their approbation.

## SELECTIONS.

### THIS VALE OF TEARS.

We have often been pained by hearing from the pulpit, this hackneyed expression. Its origin is in the gloomy doctrines which represent Jehovah as the enemy of his offspring man. We are taught by authority of theologians, that an error committed by our progenitors, has transmuted what was a paradise into a charnel house. That tears and suffering are a portion of our inheritance, is as certain, as the earth is subject to the visitation of tempests, and the vicissitudes of the season. Both are necessary, and conduce to the benefit of minds and bodies.—But do we lose the glories of the sun in his spots? Shall we term those afflictions which give a zest to our enjoyments, permanent evils? Shall we murmur through life, and shut our eyes on the beauty, the order, and the grandeur of creation, because winter comes

once in the year? A gloomy and vindictive theology is the source of this feeling, and those who harbour it, inflict their own punishment. Devotion is the offspring of gratitude, but how can we have grateful hearts, while insensible to the never ceasing benefits which constantly flow from a beneficent Providence? We cannot. Effects are produced by causes.

Those of whom it may be said, that "destruction and misery are in their ways," begin by misrepresenting the character of God.—This error leads to a disparagement of his works and ways. Once believe him a tyrant, and every other error follows in its train.—We judge the work by the workman, and our perverted vision discovers nought but confusion and moral desolation. Could we be persuaded to see the Maker thro' the medium of his works, to "look through nature up to nature's God," the illusion would vanish, and instead of hanging the head like a bulrush, or placing our harps upon the willow, we should sing the songs of gladness, enjoy the manifold blessings by which we are surrounded, and fill our stations with honour to God, and usefulness to ourselves and our fellows.

We do not ask that men should be stoics—utterly indifferent to the perpetually varying scenes and chequered mazes of life. He to whom all situations are equally welcome can have no choice, and no motive to action. The sensibilities of such a man could claim no pre-eminence over the ecstasies of a trip hammer. But we would encourage that constant dependence on a merciful Providence, which will overrule every event for the best good of all, and the ultimate happiness of each. That faith which can pierce through the surrounding darkness, and see a brighter world beyond it, is from on high. It is the friend which sticketh closer than a brother, and like a balance wheel in mechanics, equalizes our progress through the various asperities of life.—This faith, looks with a steady eye upon the bright side of the picture, while the converse side is kept out of view. It enables us to trace through the snow and sleet of January, the beauty, the sweetness of a coming spring, and the joys of an approaching harvest home.

With principle as a leading star, "we come out of the wilderness, leaning on the beloved." We use the gifts of Providence as not abusing them, and the incense of a grateful heart arises to him who furnishes the feast. Learning that "to enjoy is to obey," our senses are the inlets to enjoyments, and our hearts expand with benevolence to others. Malignant beings alone delight in misery, and those who view with inverted vision the harmony of providential occurrences, and those only, will damp the joys which rise to meet us, and mar the happiness which their vitiated tastes are unfitted to enjoy.



Our senses are the appointed organs, the destined media of enjoyment. But intellect must rule, and reason should regulate the object, and the quantum. Satiety is followed by disgust, and those pleasures which are purchased at the expense of others, or to the general injury of society, are dearly bought.—Those only are legitimate, on which we can reflect with satisfaction, and repeat with self complacency. From reflections of this nature we may extract the sweets of life, and on such considerations, we may safely rest our scheme of happiness. The benevolent—the happy—always rejoice in the good bestowed on others, and those who do not, indicate plainly, that of the science of happiness, they are in utter ignorance.—*Religious Inquirer.*

**RICHES.**—It is stated of Stilpo, an ancient stoic philosopher, that when Megara, the city of his residence, was subjugated by the Athenian General Demetrius, he replied to the conqueror on being asked what he had lost:—“Nothing, Demetrius; for I had all about me that I could call my own. I have made my way through fire and blood; what fate has befallen my children, I know not; but what was mine before continues to be mine. Children and goods are but transitory possessions: they are servants that are doomed to change their masters; blessings from the gods which the gods may at any time reclaim; but while the rich are lamenting the deprivation of their estates, the sensual of their mistresses, the titled of their offices, and the usurious of their bonds; Sulpo has no loss to grieve for; he has still his justice, his courage, his temperance, and prudence, and these are all his wealth.”

This answer of the disciple of Zeno, is well worthy of attentive consideration. It shows wherein the true riches of man consists: not in adventitious and extrinsic circumstances, which a breath of adverse fortune may in a moment dissipate; not in erecting splendid edifices which a conflagration may transmute to ashes, nor in whitening the ocean with the sails of commerce, which a tempest may suddenly engulf; but in storing the mind with wisdom, fortitude and virtue, which can withstand unshaken the shocks of adversity, and shine with equal lustre in every situation.

*Merchant's Telegraph.*

**DIVERSITY OF MANKIND.**—There are few points in natural philosophy more remarkable than the infinite diversity of the human figure and countenance. There are, at this moment, 800,000,000 of human beings in existence, and no two alike, and yet all substantially the same. An extended view of this astonishing variety, is obtained from the consideration, that since the creation of the world, there

have passed away more than a million times the number now in being, and that no two of them, or of any now in life, were alike. And we have reason to believe, that of the endless myriads of those which have preceded us, or those which now exist, and who will follow us, each and every one had a distinguished mark, either in voice, feature, figure, or a certain something not to be gauged, or measured, and perhaps scarcely to be described.

**MAHOMETAN PARABLE.**—A grand signor caused his vizier's arm to be cut off, and proclaimed that the arm should be thrown up, and whoever caught it falling should succeed in the vizier's place; but upon terms to be served the same sauce at a year's end. When the crowd was come together to catch this arm, one man, more diligent and dexterous than the rest, caught it again; and after his second year, his left arm was cut off and thrown up, and he caught it with his mouth. This is to show what men will suffer to gain a pre-eminence over others.

#### HINTS FOR YOUNG LADIES.

BY MRS. CHAPONE.

If young women waste their time in trivial amusement, the prime season for improvement, which is between the ages of sixteen and twenty, they will hereafter regret bitterly the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all if they should ever be mothers, when they feel their inability to direct and assist the pursuits of their children, they will then find ignorance a severe mortification and a real evil. Let this animate their industry; and let not a modest opinion of their capacities be a discouragement to their endeavours after knowledge. A moderate understanding, with diligent and well directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling and insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is often from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement; by this neglect, they lose the sincerest of pleasures, which would remain when almost every other forsook them, of which neither fortune nor age can deprive them, and which would be a comfort and resource in almost every possible situation in life.

It is the education of youth which makes a Christian believe in Christ, a Turk in Mahomet, and an Indian in the incarnations of the Vestruu.

## Portick Department.

### MOMENTARY REFLECTIONS.

*Of an Emigrant, on the home of his childhood and youth.*

Dear scenes of my once happy home,  
When before me ye pass in review,  
Tho' far off a stranger I roam,  
Your charms are all painted anew.

The dwelling that sheltered my birth,  
That rang with my innocent sport,  
That witnessed my juvenile mirth;  
How lovely its ancient resort!

How blest was its moss-covered roof,  
When beneath it a tranquil abode,  
Gave parents and children the proof,  
What love and contentment afford.

I think of that warm kitchen fire,  
When cold, snowy winter had come,  
Where nut-shells were cracked by our sire,  
For each little maiden and son.

I think of that sturdy old elm,  
Whose green shady boughs spread around;  
When Sol's burning rays heat his realm,  
How lively its green grassy ground!

I think of the garden in May,  
With its many a flower-bed bloom,  
And roses that opened so gay;  
How rich was their mingled perfume!

I think of those ancient grey rocks,  
Of those meads in grass-waving green,  
And pasture fields with herds and flocks:  
What happiness there have I seen?

Ah! rush not upon me so fast,  
Ye charming delights of my youth;  
Why thus should I brood o'er the past,  
And sigh to remember its truth?

Will my tears recall what has fled,  
Restore what has gone to decay,  
Reanimate those that are dead,  
Or bring back a year, or a day?

Then hushed be my thoughts, and my tears,  
And fruitless remembrance be o'er;  
For those times, and seasons, and years,  
Will return their pleasures no more!

### TO AN INDIAN GOLD COIN.

BY DR. LEYDON.

[These lines need no eulogium; they are warm from the heart, and must come home powerfully to the feelings of every reader. The authour, a native of Scotland, had gone as an adventurer to India in search of fortune. When at last it was within his grasp, he found that he had gained his prize too late; health had forever fled. He died a few years ago, a victim to the peculiar diseases of that climate.—*Angelic Magazine*.]

"Slave of the dark and dirty mine  
What vanity hath brought thee here?  
How can I love to see thee shine  
So bright, whom I have bought so dear?  
The tent rope's flapping lone I hear,  
For twilight converse, arm in arm;  
The Jackall's shrieks burst on my ear  
Whom mirth and musick went to charm.

By Chericul's dark wandering stream,  
Where cane tufts shadow all the wild,  
Sweet visions haunt my waking dream  
Of Tevot, loved while still a child;

Of castled rocks stupendous piled,  
By Esk, or Eden's classick wave,  
Where loves of youth and friendship smiled,  
Uncursed by thee, vile yellow slave!

Fade, day dreams sweet, from mem'ry fade!  
The perish'd bliss of youth's first prime,  
That once so bright on fancy played,  
Revives no more in after time.  
Far from my sacred natal clime  
I haste to an untimely grave;  
The daring thoughts that soared sublime  
Are sunk in ocean's southern wave.

Slave of the mine! thy yellow light  
Gleams baleful as the tomb fire drear—  
A gentle vision comes by night  
My lonely, widowed heart to cheer;  
Her eyes are dim with many a tear,  
That once were guiding stars to mine:  
Her fond heart throbs with many a tear!  
I cannot bear to see thee shine!

For thee, for thee, vile yellow slave,  
I left a heart that loved me true;  
I crossed the tedious ocean-wave,  
To roam in climes unknown and new.  
The cold wind of the stranger blew  
Chill on my withered heart—the grave,  
Dark and untimely, met my view;  
And all for thee vile yellow slave!

Ha! com'st thou now, so late to mock  
A wanderer's banish'd heart forlorn,  
Now that his frame the lightning shock  
Of sun-rays tipt with death has borne—  
From love, from friendship, country, torn—  
To memory's fond regrets the prey?  
Vile slave, thy yellow dress I scorn;  
Go, mix thee with thy kindred clay."

### TO-MORROW.

To-morrow!—mortal, boast not thou  
Of time and tide that are not now!  
But think, in one revolving day  
How earthly things may pass away!

To-day—while hearts with rapture spring,  
The youth of beauty's lip may cling;  
To-morrow—and that lip of bliss  
May sleep, unconscious of his kiss.

To-day—the blooming spouse may press  
Her husband in a fond caress;  
To-morrow—and the hands that pressed  
May wildly strike her widowed breast.

To-day—the clasping babe may drain  
The milk-stream from its mother's vein;  
To-morrow—like a frozen rill,  
That bosom-current may be still.

To-day—thy merry heart may feast  
On herb and fruit, and bird and beast;  
To-morrow—spite of all thy glee,  
The hungry worms may feast on thee.

To-morrow!—mortal, boast not thou  
Of time and tide that are not now!  
But think, in one revolving day  
That e'en thyself may pass away.

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L. S. EVERETT, EDITOR.

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## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?....HATH NOT ONE GOD CREATED US?....MALACHI.

AUBURN, N. Y. SATURDAY, JUNE 7, 1828.

## THE PREACHER.



(Give attendance to reading, to exhortation, to doctrine.)

## A SERMON,

BY O. A. BROWNSON.

"Because with lies ye have made the hearts of the righteous sad whom I have not made sad; and have strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."—Ezek. xiii. 22.

The human character is stamped with variety. No two, in the vast family of man, can be found, who in all respects correspond to each other. Every countenance has its peculiar mark or marks, by which it is easily distinguished from every other. The diversity of the minds of men, and even contrariety of their opinions, are no less strongly designated, than that of their external appearance. Uniformity is a mere creature of imagination—nothing like it is to be found in the works of nature; and the attempt to produce it is as vain as to attempt to destroy that power which sustains the Universe.

But perhaps we may blunt the points of contact—may render by our labours, our social intercourse more agreeable and more beneficial. We may perhaps persuade men to bear with each other's opinions, and not be disturbed because each claims the privilege of believing according to the dictates of his own understanding. We hope to persuade them to the disuse of those harsh speeches and opprobrious epithets, which are so frequently thrown out and applied to moral, honest men; especially in matters of religion we hope they will become mild and forbearing. The essence of religion is charity; its design is to spread liberal sentiments and liberal feelings; but strange as it may seem, there is no subject about which there is so much contention as religion, and no people are so illiberal as religionists.

There are a number of passages in the scriptures, which contain awful denunciations

against false teachers. Each sect, believing itself right, is ambitious to apply these passages to those it believes to be wrong. From the passage selected for the theme of our discourse it appears there were, in the days of the prophet Ezekiel, several false prophets, who made the hearts of the righteous sad with the lies they told, and strengthened the hands of the wicked by promising him life. Now, if these did as the prophet says they did, there is no want of proof that they were false prophets; hence the passage becomes very convenient for party purposes, and has been strapped around the necks of every new sect from that time to this.

There is a sect existing now—a sect increasing in numbers and influence—a sect that pays very little attention to the traditions of the elders, generally relying on the bible and common sense, for the support of their sentiments; its members have the audacity to question the correctness of many things long considered as sacred truth—the presumption to worship God after the manner which many denominate heresy, and to alledge the testimony of scripture in their vindication. Those, who have long considered themselves sound in the faith, are *sad* when they hear this sect assert, that all the kindreds of the nations shall be blessed in the seed of Abraham, and their hearts are sorely grieved when they hear it proclaimed, that, "as in Adam all die, even so in Christ shall all be made alive." This doctrine is so repugnant to their own, that they cannot bear it; and despairing of effecting its overthrow by sound argument, they attempt to vilify it by giving it a bad name. All they have to do is to assume to themselves the position of the prophet: "This doctrine is a lie. We are the righteous. Our hearts are sad that it prevails. Therefore, woe unto you false teachers, for with lies ye have made the hearts of the righteous sad."

But still farther: "The preaching of this doctrine prevents people from uniting with our church; therefore strengthens the hands of the wicked, that he should not return from his wicked way, by promising him life out of our inclosure."

Now the advantages of this kind of logic, are not easily to be appreciated. You have only to pronounce a man a "vain talker," and St. Paul himself will command you to stop his mouth, or to denominate him a heretic, and you have scripture that the man, who is a here-

tick, after the first and second admonition, should be rejected. This mode of reasoning saves a world of trouble. It need not labour to prove the point in dispute, because it has the *right* to assume this as true, and by one or two cant phrases, it can put the proudest of the advocates of a new doctrine to the blush, and show that all the soundness of their reasoning is nothing. Another advantage, by no means to be overlooked, is the self-gratification it affords the *pious*, and the ardent devotion thus raised to God. They are gratified to find themselves proved to be the righteous; and are exceedingly thankful to God, that they who oppose them are the wicked—denominated such by the Holy Ghost. Their hearts cannot refuse the tribute of gratitude to the Deity, to find he has so clearly, by words which cannot be misunderstood, pointed out the wicked and false teachers. "God knew there would be vile reprobates in the latter days, who by their lies would make the hearts of the righteous sad. And indeed it has come to pass. Our hearts have been sad, and our bosoms filled with sorrow to see the wicked triumph. We have done all in our power to check heresy of every kind. Formerly we had a *holy* Inquisition, and we called to trial all whom we suspected of deviating from the path of the faithful. From time immemorial we have established our schools and seminaries of learning for the purpose of giving a proper bias to the young and tender mind. We have drawn up our creeds and pronounced them the standards of faith; we have warned the people of the danger, of the awful consequences of rejecting them; we have been careful to render every new sect as odious as was in our power, and we have laboured diligently to destroy the influence of every heretical teacher. We have been sure to exclude from our communion, all we feared were inclined to embrace those dangerous innovations, which ungodly men are always making, and we have uniformly delivered over to Satan all who dared embrace their damnable heresy.

"Latterly we have sent out our agents to cry from house to house, and warn people of the danger of the church. We have also sent them, time after time, through town, village, hamlet and country to implore funds to support the gospel against the ungodly. We have established missionary societies, bible societies, education societies, and have left untried no measure that we believed might put a farthing into the treasury of the Lord. False teachers have ridiculed us, and told us that our trouble was unnecessary. So much money is not wanted. Christ and his apostles did not require it. Our hearts all the time have been sad; for we knew money was necessary to save *precious, immortal souls* from hell. But thanks be to God, he has borne clear testimony against them, who with lies sadden the hearts of the righteous;

and we cannot but hope these light afflictions will work for us a far more exceeding weight of glory."

Notwithstanding Young tells us "to reanimate is just," we shall not exercise the privilege; for we would never fight against truth; and if these assertions contain any thing that is true, let it have its due influence. I know our text is frequently applied to Universalists. It had no original application to them, nor can it have, unless it be proved that Universalists are guilty of the conduct condemned by the prophet. Universalism is not very well calculated to strengthen the hands of the wicked; for it declares misery is ever attendant upon transgression. And how a sentiment, which declares that all men shall become holy before God, and consequently happy, can sadden the hearts of the righteous, is more than I am able to perceive.

I intend to make an application of this text, but not to any particular creed; for I care but little what men believe, if they are liberal in their feelings and virtuous in their conduct.—There are indeed many creeds, very zealously taught, which every rational man must reject; but let them be proven false by fair argument. There is no need of giving them a bad name. Convince the people they are false, and they will have no disposition to retain them. But to my text.

The first inquiry demanding our attention, is, who are the righteous? There need be no controversy respecting the answer to be given. The righteous belong exclusively to no sect, but are found in all. They are those, who, in all their intercourse with their brethren, are remarked for their probity, their honour, and their benevolence; those, who, in judging of the characters of others, judge them by their conduct, and not by their faith; those, who value men for their moral worth, for their usefulness in society, and not for any extrinsic qualifications they may happen to possess.—They do not consider themselves more holy because they belong to a certain sect, or because they make great pretensions to goodness, for they know men may attach themselves to different societies;—they may by accident be thrown among those that are good, while themselves are bad; also that it is the easiest thing in the world for a man to pretend to be holy, and it generally happens that those are loudest in their pretensions, whose claims are the most ill-founded. They therefore esteem themselves only for those acts which are by experience found to benefit mankind; in the performance of these acts they study to be industrious and successful. What, may we ask, is most likely to make the hearts of such persons as these sad?

Nothing is more grievous to the righteous man—nothing makes his heart more sad, than to see the hypocrite triumph—than to see a



man, whose conduct in almost every instance is exceptionable, styled a saint, merely because he says he believes what the majority call truth, or because he belongs to a society which the multitude are taught to consider holy: to hear such a man applauded, and to see him held up as a pattern for our imitation, while the honest, the virtuous man, who makes no pretensions and says but little about those things of which he knows nothing, is cast aside as nothing worth, does indeed sadden the hearts of the righteous, and of every friend to human happiness. To hear every moral virtue decried from the desk, and the man who practises such, set down as more dangerous than the abandoned profligate; to see a something independent of all practical goodness, made the standard of acceptance with God, and of respectability among men, is enough to make every one who wishes well to society mourn; for then the hands of the wicked are strengthened, that he should not return from his wicked way. What can be the utility of my endeavouring to be a virtuous man? Why shall I be anxious to discharge any moral obligation, if I am no better for it? Why need I care what my conduct is, when it is perfectly immaterial what I do, and since I can be saved without any labour? I can believe, and he that believes shall be saved.

And do we not hear this? do we not see it? and does not the history of every age of the church, prove this sentiment—this mode of procedure to have been her distinguishing feature? Have not the hands of the wicked been strengthened by such a mode of determining a man's worth? and have not the hearts of the righteous been made sad? Antiquity may sleep; we will call up only the present age. What is the popular sentiment of the day?—Is it not that *moral*ity is no mark of piety? and is not the man, who is zealous in contending for articles of faith—who pays liberally to support the church—who countenances with his purse the various plans of Christian enterprize for evangelizing the world, deemed a good and holy man; though unfeeling in the extreme to the poor of his own neighbourhood, and relentless to all who do not think like himself? and is not a wild fanatic who keeps community in continued uproar, deemed a much holier man than the cool, dispassionate preacher, who studies to make men better? and would it not be considered almost impiety to compare the latter with the former? In a word, contend mightily for the faith, be zealous in supporting the church, and be severe against dissenters, is ticket good enough, in the popular opinion, to carry any man to heaven.

This is what makes the righteous sad—this is what strengthens the hands of the wicked, and what gives him confidence in his wickedness; and unless mankind possess a redeeming spirit, religion will ere long be hissed from the

stage, and the sun of revelation will set, and man be left dayless, hopeless in the night of scepticism and despair.

My brethren: The evils of which I complain, are evils of no small magnitude. I could weep over their devastations, but tears are useless. There has been weeping for ages, but few however have dared attack the cause, and those few have been branded with the vilest epithets, and stigmatized as the enemies of God and his religion. Let the stigma be continued. We equally despise the curses and the blessings of those we may offend. We care not for all the obloquy or reproach which mistaken zeal, ignorance or priest-craft can heap upon us. The cause of these evils is found in a great measure in petty religious associations. The organization of particular churches for *spiritual* purposes, is the most powerful demon, that has laboured to disorganize all other societies—to arm man against his fellow man—to banish the social virtues from the bosom, and to destroy the peace and tranquility of the domestick circle.

Brethren: Much as you may deplore the evils with which human society is infested—much as you may lament the pride, arrogance and hostility of different religious societies, you can never remove them but by the abrogation of every established creed, and the demolition of every partition wall; and this *must* be done, if we have to abandon the building altogether. But understand me: I am not declaiming against religion, but against the abuse of it—against making it a cloak for villany—a mask for the hypocrite—against converting or rather perverting it to a creature of whom Virgil might say, "*Monstrum horrendum, informe, ingens Cui lumen ademptum.*"—But to the argument.

Self-love is common to man, and it is not always easy to distinguish it from selfishness. But society condemns the selfish man, and the disgrace attached to the character, generally keeps the individual on his guard; but when he joins a party it is deemed honourable, nay, important, that he should support the interests of that party. This is only a modification of selfishness, and often a modification not much for the better. Hence by encouraging the selfish passions these parties destroy the moral principles of a man, and make him in the end a mere tool of his own or another's ambition.

A church is formed; a line of distinction must be drawn between it and those denominated the world. Believing themselves to be God's peculiar people, it is perfectly natural that the members of a church should consider themselves more holy than the children of the world; and in the same degree as they think themselves better, they will think others worse. The world becomes disgusted; this excites a pretended holy contempt, in return, and thus on, till all harmony between them is lost.

Members of churches may unite firmly together, while danger is apprehended from without; but freed from that fear, and they begin to quarrel among themselves. The posts of distinction are established; hence one continued struggle; some pulling others down to prepare the way for their own elevation to the heights of priestly ambition. But setting this aside; the ungenerous prejudices imbibed against the world, are attended by the annihilation of every thing which makes society worth possessing. "We are the people of God; we have been born again; you must certainly acknowledge we are better than the children of the devil." Hence the pride natural to the human heart is fostered, and with it are encouraged many rough and not much to be desired principles. The members of the church become arrogant, and selfish importance takes the place of that meek and humble spirit which ever characterizes the followers of the lowly Jesus.

But again: Amid this pride, and this arrogance, various religious factions take their rise. A man finds it is popular to belong to some society of this description, but unable to gain that particular applause he desires, he starts the leader of a division, with sentiments and practices different in some particulars from others, as a shorter path to his favourite object than the common beaten track. Hence different churches are formed with different creeds and different modes of worship, the members of which will be generally tenacious of their own peculiarities, and opposed to each other, and treat each other with animosity proportioned to the tenacity with which each clings to his own faith.

Another objection to churches, as they exist, is, they are calculated to place the sanctity of a man's character, not in acts of substantial virtue, but in the zeal and fidelity with which he serves his party; this is a necessary consequence. Were the conduct of a man made the criterion by which his religious worth should be determined, this being about the same among all sects, and as good out of the church as in, no substantial reason could be assigned, why one of these associations could be called better than another, or why any one should be supported. But tell a man, "you join our church—believe what we tell you, and pay us liberally for the care we take of your soul, and eternal felicity shall be your reward, and eternal misery your doom if you do not;" if you can make him believe you, be assured every faculty he possesses will be exerted in favour of the party to which you belong. Another man who believes differently from you, places another in the same situation, and thus you may have all religious churches in miniature. Both these persons believe they are right. Each believes he shall be saved; each believes the other will be damned unless

he is converted to his own opinions. Benevolence may now come for her share of the work. Each says of the other, "could this man be induced to embrace my faith, it would be of vast importance to him;—hence whatever means I use for his conversion, if successful, will be of infinite advantage to him, and I shall cover a multitude of sins." Now begins the contest. Every art is tried; every engine is put in motion; pity, flattery, threatening, pain, and slander, all are successively repeated, and nothing can equal the rage and violence which follows if either be disappointed. During the struggle, religion falls, and infidels sit laughing over its expiring gasp.

These things make the hearts of the righteous sad, and strengthen the hands of the wicked, that he should not return from his wickedness.

But still farther: As one of the most powerful objections to the propriety of having churches, they check improvement and tend to perpetuate ignorance. Establish a church, and certain qualifications must be demanded in those proposing to unite. These qualifications must be such, in the opinion of the church at least, as to entitle the candidate to a seat in heaven. This consideration will serve as a check to any farther progress. The person becomes about perfect in his own opinion—thinks he shall be saved, if he is no better than he is already. But to believe the creed of the church is absolutely necessary to becoming a member. Study and investigation may increase one's knowledge, or increase of knowledge may create doubts, and finally change his faith. But this will not do. A man who changes his faith must be dealt with.—The change will weaken his attachment to the church; he will become lukewarm; he will enfeeble the exertions of others; perhaps corrupt their principles, and destroy their usefulness in the church; hence he must be excluded. And after having a long string of curses patched upon his back, he is *piously* delivered to Satan for the love of God and the good of his soul.

Now, when a man knows, that if he should change his faith, he would wound the feelings of his friends, and perhaps be excommunicated, he will not take much pains to inform himself; but will settle down where he is, and in the end become a poor superstitious vagabond, or a bigotted fool.

Every church which presumes to adopt a creed to which its members are required to conform, says to the human mind, "hitherto shalt thou come but no farther." It supposes itself in possession of the whole truth, and another advance is not possible. The only rational argument that can be assigned for the organization of churches, or rather, the only ground upon which they can be consistently maintained, is, that by mutual assistance, their



members discover truth. But the bar to this is placed at the entrance, by telling the candidate what he must believe, and what he must not presume to doubt, for if he does he can no longer be considered one of their number.

But I forbear. The sum of my objections against churches, is, that they encourage hypocrisy, uphold a man when he should not be, and destroy one's character when entitled to respect; that they divert our attention from what should engage it; that they tend to degrade morality, to damp our social feelings, to contract the sphere of our good offices, to confine our charity to those of our own way of thinking, and to limit our benevolence to what is barely necessary to uphold our associates and condemn all others. That they make things which are of little value to be all important, create a universal buzz about what is of no advantage to society at large, leap the common bonds of brotherhood, and cause humanity to weep at the contest they always produce.

Instead, therefore, of applying my text to any particular doctrine or dogmas, I consider the formation and support of churches with articles of faith and modes of worship, to which all the members are obliged to conform, is what in our day makes the hearts of the righteous sad, and what strengthens the hands of the wicked. I would therefore abandon them, and labour to place mankind upon a footing of equality, to enable each to stand or fall according as his conduct is virtuous or vicious.

Perhaps it will be supposed by some, that the scriptures oppose the order of things I wish to introduce, but in reply I remark, I know no command in the bible for the organization of churches as they now exist. If the example of the apostles be adduced, and it be alledged that they formed churches, admit it to be true: but this proves nothing more than that they deemed it necessary to organize them then, but that is no argument that it is necessary now. Were they of divine appointment, we should have had a command to that amount.—The apostles practised circumcision, and some other rites which we do not consider ourselves bound to perform. Hence their example proves nothing.

But some may ask—"if you abolish churches, how will you support religion?" Leave it to stand on its own basis—to be embraced for its own intrinsic merit, not from any gaudy tinsel with which man may decorate it. Some perhaps may ask, "how will you support ministers?" That, we answer, is a matter which concerns the ministers themselves. Mankind will voluntarily support as many as they believe will do them any good—more would only be pernicious were they maintained; let the surplus go to work.

To conclude: The object of every human

pursuit is happiness. Religion is one of the means—perhaps one of the most successful means employed, to gain the desired object.—So far as it produces this, we cherish it, but no farther. God did not make us, that we might be religious beings, but he made us religious beings that we might be happy. Whenever our religious practices do not have this tendency we should seek a reformation. A reformation we need, and for one, brethren, pray; and pray in faith too, for the wheel of improvement is silently performing its revolution; the stoen is cut from the mountains; it grows, and ere long it shall fill the whole earth and banish all jarring interests and confused notions of religion from the abodes of men.

AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### THE ESSAYEST, NO. 4.

The Gospel of Christ enjoins upon all its advocates, the most unbounded charity, and the same is enforced by the general economy of Divine Providence, as it is every where administered; it is therefore unjust to censure too severely those who may still cling to opinions long since superannuated. There can be no doubt but many, who profess to believe in the doctrine of endless misery, persuade themselves that they are sincere in their professions, notwithstanding they are unable to reconcile a sentiment so horrid in its features to the light of nature, or to support it by the authority of revelation. They however seldom take that particular view of it which is requisite to enable them to draw just conclusions respecting it.

There is scarcely one, among the warmest advocates of this strange doctrine, who would not revolt at the idea of making one of his children as miserable as he could for a hundred years, and should we insinuate that a believer in endless misery would, without any compunction of conscience, make even his most bitter enemy endure the supposed torments of hell for only one year, he would accuse us of doing great injustice to the benevolence of his heart. It is a fact that this class of people are not destitute of those kind and social feelings which are the ornaments of our race. They can weep with those who weep, and rejoice with those who rejoice; they can mingle their sympathies with their fellow beings, and no doubt, from their hearts pray most fervently, that the calamities of mankind may be averted and happiness become the lot of every individual. They love their families and smile with gratitude to God for the prosperity of their children; they are as quick to perceive cruelty as any other people; they sigh at oppression; and, when not influenced by their peculiar creed, are in general ready to succour the distressed. How happens it, then,

that these people, who evidently belong to the human family—who show by their conduct that they are subject to the same passions, emotions and affections with the rest of mankind, should adopt a creed so repugnant to every kind or social feeling?

They are men not deficient in ability. In the ordinary concerns of life, and indeed on almost any subject not connected with their peculiar faith, they generally decide according to the dictates of common sense. May not their early education have produced that species of insanity which discovers itself in only a particular association of ideas, while it leaves the mind perfectly sane on every other subject? I have read of many persons, and in fact have known some of this description.—Meet them, they appear rational—converse with them on ordinary subjects, they will answer you correctly, and not unfrequently carry on the conversation to your entire satisfaction; but if you chance to light upon the particular association of ideas which has disordered their minds, and the maniack raves in all his wildness and incoherence.

Now, I have often found it so when conversing with believers in endless misery. Speak about their property or such like things, their perception is acute, and I do not generally discover any great deficiency in their logic; but touch the doctrine of endless misery, and they are wild. Reason, which before was clearly enough discerned, now loses its power, and, as if ashamed of defeat, conceals itself from observation.

I was once relating with affected calmness, to one of these persons, the circumstance of a parent's killing his children. The parent had only two children—sweet little cherubs they were! The father had often been seen to caress them with fond delight, and been heard to instruct them with much anxiety for their future welfare; but just as their minds began to unfold like the blossom, and they were becoming capable of profiting by the directions he gave for their conduct, he violently seized one by the arm—he remembered that when the child knew no better, it had disobeyed one of his commands—he dashed its head against the wall—the child he apparently loved lay lifeless at his feet! “Was not this,” I asked, “a most righteous parent? and do you not, sir, justify his conduct?” He answered as any man with the feelings of a man would have answered. “Justify him?—no; the deed is too horrible to be named. The father might have suitably chastised his child for its faults, or for disobedience after he had come to the years of discretion; but to have taken the life of his child, and that for something done when it knew no better, cannot be too severely disapproved.” This was well enough; but when I came to ask him respecting the propriety of supposing that God would make

nine-tenths of his children eternally miserable, and he could justify the deed, when he condemned the parent for simply taking the life of *his* child. He said “God had a right to make all miserable; that his justice required him to send all to hell; that his honour as a sovereign required him to make them miserable as long as”—I perceived his brain was disordered, and turned from him regretting with myself that strange infatuation under which so many labour. Alas, said I, how long shall men ascribe that character to God, which if borne by a human being, they would utterly detest?—When will men learn to study nature and consent to be guided by the directions of common sense? If men would reason upon the same general principles, let the subject of consideration be what it will, all would be well.

O. A. B.

#### FOR THE GOSPEL ADVOCATE.

*“He is a very good man, but he is a Universalist.”*

It is somewhat remarkable to notice the countenance of some good meaning people, while expressing the above observation. “He is a very good man, but he is a Universalist!” In expressing the first part of this sentence the countenance seems quite cheerful and pleasant: In expressing the last—“but he is a Universalist”—it changes materially, denoting disapprobation, as it lengthens from the nose to the chin about two inches; the eyes, at the same time changing their pleasant and cheerful expression for one of a different cast, denoting something shocking and horrible; as “O the folly of sinners!” or, “he is a Universalist!” both synonymous expressions. There are, no doubt, many good disposed persons, who, from their earliest childhood, have been taught the limitarian creed; the bias of their education having obtained such a powerful influence over their minds, that it has ever prevented their examining more than one side of the question. They cannot but think unfavourably of those who presume to call in question the tradition of their fathers;—they can hardly think the word Universalist can be applied to human beings;—they have heard their minister make use of the name, and he has ever associated it with every thing that bears the name of stigma and reproach: he has ever ranked the Universalist with the propagators of infidelity;—hence they cannot look upon him but with detestation and horror! To say a man is a very good man and a Universalist, to them is a contradiction in terms. Their minister, in decanting on the doctrine of the Universalist, is always sure to represent it as pernicious, licentious, and attended with the most alarming consequences;—as subversive of every Christian principle;—as calculated to lead thousands of souls down to the abodes of eternal despair. Viewing it in this light, they never know, nor do they wish to inquire, what *are* the real sen-



timents of Universalists. If they have read the bible, they have never read it with any other comments than that of Limitarians. The sermons, tracts, publications, all, *all* have been of the Orthodox or Limitarian stamp. Wherever they have read the word hell in these publications, or even in their bibles, it has ever conveyed to their minds a place of never-ending torment in the future world; and when they read that Christ's soul was not left in hell, until the passage is explained, they are as much surprised as they would be to hear the contradiction, "he is a good man, but he is a Universalist!" If, in their intercourse with society, an Universalist is introduced, they cannot but revolt at his presence, and seem to shrink with horror from his society, as though they had come into the presence of a hideous monster; and if they have witnessed in him many acts of charity and benevolence previous to the knowledge that he is a Universalist; if his manners are ever so interesting; if they have seen him kind, tender and charitable to the poor and distressed, and obliging to all around; still they seem instinctively to tolerate the idea that he has a devil in his heart. Such prejudices we will not attempt to surmount.—Aside from these prejudices that Universalists are monsters, they know nothing of their real sentiments, only they suppose them to believe that all men will be saved; but they never inquire into the nature of that salvation in which the Universalist believes, or what the saved are saved from. They suppose they already know, from what information they have received from their minister, that the sentiment is wholly corrupt; for the sentiment that all will be saved, conveys to their mind that the Universalist believes that the wicked will not be punished for their iniquities, because all "go to heaven." Hence they infer that the Universalist denies the justice of God, and sets the bible at nought; and the consequence is, they are so sure that the doctrine of Universalism is corrupt, that they never avail themselves of the opportunity of knowing their sentiments. Ask them if they have ever read the comments of Universalists on scripture, or their writings in vindication of their sentiments, they readily answer no.—Read their writings; the writings of Universalists! no, I would not for the world! I would burn such pernicious books before I would read them or suffer them to be read in my house.

But there is another class of people who deserve animadversion. We allude to those who know and acknowledge that there are many inconsistencies and absurdities in the Limitarian scheme, particularly that of unconditional election and reprobation, but will not investigate the matter for fear of being brought into reproach. They know there is a doctrine much more compatible with scripture, reason, and the perfections of our common Father; but

the doctrine is not so popular as that of the Limitarians. They therefore refuse to hear what can be said in its support. The bible is the directory to truth. This they peruse, but not without accompanying it with the comments of the popular or the self-styled orthodox. They will not be seen reading a Universalist publication. They so much dread the reproach of men, that they will not come to that truth which maketh free. They fear if they should, they would be brought under the censure of their minister or society;—they would be willing to take such a publication if they could do it secretly; they dread the name of taking from the post office a Universalist paper. If they could receive it in another's name, and have it all kept secret, they would no doubt give them a thorough perusal. They would not be willing, however, to be thought fond of reading them: by no means. They would not be seen reading them by a Universalist, much less by their own brethren, unless they could make it appear that they did it reluctantly, and that they disapproved the sentiments which it inculcates.

These remarks apply to them with equal force for refusing to attend the meeting where the gospel is proclaimed by a Universalist.—They fear the reproach or the censure of their friends. They venture to attend once, for then they have this excuse—"they never heard a Universalist preach before." They will not attend again, unless like Nichodemus, they can steal away by night; and this they will not do, being liable to censure, unless they are honest inquirers after truth. It is to be hoped that there are many at the present day, like Nichodemus, desirous of knowing the truth, who, after they know the truth, are free from the yoke of bondage which they have so long endured. They regard not the interrogative—"are ye also deceived? Have any of the rulers believed?" They are no longer Herodians who shape their religion to the times.—Their inquiry is not, what is the most popular? how have the rulers of the people believed?—but what is truth? They fear not the stigma and reproach to which truth subjects them. If this conduct had not characterized the Apostles they would not have suffered so much reproach and persecution. If it be said they did not preach universal salvation, which subjected them to reproach, we will hear their testimony on this point. The Apostle Paul to Timothy writes thus: "For therefore we both labour and suffer reproach, *because we trust in the living God, who is the Saviour of all men, especially of those who believe.* These things command and teach." Now the Apostle declares that for teaching these things, viz: that the living God is not only the Saviour of those who believe, but of ALL men in distinction from those who believe, they suffered this reproach. Hence, if the living God is the Sa-

viour of ALL men, it amounts to nothing more nor less than Universal salvation, which the Apostles taught, and for which they were subjected to the reproach of which the Apostle speaks.

To believe that God is the Saviour of all those who believe: that he is the Saviour of all men in distinction from those that believe, is to believe in universal salvation. But if all are not saved—if millions of souls are to be eternally lost, the living God cannot be their Saviour; and to believe in universal salvation, is to be a *Universalist*—that name so much reproached and stigmatized. Here then is the contradiction in terms—"He is a very good man, but he is a Universalist!" *alias*, he is a very good man, but he is a bad man!

Universalists are liable to be looked upon, at first sight, with contempt, not because they have a better opinion of the Deity, than those who set bounds to his mercy; but because they are *Universalists*;—not because their faith is congenial with the best desires of mankind—not because it is consistent with the perfections of the Deity—not because it is agreeable with a universal atonement for sin—not because it is not opposed to the fact that Jesus, by the grace of God hath tasted death for every man—not because they believe the Saviour will eventually see of the travail of his soul and be satisfied: but because they are *Universalists*! Suffer me here to egotize a little. My good friends (who are principally Presbyterians) cannot bear to think that I am a Universalist; not but that the doctrine is consistent, but they cannot have it said, that I am a Universalist. They are willing I should be an Episcopalian or a Baptist; nay, they would rather I were a Methodist, than not to be a Presbyterian; but of the four denominations, they would much rather I were a good Presbyterian. But above all, do not be a *Universalist*! If I endeavour to reason with them on doctrine, O they cannot have patience;—they see no use—they *know* the doctrine is corrupt, licentious, and lulls mankind into ease and security. Do not undertake to reason for the truth of such a doctrine; it is every where spoken against; it cannot be true; our ministers always speak against it. Think you, that all our good, pious, orthodox ministers are deceived? Oh, do not think of fighting against them, and bringing their doctrine to nought by establishing your *Universalism* in its stead.—Thus I am prevented from vindicating the consistency of Universalism. But if I advert to the absurdity of Calvinism, they do not wish to hear it. They are sure to evade the subject or withdraw themselves from my presence.—They know that the Institutes of Calvin, their founder, traduces the character of our heavenly Father; and that he [Calvin] was a murderer; and still they wish me to believe his absurd doctrines; or they do not wish me to

believe his doctrines, but they wish me to be a good Presbyterian Calvinist; that is, a Calvinist sweetened with Armenian doctrines, which Calvin would have termed *heresy*.

Now there are many denominations—many theories adopted in Christendom, but among them all, there are but three which essentially differ from each other. These are Calvinistick, Armenian, and Universalist. The heathen world also belong to one or the other of these three denominations. These three include every inhabitant of earth. There is no exception, unless it be the Atheist. But of the three who admit the existence of a Supreme Ruler of the Universe, let us see, from the sentiments inculcated, what character each ascribe to their Deity. The glory of the god of Calvinists, (we will use the small *g* in speaking of Calvin's god,) consists as much in the existence and perpetuation of sin and misery, as of holiness and happiness. The glory of the god of the Armenian consists in desiring more holiness and happiness than sin and misery, even universal holiness and happiness; but he is deficient either in wisdom, power or goodness to bring it about. That of the Universalist, consists not only in desiring and designing the holiness and happiness of all his intellectual creation, but of actually accomplishing this benevolent design. Which, then, of the three beings is the most worthy of God? It is not difficult to determine. Reader, if this last God be thine, thou art happy. But if that god, whose wisdom is incompetent to accomplish his desires be thine, thou art miserable; thy hopes of heaven are as fluctuating as the waves of the sea. If Calvin's god be thine, thy security is uncertain, not knowing whether thou art an object of his capricious cruelty! We say *capricious cruelty*, for we conceive it to be nothing more nor less. We hazard nothing in the assertion; and ye, Calvinists, shall bear witness that we speak the truth and lie not: A few exemplifications.—

Your Founder says—"all are not created in like estate, but to some *eternal life*, to others *death* is fore-appointed." Again he says, "therefore, if we cannot assign a *reason* why he should confer mercy on those that are his, but because *thus it pleased him*, neither indeed shall we have any other *cause* of his rejecting of *others than his own will*." Does not this language substantiate the truth of our assertion? Again, speaking of his god and the reprobate, he says, "behold he directs his voice to them that they may become the more deaf; he lighteth a light but that they may be rendered the more dull; he applies to them a remedy but *not* that they may be healed." Some have inferred, from the Calvinistick view of predestination, that God makes some persons on purpose to damn them. But Toplady utterly denies this charge by saying—"this we never advanced: nay, we utterly reject it, as equally



unworthy of God to do, and of a rational being to suppose. The grand principal end proposed by the Deity to himself, in his formation of all things, and of mankind in particular, was the manifestation and display of his own glorious attributes." "The punishment of the non-elect was not the ultimate end of their creation; but the glory of God." Be it known, then, to Armenians and Universalists, that Calvinists do not believe that God made the reprobates on purpose to torment them: no, this is not all, but they were created for his glory; which glory consists, not only in tormenting them, but continuing them forever in sin and opposition to holiness; or, as Toplady expresses it, "the non-elect were predestinated not only to continue in final impenitency, sin and unbelief; but were, for such their sins, righteously appointed to infernal death hereafter;" or, according to the statement of Piscator, "reprobates are *absolutely ordained to this two-fold end: to undergo everlasting punishment, and necessarily to sin*; and therefore to sin, that they might be *justly punished*."—Beza expresses the same sentiment when he says, "God hath predestinated, not only unto damnation, but also the *causes* of it, *whomsoever he saw meet*. The decree of God cannot be excluded from the causes of corruption."

With this, Calvin agrees, where he says, man is blinded by the *will* and *commandment* of God. The highest, or remote *cause* of hardening is the *will* of God; it followeth that the hidden counsel of God is the *cause* of hardening." Again, Calvin says, "Predestination we call the eternal decree of God, whereby he had it determined with himself what he willed to become of every man; for all are not created to like estate, but to some eternal life and to some eternal damnation is fore-appointed; therefore as every man is created to the one or the other end, so we say he is *predestinated to life or death*." Toplady also says, "God's own decrees secures the means as well as the end, and accomplishes the *end* by the *means*."

From the quotations of the above orthodox gentlemen, we learn that the glory of Calvin's god requires that misery be forever perpetuated; and, not content with this alone, sin and unholiness must exist and continue with it, in order to magnify his glory and make it complete. All this is for the glory of the God of Calvinists! But this is not all. He has made a selection of a part of his children, who were all the same by nature, totally corrupt and depraved, neither of which could think a good thought, speak a good word, or perform one good action: of these he has made a selection, (whom he has coined to the work,) for the purpose of sporting with the miseries of the rest; the misery of their agonizing contortions must be celebrated and enhanced. This is essential for "the display of his glorious attri-

butes." Emmons says, "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell." Again: "the sight of hell-torments will exalt the happiness of the saints forever." Edwards says, "They, (that is the saints,) will not be sorry for the damned: it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises."

What a fine thing it is that these orthodox teachers can give a reason for so much torment! How clearly are these mysteries revealed! On the part of their God, this torment is necessary for the display of his glory. On the part of the elect, it is necessary to enhance their happiness. On the part of the reprobate, it is necessary to enhance their misery. But what was it for? For their sins? No, not for their sins, but for the fulfilment of God's decrees; or rather for being created by him; for being born; not for their sins, for Calvin says that "without any reference to any good or evil foreseen, the Eternal decree foreordained some to eternal life, and some to *eternal damnation*." Again: "Whom God passes by, he therefore reprobates, and from no other *cause* than his determination to exclude them from the inheritance which he predestinated for his children." And again: "If God has destined us to *death*, it will be *in vain* for us to strive against it."—Thus much for Calvinism.

O Calvinists! ye outrage reason and common sense; ye annihilate the best feelings of humanity. We have examined the character of your god; we have consulted the writings of his ablest defenders. We have inquired into the nature and glory of his attributes according to those writings: and what shall we say? Can we draw any other conclusion than that he is a cruel, malignant being, acting from no other motive than the gratification of his own *capricious cruelty*? Now we appeal to your own consciences; to your candid judgment; to your sober convictions of right and wrong; and we repeat, can we draw any other conclusion? You know we cannot; and still ye call on us to renounce our faith in the "living God who is the Saviour of all men," and trust in a cruel destroyer. Ye may believe in and worship the gods of your own imagination, but do not traduce our God. Do not impute to the Living God such a character. The gods of the heathen are represented as rendering punishment according to, or as having some reference to, crimes committed. But yours punishes or torments "without any reference to any good or evil foreseen;" but for the gratification of his own malicious caprice. The Hindoos believe that "the thief, and stealer of children are to be cast into the hell Tamisru, and continually famished and beaten." "He who defrauds others is to be cast into a hell of

darkness; the proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Rooroo; the glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards Bede and Bramhuns, is to be punished in a hell of burning metal for 3,590,000 years." What a severe punishment! but it is nothing to be compared with the misery that your God will inflict. Since ye have learned these notions of the heathen, ye have added an endless eternity to that misery; and all this not for any "evil foreseen," but for the display of his glory! which glory requires him to force into existence, unasked, millions of intellectual beings, immortalizes that existence, and makes a hell of liquid lava to torment them in, while he, with his elect, whom he has coined to the work, shall eternally sport with the miseries of their unsufferable contortions! This, then, is the character of your god! So you preach, and so you profess to believe.— You also ascribe to him those attributes, infinite in wisdom, power, holiness, justice, goodness and truth. Now let us suppose the existence of another god, whom we will denominate an *omnipotent malignant devil*, and see wherein their essential glory differs. We should say that an omnipotent malignant devil would produce all the misery in his power. He would make all miserable, as far as his power extends; but then he would have some respect for himself, he would want some friends.— What better plan could he devise than the one your god has adopted, to accomplish the desire of his mind? Would it not be his glory to create a host of just such beings as himself to assist him in sporting with the miseries of the rest? I leave the reader to distinguish, if he can, a difference in the two characters. 'Tis true you say your god is holiness itself; but remember—in what does this holiness consist? Look to your doctrines, to your writings, and to the sentiments they inculcate. I need not repeat, then, does it consist in goodness? If you alledge that we are not competent to decide what is goodness; that if the glory of a god require the endless damnation of all, or half of his children, that it is not our province to determine whether this is for the best good of the universe or not. In reply to this we affirm that it matters not whether the terms *best good* or *worst evil* be employed in expressing those qualities which his glory requires. "Words are but wind," and if his glory requires and partakes of those qualities which are identified with unending sin and misery, we call those attributes or qualities *evil*, inasmuch as they produce evil, that is, sinful, and painful consequences.

To affirm that a parent is a good man; but that his goodness consists in making a part of his children miserable, and making the rest,

with him, to rejoice and sport with that misery, is to confound the term good, just as much as it would the term *wicked*, to affirm that a parent is a very wicked man, but his wickedness consists in producing all the happiness he can to his children. These remarks are of equal force when applied to your god. As you have confounded the terms *virtue* and *vice*, *good* and *evil*; so you may as well call your god evil as good, for you have put light for darkness, and darkness for light, bitter for sweet, and sweet for bitter, as the prophet predicted. If your god, whom you term *holiness itself*, produces unending sin and misery, then, *visa versa*, a god who is *unholiness itself* must produce the contrary effect, namely, unending righteousness and happiness.

We have brought forward several passages from your ablest writers, which treat of the character of your god. You discover what that character is. For our part, we deny the existence of such a being, and probably you will term us atheists. But remember, we have heard Calvinists, (alias, Armenians who belong to Calvinistick churches) say they would sooner believe there was no God, than believe in an Almighty Tyrant, as is represented by your writers. We are aware that many Armenians are members of Calvinistic Churches, and would fain make us believe there are none who believe in the absurd doctrines of Calvin; but we know better; or we have recently heard it from the desk of a Calvinistick preacher, whether it was believed or not; and others will bear us witness. It was stated that "the glory of God requires that some should be forever miserable, and that God knows how many it shall be for his glory that should go to hell; and how many it shall be for his glory that should go to heaven;" that "it is not for the glory of God that all should be saved; for if it were, all would be; therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."— What is this but Calvinism in its naked deformity. O ye Calvinists, does the glory of the Living God require him to harden his children in sin and opposition to holiness, and consequently torment them eternally? If you believe this, preach it to mankind; tell them to be God-like, for we are commanded to be "*imitators of God*." Tell them, as God perpetuates sin and misery, they also must do the same, in order to be God-like, to be imitators of God. Never rebuke them for exercising cruelty to each other and to their children, for if you should, they would excuse themselves by saying they did it in obedience to the command, "be imitators of God." Let this doctrine be inculcated and believed, and the world will be converted from reasonable creatures to—*infuriated devils*! But remember: If the glory of God requires the endless sin and suf-



fering of a part of his children, it must be opposed to his law, for that requires universal obedience. "Love is the fulfilling of the law." Will it be said that hatred and endless opposition to that law will fulfil it, when God declares that "love is the fulfilling of the law."

We ask you, would it be right if all mankind were to yield that obedience which the law requires? and what is your answer? Why you tell us that "on the part of the creature it would be right if all were to love God as the law requires: but on the part of God, his glory requires that all should not love as the law requires." Yes, the law of God requires one thing, and his glory requires another the reverse! Calvinists, does not your scheme involve inconsistencies and contradictions? I will pause for reply.

A. C.

To be continued.

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## ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTEND FOR THE FAITH."

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### THE CLERGY.

Perhaps there is no class of men so subject to the opposite extremes of praise and censure, as the Clergy. They are by a part of mankind considered as the mediators between them and God and receive the veneration due to the responsible station they are supposed to fill. By another part, they are considered as highly pernicious to society, as an artful, designing set of men, that must be removed, or have their influence destroyed, before the world can become either wise or happy. Doubtless both these opinions are founded in error. The clergy, when they consider themselves, and are considered by those who support them, in the simple light of instructors whose duty it is to enlighten the mind and elevate the human character, by a general diffusion of useful knowledge, are to be treated as a valuable class of individuals, who have it in their power to do much for the benefit of mankind universally. But when they are, by themselves and others, supposed to stand nearer to the Deity, or to have a more intimate relation to the Father of our spirits than the rest of mankind, they are no longer useful but highly pernicious.

The clergy have undoubtedly been rated above their worth; but to assert, as some do, that they have been of no advantage to mankind, would only betray our ignorance of their history or our wilful perversion of truth. They have, in some instances, encouraged learning; they have afforded by their counsels and examples some consolation to many weary and dejected beings, and perhaps even the strange and absurd theories which they have taught, have done some good.—They have laboured with excessive zeal and perseverance, and whatever benefit they may have conferred on the human race, should be duly appreciated.

The setting a part such a number of individuals, giving them an ample support, and allowing them leisure and opportunity for study, presents the idea of a plan, apparently well calculated to be highly beneficial

to society generally; and had these individuals duly improved the advantages which they possessed, by the regulations made for their ease and convenience, the most happy results would have followed. But mankind would much rather rule than be ruled. Very few have given proofs that they could possess power without abusing it. The clergy became corrupted by the influence they exerted over the people. Having once tasted this influence, they resolved to drink it continually. Hence, instead of employing the leisure and means afforded them for instructing mankind to effect the object for which they were originally designed, they began to study how they could preserve their newly acquired power, and turned almost the whole of their attention to increasing and strengthening the guards of their own authority.

The desire of personal aggrandizement—the wish to render themselves independent of the people, of whom they ought to have considered themselves only a part, has, it must be admitted, diverted their attention from the welfare of those, they were set apart to benefit, and rendered them in too many instances a heavy burden, too grievous to be borne. This class of individuals must not, however, be considered as delighting in the misery of their brethren, or as having any desire to make them wretched. They would have no objection to seeing all happy, but the means they propose must be the only means employed to make them happy; for, should their happiness be effected by any other means, their own might fall into disrepute, or not be accounted the only rule by which mankind can produce their felicity. The truth of the case is, the clergy, from their situation, and from the confidence which men placed in them, became fond of power, and studied to increase their dominion over the human mind; they shaped their doctrines, their instructions, and their conduct to this end. All this was well enough, had they not become intoxicated with the influence they acquired, and turned it to gratify their own appetites, instead of discharging the duty they owed to others, or using it to insure the adoption of true philosophy, or the promotion of useful knowledge.

This mistake destroyed their usefulness; and it is now a problem to be solved, whether they have done mankind the more good or evil? Still, those go too far who would abolish the order altogether, and leave us destitute of persons to remind us of our moral and religious obligations. This class are capable of doing us much good, if they be kept under proper restrictions, and those who support them will only learn to seek the welfare of the whole and not of a part.

A good clergyman is one that should be respected, not indeed, because he is a clergyman; for one who "acts well his part" in some useful calling, is equally respectable; but a clergyman should not be valued any the less because he bears that character. He should, however, know that the office he fills cannot, or ought not to give dignity to him, but it should be his endeavour to give dignity to his office. He should remember he is one of the people, and that he has no

true interest separate from theirs. With this knowledge and this recollection borne in mind, he may be a useful man in society. But the moment he fancies himself one of a superior order of beings, entitled to certain rights and privileges which do not belong to mankind generally—soon as he begins to tell people about that of which he knows nothing—to enforce his conjectures instead of facts—to command them to *believe*, rather than to be honest and benevolent—when he begins to deal forth his anathemas upon all who dare think or express the honest convictions of their understandings, and to assure them they cannot please God unless they adopt his creed and his practices—as soon as he commences this course, we say let him take some other employment, for he gives evidence enough that he can never be a “workman that needeth not be ashamed” in the one he has chosen.

No clergyman should be respected unless he is more deserving respect. It is very unfortunate, that we have so many persons professing to bear the character of a preacher of the gospel of Christ, who forget they are men and have no real importance any farther than they add to the happiness of mankind or contribute something to lessen their sufferings. It is to be regretted, that any of these should have abused the confidence we placed in them and the sacredness we attached to their character. But this is too often done. It is not unfrequently we detect them secretly carrying on very dangerous enterprizes, calculated to destroy the liberty and happiness of their country. It is only to-day as it were we discovered the secret operations of the clergy, in our country, evidently calculated to destroy the civil and religious freedom of our institutions; I refer to the various plans of christian enterprise, ostensibly adopted for the purpose of evangelizing the world, but which if carried into execution would eventuate in making the world subject to priesthood. Now when the clergy engage in such schemes as the present Missionary, Bible, and Sabbath school Societies, they deviate from the path of usefulness, for all the schemes of this kind if they produce the effect which the originators suppose or wish, will only perpetrate the errors of the present and past centuries a few years longer, by retarding the work of improvement. We say therefore to clergymen of this description, “your true interest requires you to keep before the people in development of truth, not in suffering yourselves to be dragged by them. Hence all your endeavours to retain those sentiments and that order of things, which the good sense of the people rejects, will only recoil upon your own heads and in a few years deprive you of that respect to which you are justly entitled.”

The people should also remember clergymen are men, subject to all the emotions, passions and affections common to mankind; that they can be elated by prosperity and depressed by adversity; that they can practice all the arts and machinations that others can, to aggrandize themselves and to increase their power over their fellow beings. They should therefore receive nothing coming from a clergyman, unless supported by facts, and engage in no scheme or any pro-

pose, unless convinced by substantial reasons that it is worthy of support. They should remember a profession is nothing, and that it is proper when a clergyman is presented to them, they should learn the man independent of his profession, and judge of him accordingly. If they find he is a worthy man, let them treat him as a brother, but not place too much confidence in him, nor give him too much power, lest they encourage him to abuse it, or corrupt him by the temptation.

O. A. B.

## SELECTIONS.

[From the Olive Branch.]

### RATIONAL GROUNDS OF BELIEF.

What we know by the evidence of our senses is to us the same as demonstration, and therefore does not properly belong to that which is mere matter of opinion. It is true, our senses, through the effect of disease, or from some other cause, may sometimes deceive us, but then, we must have some evidence that we are thus deceived, or else what we see, hear, feel, taste, or smell, is all reality to us, and we can no more be beat off of the notion than we can be beat out of the notion of our existence. But not so with what is beyond the evidence of our own senses.

Hence for instance, in regard to the existence of any place which we have never seen ourselves, we must see some person, one or more, who has seen the place in question, or we must have read an account of it given by those who have seen it; an account from persons who could not have been deceived themselves, and who could have no reasonable motive or interest in deceiving others. The account also must be rational and probable in itself, or else it cannot rationally be received as truth. Such are the accounts in all the known places in real history; and it is this, as much as any one thing which distinguishes real history, from fiction, or fable.

Now, as it respects the local places of either heaven or hell, as is generally believed by orthodox people (falsely so called,) and, as it respects heaven, as is generally believed by all professed christians, we have no such evidence of the existence of such places. Universalists have long since exploded the idea of any such place as hell. But would they not find it just as difficult to prove any such place as heaven? People have no more come back to tell us any thing about heaven, than they have to tell us about hell. We may say that people have dreamed about it; so they have dreamed about the other place just as much. If we say that heaven is in any other planets, so we may say that some one of them is also a dismal hell—and the transportation from this earth to one is no more difficult than to another. Such ideas are only conjectural after all, and as it respects locality the character of God out of the



question, there is no more evidence of the existence of such a place as of a local heaven, than there is of a local hell!

The only idea, therefore, that we can form either of heaven or hell, exists in the mind, and there only—it is a state, and not a place. It is admitted that a person must be in some place, in order to be in any state or condition; but then his state or condition, mentally, does not depend on the place. When brethren live altogether in love and unity, they may be said to “sit together in heavenly places;” but when they wrangle and quarrel with each other, it may be said that “hell is in the house!” (house.) It is the state of the mind, therefore, altogether that constitutes either heaven or hell. Literally, the space over our heads is called heaven; hence we read of “the fowls of heaven,” commonly rendered “the fowls of the air,” which means the upper region, or among the clouds; and opposed to this, hell means what is concealed below the surface of the earth; and beyond these, we have no knowledge of any such place as either heaven or hell. As it respects the state of the human mind, happiness is heaven, and misery, especially that kind of misery which arises from guilt, is hell. That such are the facts in relation to the mind here, is obvious from daily experience and common observation; why then should it not be equally so in any state that we can possibly conceive of? It is impossible to conceive how a “spiritual body” can be susceptible of bodily pain, or how that “incorruption” can ever be dissolved, or “immortality” ever die. All pain, therefore, except that which is mental, we are as certain can never exist in the resurrection state, as we are certain that such a state will exist. Now we know how to keep clear of mental pain; and there is but one way that we have yet discovered—never to do any thing wrong. But he that doeth wrong, he alone must bear it. We may often have cause to regret what we could not have avoided, or what has been done by others, or even our own errors, and mistakes which were done with the best of motives; but such regrets never produce guilt, and therefore never produce what we mean by hell, when that term is applied to the mind.

### PRACTICAL FRIENDSHIP.

The most pleasing, beautiful and practical illustration of friendship, within my recollection, may be seen in the history of David and Jonathan. If a case ever occurred that put friendship to the test and tried its value and strength, this was one. Jonathan was rightful heir to the crown and throne of Israel. He was surrounded by the courtiers and ministers of a proud ambitious monarch: who, by obsequiously flattering the Prince, were endeavouring to secure the favour of their future sove-

reign. Amiable and conciliating in his manners—kind hearted and benevolent in his feelings, discreet in council, and brave in the field, he was beloved by all who knew him.—Although in the full vigour of manhood, he was yet but a young man. A long life, attended with the honour and the splendour of a royal court, was before him, and apparently within his reach.

David was a young ambitious warrior—his talents and bravery had raised him from the shepherd's cot to the royal table, and placed him at the head of Israel's armies. Although amiable, affectionate and pious, in private life, yet the clarion of war, and the battle stringed trumpet were the pride and delight of his heart.

Many a time, with the mien, and proud bearing of a champion, he led the armies “of the God of Israel” to victory, and brought them back in triumph. Oft had the fair daughters of Palestine, dressed with garlands, gone forth and met the conquering hero, upon their own mountains, and sang his praises in the sweet melody of Hebrew verse. He had won the heart and obtained the hand of Saul's fair daughter, and by his valour and prudence he had gained, not only the love and esteem, but the unbounded confidence of the army—and they looked forward with praise and pleasure, to the day when they would be able to place him on the throne of Israel. Saul was insensible, neither to the merits of David nor to the estimation in which the army held him. Jealous and ever watchful, he foresaw with the clearness of prophetick vision, the fate that awaited his son, if David lived. And therefore with the ungrateful, unrelenting spirit of a murderer, he sought his life. Jonathan himself was well aware that David was the idol of his army;—he foresaw as clearly as did his father, that he was destined to ascend the throne of Israel. What a field did all these circumstances present for jealousy, envy, and revenge, to play their several parts in; what an opportunity now offered Jonathan to desert his friend, to give him up to his father's revengeful, cruel spirit—and thus rid himself at once of a rival. This was a time to prove the value of friendship, this was a time to try whether it was a mere name, made of that air, into which a breath could banish it, or if it was made of sterner stuff. And in this critical and eventful moment, when there was but a step between his friend David and the agonies of death—how amiable does the son of Israel's first King appear.

His feelings overpowered, and the faculties of his mind palsied by the vehement manner in which his friend exclaimed: “as the Lord liveth, and as thy soul liveth, there is but a step between me and death.” He stood for a moment speechless, and almost breathless. De-

sirous to save his friend—yet, not knowing how to effect it, he at length exclaims, “whatever thy soul desireth, that I will do for thee.”—His whole soul admitted of but one feeling, sorrow for his friend; his heart knew but one wish, that was to save his friend, to place him on the throne of his father, and to be himself next to him in the kingdom. His subsequent conduct proved the sincerity of every profession he had made to David, and the firm, unaltered purposes of his soul, never to desert him.

The man who can read their history—accompany them into the field, on the day that their arrangements are made to ascertain the final and unalterable determination of Saul; witness the renewal of their vows of eternal friendship, the fearful apprehensions of the fate of David, which preyed upon them—then accompany Jonathan into the field, with measured step and a heavy heart, carrying the the last fatal news to his friend, (the most unpleasant duty that friendship could be called on to perform) hear him exclaim—“are not the arrows beyond thee haste, stay not:” And reflect for a moment how these words must have fallen, like the summons of death, upon the ears of David. Witness the convulsive struggling of strong yet suppressed, feelings, which their last, parting embrace, big with event that neither of them could foresee, called forth, and not feel his heart swell with pride—that they were men—and only men—and that he is himself a man, not feel his breast expanding with love and charity to the whole human family, not feel a wish that he may himself some day enjoy the luxury of friendship like theirs, must possess that which will never be envied by him.

[From the Olive Branch.]

### “FIRST DAY OF THE WEEK.”

We have received four pages in the form of a kind of Circular, thro' the medium of the post office, under the above title, intended, we presume, (piously) as a kind of admonition on account of our having expressed that one day is no more holy, in itself considered, than another, and that all laws restricting either labor or recreation on *the first day of the week*, which would be lawful on any other day, are arbitrary, unconstitutional, and unjust. Convince mankind that the observance of any particular day is a religious duty, (as we believe it is, not however because it is of any divine appointment, but because it is useful both in a moral as well as in a religious sense,) and then, and not till then, they will observe it as a religious duty; and unless the day be observed as a religious duty, we would ask, how much better are the people for observing it? But we shall not go into an argument here to prove that all such laws are arbitrary and unconstitutional,

as well as unjust; but we shall only notice some of the wise observations in the admonitory circular, intending to show that one seventh part should be observed as holy time.

“Remember that thou keep holy the Sabbath day.” “*This command*” say these wiseacres, “*is not ceremonial but moral.*” But by what rule of logic will they prove that the observance of a particular day is not ceremonial, as much so as the offering of sacrifices, or any other Jewish rite? We see no morality necessarily connected with the observance of the Jewish, or any other Sabbath. The Jews may observe their Sabbath, and the Christians theirs, and yet be as great cut-throats as though they did not observe it. It is not merely the observance of the day therefore that makes men moral. Again—“remember that thou keep,” &c. Does that mean us, Gentiles, or not? If so, why do we not keep the day commanded, which was the seventh and not the first? Let the Sabbath be urged as a civil institution, and enforced by recommendation, persuasion and example, and we are willing to do as much as any towards enforcing it; but when some men undertake to make others religious by law, we shall set our faces against it, and bid them defiance. They may in this way, perhaps, have some influence over the minds of the timid, and ignorant, and thereby make hypocrites, but they never can by coercion make them better.

But as every thing which has the appearance of divine command, on this subject, relates to the Seventh day, and not to the first, we will hear our wiseacres, a little further, and let them explain how the Seventh day became the first. “The first day of the week,” say they, “was from the time of the resurrection of Jesus Christ, observed by the Christians for almost 1600 years, before any pretenders to that name opposed it.” And has not the doctrines of purgatory, and transubstantiation been maintained nearly as long? But are they any more true on that account? But our would-be-wise men continue, “At the command of Joshua, the sun and moon stood still one whole day, so that the first day of the week, according to the best calculation, is the Seventh from creation. Josh. x. 12.”

Now, not disputing the above fact, which requires no refutation, (as the sun always stands still in relation to the earth, and the earth moves on the surface, in its diurnal motion, only about 900 miles an hour,) we would ask, if the day was thus changed, why did not, and why do not, the Jews keep the first day of the week instead of the Seventh, after this extraordinary event, that is, ever since Joshua's time? Let them first convince Jews of this fact, and that they in consequence should keep the first day of the week, instead of the seventh, and we will then agree that the first



should be kept as holy time; though even then, we would not consent that any should be compelled to keep it, as such, by law.

We wish to have it distinctly understood, that we are friends to religion, and religious worship, and of course to the due observance of the first day of the week for that purpose; but when it is said, "that visible judgments have been inflicted upon persons and places, for their violation of this precept, is known to all who are acquainted with history, either sacred or profane," we deny the fact, and challenge those wiseacres to produce a single well authenticated instance of the kind, (namely where Gentiles have been visited with judgments for not observing Sabbath days,) from either sacred or profane history. But we can easily prove to the contrary both from the teachings and examples of Christ. "It is lawful, therefore, to do good even on the Sabbath day."

**WITCHCRAFT**—Impossible as it may appear in this enlightened age, there are hundreds of people in this state, and some preachers too, that have the same belief and dread of witchcraft, as characterized the inhabitants of Salem and vicinity in the days of yore. We have seen horse shoes, nailed to the thresholds of doors, in our perigrinations through the Piney woods, to prevent the intrusion of these incarnate devils; and woe to the old lady, who happens to turn back from a door, where this potent charm is set to guard its entrance. She must be a witch! Many a plank and tree, will bear the marks of silver bullets, some of which have been discharged within a short time past, at certain figures made of chalk and charcoal, and said to represent sundry old ladies, in the form of witches. And that there may be no mistake in the business, and that the existence of "foul witch" and "goblin damned," may be established beyond the reach of controversy, we assure our readers, that the aforesaid images have been made, and silver bullets discharged, by pious and godly preachers; and church members.—And what is still more two or three old ladies happened to die—some time! Doubt this Infidel, if thou durst!—*Wilmington, N. C. Lib-crulist.*

**EARLY IMPRESSIONS.**—The following articles from the Journal of Education are worthy of regard by all who have the care of the young; but they demand the more particular attention of mothers, since it is they who have the principal agency in the formation of the infant and youthful habits and character.

What is the object of education? To form the character. How is this to be done? Not by lessons, but principally through the influence of example and circumstance and situation.

How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure to its mother's bosom; from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. So powerful are the gradual and unnoticed influences of these early months, that the infant, if indulged and humoured may grow into a petty tyrant at ten months old; and tottle about at two years a selfish, discontented, irritable thing, that every one but the mother turns from with disgust. During this period every human being is making his first observations, and acquiring his first experience; passes his early judgments, forms opinions, acquires habits. They may be ingraind into the character for life. Some right and some wrong notions may take such firm hold, and some impressions, good or bad, may sink so deep; as to be with scarcely any force eradicated. There is no doubt, that many of those incurable crookednesses of disposition, which we attribute to have originated in the early circumstances of life. Just as a deformed and stunted tree is so, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.

#### *Fatal effects of sudden joy.*

In the year 1797, when a stagnation took place, owing to the war with France, a young man in Dunfermline, a flax-dresser, entered his Majesty's navy at Bolness. Upon his arrival at Spithead, he happened to be put on board the ship of Admiral Cochrane, a brave and generous commander. The Admiral, from some cause or other, took a liking to the young man, and exalted him step by step, till at last he was promoted to be prize-master of the fleet. In this situation he accumulated 60,000 pounds. This sum was transmitted to Edinburgh and deposited in the royal Bank of Scotland. At the same time the flax-dresser wrote to his former employers in Dunfermline, to desire his father to purchase an estate to the amount of the above sum, and as near to his native place as possible. The old man was sent for, and too hastily acquainted with the affluent circumstances of his son. The effect was fatal. The sudden tide of joy rushed with such impetuosity upon him that he stood motionless; his eyes expanded, his nostrils dilated, his mouth wide open, like the picture of horror. At last he fell insensible on the floor, never spoke more, and expired in the course of a few days.—*Liverpool Advertiser.*

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L. S. EVERETT, EDITOR.

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## Electric Department.

### THE COMET.

From a Poem called *Midsummer Day's Dream*.

BY EDWIN ATHERSTONE.

"Then sud'ly there came a fiery star,  
Way'ring from out its orbit, masterless.  
The dwellers of the earth,—they were a race  
Mightier than yours,—look'd nightly on the sky,  
And their thoughts were troubled; night by night the star

Grew brighter, larger;—waving flames shot out  
That made the sky appear to shake and quiver.  
Night after night it grew; the stars were quenched  
Before its burning presence; the moon took  
A paler—and a paler hue; men climbed  
Upon the mountains every eve to watch  
How it arose, and sat upon the ground  
All night to gaze upon it. The day then  
Became the time for sleeping; and they woke  
From feverish rest at evening to look out  
For the terrific visitor. Night by night  
It swelled and brightened;—all the firmament  
Was kindled when it came. The waning moon  
Had died away; and when she would have come  
Again into the sky, men found her not.  
Still, still the heaven fire grew!—there was no night  
But the day succeeded a new day  
Of strange and terrible splendour. Darkness  
Became a luxury, and men would go  
To caves and subterraneous depths to cool  
Their hot and dazzled eyes. The beasts of the field  
Were restless and uneasy, knowing not  
Their hour for slumber; they went up and down  
Distractedly; and as they fed, would stop  
And tremble, and look round as if they feared  
A lurking enemy. The things of prey,—  
Monsters that earth now knows not,—came abroad  
When the red night sun had gone down; for day  
Was its mild light less glared upon their eyes  
Than that fire flashing inclement. Yet,—yet  
With every coming near the terrible star  
He panted; men had now no thought but that;  
All occupations were laid by;—the earth  
Was left untill'd, the voyagers on the deeps  
Forsook their ships, and got upon the land  
To wait the unknown event. O'er all the world  
Unalterable terror reigned. Men now  
By thousands and by tens of thousands, met—  
Wondering and prophecying. Day and night  
All habitable regions sent to heaven  
Wailings, and lamentations and loud prayers.  
The ethereal shapes that peopled earth, as now,  
Saw with astonishment, but not with fear,  
This strange disorder, for the wreck of worlds  
Injures not them. The spirits of the sun  
Look'd wondering down, expecting what might come;  
For right towards Earth the blazing Terror held  
Its awful course; and all the abyss of space  
Resounded to the roarings of its fires.

Yet once more

\* \* \* \* \*

"rose in his eyes. One fourth the heavens  
Was covered by its bulk. Ere it had reached  
Its middle course, the huge ball almost filled  
The sky's circumference;—and anon there was  
No sky!—thought but that terrible world of fire  
Glaring, and roaring,—and advancing still!

Men saw not this; the insufferable heat  
Had slain all things that lived. The grass and herbs  
First died!—the interminable forest next  
Burst into flames;—down to their uttermost deeps  
The oceans boiled,—spurring their bubbling waves—  
Bocking and wallowing higher than the hills.—  
The hills at last grew burning red:

And the whole earth seemed as it would melt away.

Intense expectation now held all  
The ethereal natures silent. From the heights  
Of space they looked, and waited for the shock;  
For in two right opposite courses the two orbs  
Rush'd toward each other, as two enemies haste  
To meet in deadly conflict. 'Twas a sight  
Sublime, yet sad, to see this beautiful earth  
Strip'd of all verdure, empty of all life  
Glowing beneath the comet's terrible breath  
Like a huge coal of fire!

They now draw nigh;

Rapidly rolling on they came!—They struck!!  
The Universe felt the shock. We looked to have seen  
The Earth shattered to dust, or born away  
By that tremendous fire star; but they touched  
Obliquely, and glanced off. The comet soon  
Shot swiftly on again; the weaker earth,—  
Jarred from her orbit,—stood awhile,—turning  
Backward upon her axis, vibrating  
Down to her very centre; then went on  
Faltering, swinging heavily to and fro  
Upon her altered poles.

### THE PHARISEE AND PUBLICAN.

Lo! to the Temple, hallowed place of Prayer,  
A Pharisee and Publican repair:  
When thus, with pompous mien and proud parade,  
The self-adoring bigot stood and prayed:  
"I thank thee God, that I so much excel  
The hateful reprobates that round me dwell;  
Such as extortioners and unjust men,  
Adulterers, and this vile Publican.  
Twice every week, a solemn fast I hold,  
And pay the tithes of all my goods and gold."  
But mark the Publican's more humble air,  
His lowly station, and his contrite prayer.  
To Heaven he raised not up his fearful eye,  
But smote his trembling breast, and heaved a sigh:  
Whilst from his lips, but one sad sentence stole,  
"O God have mercy on my sinful soul!"  
This penitent petition rose to Heaven,  
And freely was the Publican forgiven.  
But God the boasting Pharisee abhor'd,  
And meted to his pride a just reward.

From the Universalist Magazine.

### The Resurrection of the Widow's Son.

LUKE VII.

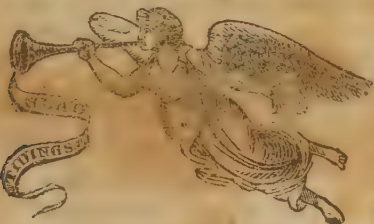
What crowd is that at Nain's gate,  
That moves so slowly on the way?  
No sprightly musick to elate  
The jocund swains or virgins gay.  
Hark! on the air a sad lament  
Comes mournful to our listening ears:  
Affliction's bosom finds a vent,  
And sorrow sheds a flood of tears.  
In sack cloth clad, amidst the crowd,  
Low bending moves a widow lorn;  
Her only Son, rapt in a shroud,  
Before her slowly moves along.  
Compassion's eye has caught the sight:  
Compassion's voice the mourner hears;  
Sorrow gives place to fond delight,  
And joy dries up those falling tears.  
The promis'd Life of man draws near;  
The bearers pause and mutely stand;  
For something touch'd the shrouded bier;  
That touch was by the Saviour's hand.  
A voice awakes the ear of death!  
'Twas the command, Young man, arise!  
His vitals quick inhale their breath,  
And light pours on his opening eyes. H. B.



HAVE WE NOT ALL ONE FATHER?....HATH NOT ONE GOD CREATED US?....MALACHI.

AUBURN, N. Y. SATURDAY, JUNE 21, 1828.

## THE PREACHER.



"Give attendance to reading, to exhortation, to doctrine."

## A SERMON,

BY L. S. EVERETT.

"Lord save us;—we perish!"—Matthew viii. 25.

There are very few incidents connected with our Saviour's life better calculated for moral and religious improvement, than that which is expressed by words connected with those just read. We are informed, that, on a certain time our Saviour visited Capernaum, where he performed many wonderful works. At length he visited the house of Peter, whose wife's mother was sick with a fever. After having touched her head and restored her to health, he cured many who were afflicted with the worst of all disorders, namely, that of being possessed of demons. All this was done that the prophecy might be fulfilled which was spoken by Isaiah; which declared of the promised Messiah, that he should take our infirmities, and bear our sicknesses. Seeing that there was a great multitude of people collected at that place, he directed his disciples to depart with him to the other side of the water into the country of the Gergesenes. After he had entered into the ship his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, *Lord, save us; we perish!* He gently rebuked them for a want of faith,—issued his instructions to the boisterous elements, and there was a great calm! The men marvelled at his power, admired his kindness, and doubtless rejoiced at their deliverance.

This is the brief history of those circumstances which elicited the devout aspirations of the disciples of Christ, which have been selected for our consideration at this time; and after we have attended, for one moment, to

one or two points of doctrine involved in the text, we will undertake to show the moral application of it to our own condition as men.

We find in this text a prayer, or petition to Christ, for *Salvation*. The prayer, it is true, is short; but the peculiar circumstances under which it was uttered, forbid a doubt as to its sincerity. There appears to be nothing like affectation or hypocrisy in it; nor can we reasonably presume that it was uttered with any desire to receive applause from men. It was the offering up of an ardent desire for deliverance; a desire to be rescued from the jaws of death! And what is peculiar in this transaction, is the fact that the petitioners utterly despaired of obtaining deliverance from a watery grave by their own exertions. They had tried every mean within their power to save the ship, but at last gave up all hopes of escape, and repaired to Christ,—awoke him and uttered their request. Here was no jarring of interests, no contention about names and sects, and no desire to be distinguished from other men; but all with one consent united their strength, and with one voice exclaimed,—"*Lord, save us; we perish!*" And what is still more worthy of notice, is the entire confidence with which they repaired to Christ. Their disappointment in the use of all other means appeared not to have discouraged them so far as to occasion any distrust as to the ability of Christ to do what they desired; but, although this was their last resort, yet they appeared willing to trust their all in the hands of him who was mighty to save.

But it is worthy of remark, that even those disciples, who had witnessed the marvellous displays of a Saviour's power, never repaired to Christ for help until they had exhausted their own strength in trying to save themselves. Every thing that promised relief was done that could be done. Each sail was disposed of to the best advantage; each rope was fastened to its place; each man was at his post; the helm was carefully managed; the pilot was upon the look-out; and each foaming wave was observed with care and encountered with skill! But all this did not answer. The tottering vessel was alternately plunged into the yawning abyss and driven with fury to the top of foaming billows, as it were, to contend against the fearful odds of the raging elements! Hence, their last resort was Christ. The winds and waves continued to rage, and they, for

these reasons, exclaimed, "*Save, Lord; we perish!*"

One thing more, and we may proceed. The word "*perish*," is used in the text to denote the distressed condition of those who applied to Christ for help. They apprehended that a watery grave awaited them. The horrors of their condition cannot be described. 'Tis true they were possessed of much faith; and their confidence in God and his Son, was strong and comparatively pure;—but to die under such circumstances was truly awful. No friendly hand was near to smoothe their dying pillow—no child was there to drop the tear of affection—no mother could lean over their couch to anticipate their wants or supply them—no wife could breathe the gentle sigh over her husband—and no father could close their eyes or perform over them the last offices of parental affection:—but all before them was gloom, and wretchedness, and abject misery! True, they looked beyond these scenes of tempestuous life and agonizing death, to those bright and blissful regions beyond the grave; but O, that some less dreadful death might await them! How hard to die in this condition! O, the value of friends and relatives—how hard to be deprived of their society in the hour of dissolution!—Save Lord,—we perish! *Interpose between us and an awful death—exert thy saving energies and we shall be saved—withhold thy hand and we die! Let not this flood of trouble come upon us; we have but just tasted of the sweetest blessings of life; thou hast taught us to love our friends, our wives, our parents, our children, and even our enemies; we desire to have our lives prolonged for a season, until we have convinced others of a Saviour's love, and of the inutility of hatred; and then, let us die in peace—we ask no more.*

These and similar feelings doubtless pervaded their hearts, and desires similar to those thus feebly expressed were originated by those feelings. Hence, the burden of their petition, was simply, to be delivered from an awful death; and hence, too, the perishing condition in which they actually were at that time, was that, from which they hoped to escape.—This history of our subject, together with the primary application of it, will afford a moral which cannot fail to interest every heart; and if rightly understood and judiciously applied, will afford that kind of instruction which all need, and, I hope, all desire to receive.

The first thing to be noticed, is the circumstance which led them, ultimately, to address Christ in the language of the text.

It may all be expressed in one word: They had a proper sense of their entire helplessness and their dependence on Christ for deliverance. They, like other men, had recourse to every mean within their reach, before they consented to repair to the captain of their salvation. He was suffered to sleep, neglected,

if not forgotten, till every hope of salvation from death and destruction (predicated on human exertion) had been destroyed. If they reflected at all on the subject, they must have concluded, that their divine Master had the ability and inclination to afford them every desired blessing. They had seen his acts of mercy and kindness—had witnessed his wonderful works—and had, themselves, in a particular manner, more than once, tasted of his temporal and spiritual bounty. They knew he was near them. They had heard the prophetic assurance, (since versified by some poet,)

"Those wakeful eyes, that never sleep,  
Shall Israel keep when dangers rise;"—

but, in compliance with nature's first principle, (a desire to help themselves,) they neglected to call on him, who is ever mighty and willing to save, until, by sad experience, they found themselves "without hope and without God in the world." This led them to Christ. We can easily conceive of their distress. They had toiled incessantly to save themselves.—Each nerve had been strained—each mind had been deeply agitated—every faculty had been exerted both of mind and body; until, at length, overcome by fatigue, discouraged by a want of success, and disheartened and appalled by the gloomy prospect before them, they abandoned, with one consent, their fruitless and unavailing labour, threw aside the implements of their profession, repaired to Christ, and with despair depicted on each countenance offered up to him, who only could save them, the humble, ardent, and contrite request which is the theme of our present subject! Ah! how unavailing and inefficient are the exertions of mortals, when directed against a war of elements or the frowns of Omnipotence! Great God!—How presumptuous are thy children!

A few important reflections are suggested by the circumstance just related.

*First*:—The condition of those men of old, is similar to that of all mankind as relates to their connexion with Christ and their liability to neglect him until every other means of deliverance has been tried and found unavailing. Look abroad into the world. How few do we find, who are willing to submit unconditionally to Christ!—*Unconditionally did I say?*—Ah yes! "O," says the fearful sinner, "Jesus, the Son of God and high priest of our profession, was commissioned by the Father, on the bright morning of creation, to descend, on pinions of everlasting love, to this dark world of sin, sorrow and death; mercy, in radiant beams of glory, shone from his countenance;—compassion beamed from his eye; the tear of pity bedewed his cheek; and unborn—no, heaven-born benevolence was exhibited in every action of his short but glorious life, and in his painful but triumphant death! But, O, the terrors of his coming!—Justice—vindictive Justice, demands my ruin! Wrath, vengeance,



and implacable indignation threaten my life, and demand my endless distress! Hell gapes wide to receive my trembling spirit; and unless something is done to quell the storm, eternal despair is my portion! Something must be done, *and I must do it*, or I am eternally lost! *I am a moral agent*,—hell is behind me—heaven is before me, and the means of escape from the one, and entrance into the other are within my reach! I must work or die!" *Hold—presumptuous sinner!* Out of thine own mouth will I condemn thee.

Have we not just said, that he, who had power to still the tempest, came down from heaven into our world? Who sent him here, and for what purpose did he come? Let him vindicate his own character. "He that receiveth you—receiveth me, and he that receiveth me, receiveth him that sent me."—Again: "Say ye of him, whom the Father hath sanctified, and sent into the world, 'thou blasphemest;' because I said, I am the Son of God?" Again: "Unto you first, God having raised up his Son, sent him to bless you, in turning away every one of you from his iniquities." See Acts iii. 26. From this we learn, that Almighty God sent his Son into the world; and we next inquire for what purpose did he come? See Matt x. 40. He came to seek and to save *the lost!* He came to save sinners, such as ourselves. And in this he only complied with the "will of him that sent him." See John iv. 34, and vi. 40.

What glorious truths are these! And how undeniable! *A devil would not deny them.* But what follows? *A truth as eternal as God!* God never would have sent his Son on this divine errand, if sinners were objects of hatred. He never would have commissioned his Son to have come into our world—angels to proclaim it, and believing saints to rejoice at his advent, had it not been determined, that the unnumbered millions of suffering intelligences, who were lost in sin, should eventually be gathered together in him. *God be praised—glory to his Son—thanks to the Spirit of uncreated Love which formed the plan—grace, GRACE* to him who brought forth the top-stone of a world's Salvation!!

Who can bear the divine declaration—"the Father loveth the Son and hath given all things into his hands," without feeling the most grateful emotions of love, gratitude and joy? And who can hear the soul-stirring voice from heaven, saying, This is my beloved Son in whom I am well pleased—or the solemn asseveration that all shall be subdued to Christ—at last to God, reconciled by the blood of the Cross, changed in the twinkling of an eye to a state of spiritual glory and incorruptibility, without feeling the heavenly impulse, and crying glory—"glory to God in the highest, on earth peace," &c.

But here comes this doubting sinner again with tears of sorrow in his eye, and anguish in his heart! "O," says he, "if I could believe that the love of God, the power and benevolence of his Son, the energies of his holy spirit were sufficient for my own and a world's salvation, I would—*what?* Would you go on and sin forever? No, your hearts, my respected hearers, bear me witness, that could you but obtain that blessed hope, you would rejoice with joy unspeakable and full of glory! Yes, then too, you would go to Christ, and fling yourselves unconditionally into his arms! Then your ropes and canvass would surely be handled with different motives:—you would then be obedient to your Master, your Captain, and your God; and instead of taking the *lead* in matters of great consequence, you would devoutly say, Lord Jesus, thou art my Redeemer, I will follow THEE.

But we have already anticipated another particular which deserves notice.

Although under circumstances like those just mentioned, every sinner beholds an infinite fullness in the store house of grace, yet he also finds the *true efficacy of works*. He discovers, that although his divine Master is able and willing to effect the deliverance from death, sin and pain of a world lying in wickedness, yet, that *works* are essential.

It is necessary for each sinner to go to Christ—to be up and doing—to go to him for instruction, for comfort, for salvation! But there is a wide difference between going to Christ for deliverance, and trying to purchase it at a stipulated price: There is a great contrast between those exertions of the creature which are produced by a desire to merit heaven, and those which are produced by a due sense of the love of God and the eternal fullness of his salvation: In a word, there is a difference between going *before* and *following after!* We are exhorted to *follow Christ*, in sincerity; which implies that we should not take the reigns into our own hands. A *willing* obedience is also required of us all, and a *forced* compliance with any law cannot be considered meritorious.

It is of great consequence to every Christian fully to understand this subject. He should be fully persuaded in his own mind, both of the fullness of Grace in Jesus Christ and the necessity of works of righteousness.

For example: we are commanded to love the Lord our God with our whole heart, and to do this *willingly*. Now, if we undertake to do thus, and are led so to do by fear of his *vengeance*, we commit a dreadful sin. For in a case like this, the burden of our song is, that we are *compelled* to do thus; whereas were it not for the dread of hell we would not do it,—and for this reason, because we cannot discover any thing in God, while reflecting upon

his dreadful anger, which, of itself, is lovely. Hence we add *hypocrisy*, of the very worst kind, even *hypocrisy* before the Searcher of all hearts, to the sin of unbelief in the brightest evidences, and most glorious promises of a loving God! This will serve to elucidate our general subject.

We are required to work out our own salvation, and if the command be just, we have the ability to comply. But this command is connected with the declaration that "God worketh in us to will and to do of his own good pleasure." Every Christian, then, as a follower of Christ, is under obligation to work—to work out his own present salvation by acts of righteousness; but he is not bound to work, believing that his eternal salvation rests upon his exertions; for he should constantly bear in mind, that the Author and Finisher of his faith, is also the Finisher of that glorious plan of redemption, which secures his own, and the salvation of a world of sinners!

But here comes up an objection. It may be said, that there is, in this case, but little, if any, encouragement to the sinner for living a holy, active, and useful life. Why so? Because, (it is replied,) this doctrine destroys the hope of eternal blessedness as a reward for keeping the commands of God. This would indeed be a hard matter, if there was no reward for well doing beside that of eternal salvation. But is it so? I say NO. There is a sufficient reward for keeping the commandments in so doing, which consists in the special salvation of the believer; and there is also a sufficient punishment for a non-compliance with duty, which consists in that damnation which attends unbelief and sin; and hence we infer the necessity of works, notwithstanding there is a fulness of Grace displayed and insured in the plan of Redemption.

This view of the subject takes away the difficulties which have generally attended the labours of ministers who have undertaken to show the necessity of works and the absolute salvation of some by grace. They have gone to work on the supposition that sin is not punished nor virtue rewarded in this life, and have been troubled to find out a plan to effect the salvation of some by grace exclusively, and at the same time to show the necessity of works, and the reward of righteousness. Let us only bear in mind, then, that the power, goodness, love, and mercy of God as manifested in Christ, are sufficient to warrant the utmost confidence in his ability and inclination to save to the uttermost, and that a belief in this truth will effect (together with the proper fruits of such faith) our *present* salvation from fear and sin, and every difficulty vanishes away, and the scriptures are harmonized.

This appears to be the moral of our subject. We should have faith—and our faith should not be dead, but should work by love and purify

the heart. We should go to Christ, the Captain of our Salvation; let him lead us on by his precepts—copy his examples—imitate his kindness, his love, and charity, and repose in the arms of a compassionate Redeemer. In doing thus we shall reap a great reward: even that of conscious security while we live, and a sweet deliverance from death, sin, and the grave when we die. In this way we might spend our short and uncertain lives with joy, and our present, and last days would be days of peace.

IMPROVEMENT.—Brethren and friends:—The troubles, and trials, and temptations of this tempestuous world frequently threaten our destruction. The winds and waves, in a metaphorical sense, often beat upon us with fury, and the gulph of perdition and destruction appears sometimes to be open before us; and how is it with ourselves? Are we disposed to forget our Saviour and deny the Lord that bought us, by saying that his love and power are not sufficient for our necessities? Do we deny the efficacy of his grace, and prefer to lean our hopes on personal holiness? Do we presume to say in our hearts that without our co-operation, the salvation of our souls from sin, in eternity will never be effected? Or do we resign ourselves and all that we have into the hands of a merciful Saviour, believing that all shall be made willing in the day of his power? And do we, (if any are so happy as to have tasted the good word of God,) *do we*, I say, discover the great responsibility under which we are placed by the out-pourings of God's love upon a guilty world? How high, how broad, how deep are the counsels of benevolence! How feeble and impotent—how despicable and helpless is man! Away, then, with our own strength—help Lord Jesus—we perish—withhold thy hand, and we die!

AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### THE ESSAYEST, NO. 5.

One of the great defects among theologians now, as it was formerly among philosophers, is the using of words without the conveying of any distinct idea. One can scarcely read a book on divinity, that does not lead him into the mazes of unintelligibility, or occupy his attention with mere sound without sense. In works written professedly for amusement, if the sound be agreeable the objection may pass without any severity of censure; but in those designed to instruct, it is certainly a very great imperfection.

Men sit down to write often with no other qualification for the task, than that of merely making a book, that may be respected for its size. Having no definite ideas themselves, it is not to be expected that they will communi-



cate any to their readers. Hence it is, that we may read hundreds of volumes and remain as ignorant as we commenced. There are many writers who have almost inundated the literary world, of whom we can say little more, than that they have collected a great variety of words and put them together in such a manner that they may mean any thing or nothing.—There are readers, too, whose mouths are full of quotations, who have a certain number of phrases, which they mistake for ideas, and vainly imagine, because they can repeat them with a good deal of facility, that they are quite well informed.

These remarks are so evidently true, that none who have accustomed themselves to reflect on the subject, will need any arguments to induce them to acknowledge their force. I shall, however, illustrate them by some few examples selected from the many I might adduce.

There is one phrase frequently met with in theological books, and as frequently heard from the mouths of those who think they know something about that great Being, who, though invisible, yet manifests himself in the government of the world and the bounteous provision he makes for all his sentient creation.

This phrase is the "*Glory of God.*" I do not say that this phrase is susceptible of no definite meaning; but I do say that those who most frequently use it, have no distinct idea of its import, and they, in general, throw it out as an apology for the absence of an argument or the want of thought. To me this appears evident from the manner in which the phrase is applied. "God," it is said, "always seeks his own glory, and his administration is so ordered that it will promote his highest glory. God will be as much glorified in the endless damnation of sinners, as he will be in the endless felicity of the elect." Now let any one examine these expressions, and what idea does he obtain? Surely, if any, one at which those who use them would be alarmed.

Take the first—"God always seeks his own glory."—Surely if there be a *selfish* man on earth, he is one who is continually labouring for the acquisition of glory. Those who use this expression are decidedly of the opinion, that all sin consists in *selfishness*—in one's labouring to promote his own interests, without any regard to the welfare of others. And if it be said, that his own glory is the end which Deity every where proposes to himself, it cannot be alledged that he regards the happiness of his children any farther than such regard tends to produce the end he has in view, and as all his labours (if I may be allowed the expression) terminate in himself, he can be considered in no other light than as a selfish being. If all sin consists in selfishness, and every being is sinful in proportion as he is selfish, the conclusion to be drawn respecting our heavenly

Father is such as would justly startle any one, however fond he might be of saying "God always labours to promote his own glory."

It will not do to say, that the glory of God and the happiness of his creatures are the same, or are inseparably connected. This, though it be a fact, does not alter the case in the least; for it must be conceded, that if the happiness of his creatures was opposed to his glory, they must be sacrificed to its augmentation. Now this does not represent Deity as promoting our happiness for its own sake, but that he may make himself more glorious; neither does he *will* our misery, but as he cannot make himself glorious without it, he does not scruple to send us to eternal woe.

Should an earthly sovereign act upon such principles, we should not consider him worthy a crown, much less should we call him the father of his people. His character would be justly reprobated by every man of wholesome principles. But can any man apply, to the Heavenly Father, that character which he would detest if borne by a human being, or indeed, would he call such a character glorious? By no means. Hence I conclude that those who use this phraseology have not settled its meaning, and consequently do not get any definite idea from it.

Take the other expression—"God will be as much glorified in the endless misery of sinners, as he will in the salvation of the elect." This is only a modification of the phrase which we have dismissed, and if it convey any idea at all, it supposes the happiness or misery of mankind, in itself considered, as a matter of perfect indifference to God; but as he finds it more for his glory to make some happy, than it would be to make all miserable, so he does it; and as it would not be sufficiently glorious to make *all* happy, he, for his glory, makes the rest miserable. Now the sovereign who should sacrifice one half his subjects for his own glory would be looked upon as a monster in cruelty, and it cannot be that those who say God has, "by a decree for the manifestation of his glory, predestinated some men and angels unto everlasting life, and foreordained others unto everlasting death," have any definite ideas of the terms they use; for such a decree would make him any thing but glorious in the eyes of his intelligent creatures. If it be said, that our mode of judging among ourselves is improperly used when judging of God, or of what is glorious or inglorious in him,—I answer, we can reason only "from what we know," and to refer us to some unknown method of determination, is only to confess our ignorance, and to build our hypothesis upon something that is unknown, when it bears no analogy to any thing known, is to betray a disposition that should ever be branded with disgrace. Any course of conduct which would degrade a human being, cannot, with the least shadow of

reason, be supposed to exalt the character of the Deity when attributed to him. O. A. B.

FOR THE GOSPEL ADVOCATE.

### REPLY TO "STEPHEN."

MR. EDITOR:—When I wrote the article of which Stephen has submitted an examination, I not only expected, but desired, that any errors which might be perceived, should be pointed out to the publick. But I did also hope, that any such attempt would bear on its aspect, the evidence of close investigation and the testimony of scripture. For, in examining the sentiments of any writer, especially when we mean to finish the whole at once, and give no notice of a *continuation*, we should be careful not only to give a full and fair statement of them, but also, to state and defend our own in as clear a manner as possible.

Stephen's "Examination" of my "Review" is not of the above character. He gives notice in his advertisement, that he is about to commence an attack upon "*the doctrine of free agency*;" and any reader would infer from his expression, who had not seen the *Review*, that I had advocated the doctrine he attacks. But is it likely that any one besides Stephen, has discovered this sentiment in my article? If it is there, I think I should have seen and corrected it myself. But although I hold to and defend the doctrine of *moral agency*, that of *free agency* I have not believed for many years, nor do I believe it now. Stephen's work, therefore, is not yet begun.

Stephen says, "Although R. seems to have conducted his 'Review' with much candour and sincerity, and although it will appear to the *superficial investigator*, to be conclusive, yet on close examination, I think it will be seen," &c. How fast Stephen's *capacity* must have ripened after writing his advertisement. He there says, "I am disposed to do what little my *weak and inexperienced capacity* is capable." He is not a "*superficial investigator*," for, to such, he admits the review may be *conclusive*; but to him it is not satisfactory. Hence he must be a *close examiner*. I do not notice this by way of trifling, nor to disturb the feelings and future investigations of Stephen; but to show him, that his confession in his advertisement *seems* to contain more truth than he designed it should.

Instead of contending for the "*doctrine of free agency*," I have said, in my *third* paragraph, "I will not pretend to say, that there is any difference as to the certainty of events, between allowing that the divine Being *knew* from eternity, every one that shall or will take place, and the opinion, that he has absolutely foreordained whatsoever comes to pass." But as then, so now, "I think there is a difference between *knowing* an event; and making that event a part of a *design* or *determination*." And

I have yet to be convinced that I failed in showing such a difference. Stephen got the impression, that the sentiment contained in the "*Review*" was Armenian, and as such examined it. But truly he could not have derived the notion from any thing which I have there said; ~~but~~ from what he *expected* to find stated, from the mistaken opinion he had formed of my sentiments. This opinion arose from another mistaken opinion, that the doctrine which asserts a difference between *foreknowledge* and *design*, must necessarily be Armenian.

But Stephen admits the fact, that I have proposed to prove. In the *Review* I have said, "The object of this inquiry is to ascertain if there be a difference between *foreknowing* and *determining* events." Now I have not said in relation to whom this difference exists, whether to God or man, particularly in the statement of my object. But I endeavoured to find a difference between these subjects among beings placed in circumstances to be capable of *knowing* and *designing*; and Stephen says, "As it respects the subjects of knowledge and design, when applied to finite man, I think there is a difference." Very well. The doctrine then is admitted to be true; and now for the application.

1. I have applied it to man, and Stephen allows the application just. Here, let it be noticed, that I have adduced certain instances concerning which man's foreknowledge is as perfect as the laws of nature are invariable; and as I know the fact that I exist as well as it can be known by any being, I considered it lawful to extend it to a higher capacity, in the same sense, at least in *this respect*, although as I before admitted, "the cases are not perfectly parallel."

2. I applied it to Deity, and in both cases I applied it respecting subjects that were perfectly well known—in the first, *I was not mistaken*, and, in the second, I could not be.

Should Stephen write again, it is hoped he will account for some of his statements noticed above; and when he examines the *Review* in the light of the sentiment there fully expressed, he shall receive all due attention from R.

FOR THE GOSPEL ADVOCATE.

(Continued from page 187.)

Having presented the reader with several quotations from the writings of Calvin and his adherents respecting the character of their God, and the tendency of such doctrines if believed, we now turn our attention to the God of the Armenian.

By Armenian we do not mean the Methodist alone, but all those different sects or names who deny the doctrines of Universalists, and of Calvinists. The Calvinist, who is strictly so, maintains that his God will work all things



propriety they accuse us, will appear from the following facts.

There were probably from twelve to fourteen hundred persons present at the association; for whose comfort every thing was provided that could be desired. A publick house was opened for the accommodation of as many as could be entertained, and each person had free access to the bar without any other restraints than those imposed by a religious sense of duty and propriety. What next? Did they get drunk, and fight, and curse, and swear? Did it become necessary to send for the officers of justice, to keep the peace? We think not! In all the number there assembled, licentious and irreligious as Universalists are, not one---no not one case of that kind occurred! Hear it, ye revilers, and wonder, and perish! Nothing can be more gratifying than such perfect order and harmony as existed among them; and the circumspection, and sobriety of so large an assembly is but the same delightful state of things which we have uniformly witnessed on all such occasions. This, when contrasted with the camp-meetings of our Methodist brethren, leaves a fearful balance against them. With all their preaching of hell and damnation; with all their fears, and hopes, to restrain them, they are often compelled to resort to the civil law to controul the motley multitude and keep even themselves within due bounds.

The subject of a Convention was agitated in the Council, and the great anxiety of some to have one constituted by delegates appointed from the respective Associations, led to some unhappy feelings, which resulted in the withdrawal of three of our respected brethren in the ministry from the fellowship of the association. As we design to present our views on the subject in some future number, we add no more at this time.---Ed.

#### NEW ARRANGEMENT.

We deem it expedient to announce to our numerous patrons and the publick, that our esteemed brother Fisk, heretofore one of the editors and proprietors of this paper, has relinquished his right in the concern; and that it is now in the hands of the subscribers. All persons having demands against the establishment are respectfully requested to present them to either of us for adjustment, and all debts due for the Advocate must be paid to us or our agents.

L. S. EVERETT,  
G. TUTTLE.

#### TO OUR SUBSCRIBERS.

Another number will complete the first six months of the present volume; and according to the terms of our subscription, those who do not forward two dollars within that time, will be subjected to an extra charge of fifty cents. To show that we are disposed to grant every reasonable indulgence, we now offer, to all those who have not yet paid, to receive

the amount of two dollars without subjecting them to the expense of postage, if within this time and the fourth of July next, they will forward the same to "*J. Garteau, Esq. P. M. Buffalo, N. Y.*" The reasonableness of this offer will be apparent when it is known that it costs us a certain *per cent* on all sums transmitted through this medium, and saves our patrons a tax for postage of no inconsiderable amount.

Our agents who have, by our consent, extended the time of paying in advance to those whose names have been forwarded through their means, are respectfully desired to inform our subscribers that the great expense of the establishment renders it almost impossible, and altogether inconvenient to have such indulgence extended longer than until the fourth of July next. A final settlement of all our concerns being quite desirable, it is hoped that an effort will be made by all our respected patrons and friends to aid us in accomplishing so laudable an object. The sum to each individual is quite inconsiderable, while to us, the amount due from all is quite important.

Subscribers in Buffalo village who have not yet paid for the volume, are earnestly desired to settle the same with either of the publishers, or Mr. H. A. Salisbury, who is duly authorised to receive the same.

Those of our subscribers who reside in the village of Black-Rock, are respectfully requested to pay their arrearages to S. H. Salisbury, whose receipt for the same will be valid; or if more convenient, to the publishers.

TO CORRESPONDENTS.—Having but recently returned from a tour to the east, we have not sufficient time this week to attend to the communications of our friends, but shall give them all due consideration ere long.

Our ministering brethren are most earnestly and affectionately entreated to favour us with dissertations on any of those subjects which may be interesting to our readers. "Brethren, think of these things."

#### AGENTS.

The following gentlemen have been duly appointed agents in addition to others before published, for the Gospel Advocate; and are authorised to transact business with subscribers, who will please make remittances through them.

#### PUBLISHERS.

Mr. Alonzo Beeman, Albion, Orleans co. N. Y.—Mr. Chauncey Howard, Pittsford, Monroe co. N. Y. Rufus Eldred esq. Eaton, Madison co. N. Y.—Eld. J. B. Shannon, Macdonough, Chenango co. N. Y.—David St. Clair, 2nd, Geauga co. Ohio.—Caleb A. Craft, Esq. P. M. Rising Sun, Indiana.—Mr. Geo. Corwine, Maysville, Kentucky.—Mr. Wm. C. Lawton, Copenhagen, Lewis co. N. Y.—Mr. Philander Blodgett, Denmark, Lewis co. N. Y.—Eld. Pitt Morse, Watertown, Jefferson co. N. Y.—Stephen Cummins, Rutland, Jefferson co. N. Y.—Capt. L. Torrey, Brown-

continued to love them forever; but since they have transgressed his law, he became very angry, and that too in consequence of the first offence. After remaining sometime in this angry predicament, he at length came to himself, and devised a plan whereby his wrath might be appeased, and his anger abated. For the accomplishment of this object, he assumes the name of Son, and suffers those enemies whom he hates to take his life and appease his own wrath. (We now speak of the God of the Trinitarian Armenian.) This being done, he now promises to change back from hatred to love, on condition that they will repent and believe; and will damn eternally all those who do not repent and believe. 'Tis true, if they repent and believe, it is because he grants them faith and repentance; and when he grants them faith and repentance, he then changes from hating to loving them. He now loves them as well as he did at first; and although he has punished himself for the sins of all, and to appease his own wrath, yet he cannot give up the old grudge—he will not grant them all faith and repentance, but will exercise his revengeful passion in their endless damnation! Were we now speaking of the Supreme Being, this description would be blasphemous; but as we are speaking of "gods, partial, changeful, passionate, unjust," we use great plainness of speech.

Some Armenians have asserted, that the notion that God foreknows all the wicked acts that shall take place from the beginning of time to the end of the world, is as vague and foolish as it is to suppose he actually designed them; and rather than adopt such a notion concerning the Deity, they at once deny his *foreknowledge*. Present to them his word which declares that "known unto God are all his works from the foundation of the world."—True, say they, it is said, Known unto God are all his works; it is his works, not the works of wicked men. Then God is ignorant respecting the sins that mankind shall commit! This is sound reasoning, indeed! He must be a novice who does not discover its fallacy.—From these principles, God does not know that certain events will take place, because, in themselves, they are sinful. The act of selling Joseph into Egypt, God did not foreknow, because it was wicked. The act of Judas, in betraying Christ, was not foreknown by God, because it was wicked. All the acts of cruel despots, God did not foreknow, because they were wicked, notwithstanding he had predicted the same! If God did not foreknow all the wicked acts that were to take place, the Apostle Peter must have been mistaken, where he says, concerning Jesus of Nazareth, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." It must have been a lie when he says, "For of

a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Now, wherein is the necessity of adopting such plans—plans which set bounds to the knowledge of Infinite Wisdom? These plans are unavoidably adopted to shun the impartial grace of God. They set bounds to his mercy, to his justice, to his knowledge, and finally, to every attribute which constitutes a being of infinite purity and wisdom. Rather than rob the Supreme Being of these excellent attributes, let me deny his existence: rather than worship gods impotent, indifferent,

"Partial, changeful, passionate unjust,  
Whose attributes are rage, revenge, and lust,"

let me hug up cold Atheism. Rather let me say with the Atheist, "after death there is neither joy nor sorrow," "a religious teacher is therefore unnecessary."

But we have a better story to tell; we have something better to believe. We have heard enough of the description of gods which originated in heathenism! We have a more sure word of prophecy, whereunto we do well to take heed. Let us now turn our attention to the only living and true God—the God of the Universalist—the Saviour of all men—a Being of every possible perfection;—a Being, whom we not only call Infinite in wisdom, power, holiness, justice, goodness, and truth, but who essentially is so. Not like the Calvinist, who sets bounds to his mercy and goodness—not like the Armenian, who circumscribes his wisdom and foreknowledge; but a Being whom we acknowledge infinite in every perfection; who is a Father, a friend, and munificent Benefactor of the spirits of all flesh. We maintain the Infinite Perfection of the Author of our existence as set forth in the scriptures of eternal truth; and he who admits this as a truth, establishes beyond the pale of controversy, the doctrine of our holy religion, viz.—"the restitution of all things."—It cannot be avoided. We maintain that God is infinite in wisdom, because he is wise to order all events to the praise of his glory, and the best good of the Universe;—that his power is infinite, because he is able to accomplish what his soul desireth—to work all things after the counsel of his own will;—that he is infinite in holiness, because he will make all his intelligent creatures holy like himself;—that he is infinite in justice, because he will deal justly with all his creatures;—that he is infinite in goodness, because he is good to ALL, and his tender mercies are over all his works; and infinite in truth, because he will not make void that which he hath spoken and purposed.

Having full faith in all these glorious attributes of the Deity—having full faith that he



will eventually cleanse all his intellectual creation from every foul stain of corruption, and translate them into glorious immortality: having full confidence in such a Being as the object of our worship and adoration, we cannot doubt our own salvation. We can look around on the world of mankind—upon friends and kindred relations, not as the objects of infinite hatred, not as the objects of an angry God and cruel destroyer, but as the objects of love, as the objects of a paternal friend and everlasting Benefactor. If we receive the intelligence of the sudden death of a friend or relative, (whether converted to a peculiar faith or not,) who was an object of our affections, we cannot sorrow “as those who have no hope” in the impartial goodness of God; “for if we believe that Jesus died for all and rose again for their justification, even so, them also which sleep in Jesus, will God bring with him,” to “be ever with the Lord.” Believing, that as in Adam all die—all bear the image of the earthly, even so we believe all shall be made alive in Christ and bear the image of the heavenly. Viewing our heavenly parent as the Father and Friend of all, we can call upon ourselves and all our fellow creatures to be “imitators of God as dear children,” having compassion and forgiving one another, even as God, for Christ’s sake, loves and forgives us, having his word to inform us that he is in very deed good unto all, we can rejoice with joy unspeakable and full of glory. In addition to the divine testimony that “God is love,” we have a clear demonstration of this love as exhibited in the person of Jesus Christ, “the image of the invisible God—the first born,” or of “begotten from the dead” “of every creature.” Oh, how good and how glorious is that Being, of whom the spotless Redeemer is the image! With this view of our heavenly Father, what occasion for gratitude and rejoicing! Is Christ in very deed the image of that Being with whom we have to do? If so, how consoling the thought! Are the scriptures a record of divine truth? If so, how transporting the idea! Did Jesus appear in our world to make known the character of our heavenly Father? Surely—for this end was he born, and for this end he came into the world, to bear witness to the truth. He was the image of the invisible God, the brightness of his Father’s glory, and the express image of his person. Did Jesus show to the world that “God is love,” and that he loveth the world? Yes; and in commendation of this love he gave his Son “a ransom for many”—“for all”—yea, he tasted death for “every man.” He arose for “our justification”—“he ascended on high—led captivity captive—received gifts for the children of men, yea for the rebellious also, that the Lord might dwell among them.” In him is seen all the perfections of that great Being of whom he is the express image. His power is exhi-

bited in the person of his Son, when he saith to the raging billows, “peace, be still;” when he saith to the sleeping dead, “Lazarus, come forth!” What better plan could be devised by the counsels of infinite Wisdom, whose penetrating eye at one glance comprehends all intellectual nature, than the revelation of his character and his nature, in the person of his Son the man Christ Jesus? If the question be asked, what is the character of the God of nature; the answer is clearly exhibited in the person of Jesus Christ. Whatever character was discovered in him, it is the character of the great Jehovah; for in him [Christ] dwells all the fullness of the Godhead bodily. “He that hath seen me,” saith Christ, “hath seen the Father.” Not he that hath seen my person barely hath seen the Father, (for God is a spirit invisible, whom no mortal eye hath seen or can see,) but he that hath seen me in my publick ministry—the miracles I have wrought—the cures I have performed—the unexampled deeds of my benevolence, hath seen the power, the wisdom, yea the very nature of the Father.

If it be a fact that Jesus Christ is the sent of the Father, to bear witness to the truth—if in him is seen all the perfections of the Great Supreme—if in him dwells the fullness of the Godhead bodily; then the conclusion follows irresistibly, that the character of Christ, is the character of the great Jehovah.

Did Jesus, while in the flesh, ever manifest such a spirit as is so often ascribed to our heavenly Father, that he will immortalize his children and burn them forever? Had Jesus no occasion to make an exhibition of his Father’s wrath towards the children of men? When he was reviled why did he not revile again, if in him dwelt all the fullness of the Godhead bodily? When he was persecuted, why did he not threaten and even inflict, if he was the express image of God’s person? When his own familiar friend lifted up his heel against him, did he manifest any wrath or retaliation? When his disciple Peter had violated his solemn asseveration that he never would deny him—when he cursed and swore, saying I know not the man, if he was the image of a wrathful, retaliating God, why did he not make an exhibition of that wrath? When he was betrayed by Judas and delivered into the hands of the executioners—when all his disciples forsook him and fled—when he was sentenced to bear his own cross to the place of execution—when he was blindfolded, spit upon, buffeted, smitten with the palms of wicked hands, and condemned as a malefactor between two thieves—when the most degrading insults were heaped upon him—when the thieves that were crucified with him, cast the same into his teeth; if he then had power to command twelve legions of angels, why did he not show his Father’s wrath in the destruc-

tion of his betrayers and murderers. But no; his Father's love is stronger than death. He prays for his murderers, saying, "Father, forgive them for they know not what they do." He now yields up his life, treads the wine-press alone, and thus fulfils all righteousness; not to appease or make an exhibition of his Father's wrath, but his love. O what love! what an exhibition of love! what an expression of the divine character! love unexampled and unparalleled! love which many waters cannot quench nor the floods drown! Well might the beloved disciple John affirm, that "God is love." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" "and hereby perceive we the love of God, because he laid down his life for us;" "and we have seen and do testify, that the Father sent the Son TO BE the Saviour of the world." When we contemplate the wonderful benevolence of our heavenly Father, as manifested in the person of Jesus Christ the Son of his love, we would call upon our souls, and all that is within us to bless and praise his holy name.

"Oh how shall words with equal warmth  
The gratitude declare,  
That glows within my ravished heart,  
But thou canst read it there."

Surely this is life eternal to know the only true God, and Jesus Christ whom he hath sent. And this is the promise which he hath promised us, even eternal life, and this life is in his Son. Is not such love—the love of God which is in Christ Jesus our Lord—sufficient to wean us from the vices and follies of the world?—Shall not such a display of God's goodness, lead us to repentance? Reader, whoever you are, is your hope and trust in God? Does the loveliness of his character, which is exhibited in Christ Jesus your Lord, lead you to repentance? or do you disregard this love and run counter to his commands? Do you take his worthy name in vain? Do you profess faith in the living God as the lover and Saviour of all men, and still indulge yourself in the use of profane language? Will you profane his worthy name, and trample on his express commands? Be entreated by his love, which is manifested in Christ Jesus your Lord, to renounce this evil practice. We will not threaten you with the torments of an endless hell; but we will say, that the worthy Being of whom we are speaking, declares that he will not hold him guiltless, that taketh his name in vain.—Can you not, by the bowels of his tender compassion, cease to violate his express command: "Thou shalt not take the name of the Lord thy God in vain?" Beware, lest he give you up to vile affections, to a reprobate mind, to do those things which are not convenient. Settle it, therefore, in your heart, that they which do such things, are worthy of death, that they shall not escape the judgement of God; for he

hath declared that such shall receive in "themselves that recompense of their error which is meet." Let us ever remember, that "he that doeth wrong shall receive for the wrong which he hath done;" that God is "no respecter of persons;" that "the wages of sin is death;" that they that sin, must surely receive their just wages. "Let no one go beyond and defraud his brother in any matter," by putting off the just judgement to a future state, expecting therefore that we can do it with impunity, and escape the righteous judgement of God by a death-bed repentance, because the Lord is the avenger of all such. Let no one be deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap. Let us ever bear in mind, that the soul that sinneth it SHALL die.

May the law of the spirit of life in Christ Jesus make us free from the law of sin and death. May we be free indeed; not, however, using our liberty for a cloak of maliciousness, but as the servants of God, walking as Christ walked; imitating him in all his examples; extending our helping hand for the relief of all our needy fellow creatures. Let us "walk by the same rule, mind the same thing, and thus by well doing, put to silence the ignorance of foolish men." "And who is he that will harm us, if we be followers of that which is good. But if we suffer for righteousness' sake, happy are we. Let us not be afraid of their TERROR, neither let us be troubled. Finally, let us all be of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise, blessing. For he that will have life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." That we may all have that faith which works by love and purifies the heart—love the character of Christ—delight in all the privileges of Christianity—and live lives of virtue which is true wisdom, is the sincere desire and prayer of A. C.

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### ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTENT FOR THE FAITH."

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#### ANSWER

TO THE REQUEST OF OUR FRIEND IN CANADA.

Our friend in Canada, requests us to explain Luke vii. 28, either by some remarks on the passage, or by a sermon, which last would be preferable. But after duly considering it, we think a sermon unnecessary to explain the passage proposed; and if it is desired that the whole subject of Demonology, which the text may be considered to involve, should be discussed, one sermon would be found insufficient. Demonology, in all its ramifications, has been ably examined by those who were capable of doing it justice; and to re-examine it, would be only to repeat what they have not only said but will say. This apology for not presenting a



sermon according to his request, it is hoped, will be deemed amply sufficient.

The subject on which we propose to remark, is one of no great consequence, in itself considered; but is deserving serious attention, from the importance which many of our brethren attach to it. Mankind have not half the interest in ascertaining the existence or character of invisible beings, as they have been accustomed to believe. This world is at present the scene of our actions; and wisdom upbraids us whenever we attempt to roam beyond our province, or labour to become acquainted with those subjects or beings which we have no means of examining. Some things we can, and some things we cannot know; and we are far advanced in the acquisition of wisdom when we have learned to trace accurately the line of division. Those things with which we can become acquainted, we should study—those with which we cannot, we should let alone.

The view, which people generally take of the text under consideration, fully justifies the remarks which we have made. They suppose the personage who beseeches Christ not to torment him, was a being of no less importance than his Satanick majesty, or one of his associates, who had taken up his residence in a human body. Now there may be such a being as Christians call *the Devil*; he may have millions at his command; but we can neither prove nor disprove the supposition. We have never seen such a being, nor have we ever seen any persons, worthy of credit, who will say that **THEY** have ever seen him; yet to deny his existence, would be, in the opinion of some, about the same as Atheism; and to admit it, is to believe that, which we have no evidence to prove true.

It is admitted the scriptures speak of a devil; but upon close examination, it will be found that the being of which they speak, is, in general, only a bold personification of evil, a figure not unfrequently met with, in the writings of the Orientals. Sometimes the expression, indeed, has reference to real beings, but it has been clearly shown, that there is no necessity for supposing them to be invisible beings, or to answer, in the least, to the very much venerated personage, whether real or fictitious, which is now called the devil. Whether we are right in this opinion or not, is perfectly immaterial to our present object. For neither the text presented, nor its context says any thing about such a being. True, the term *devil* is found in the translation, but the original word should have been rendered *demon*, and the person spoken of, should have been called, "one possessed with demons," or a "demoniack."

The person spoken of, in the passage which our friend requests us to explain, is one who was possessed with a demon. Now a demon is something very different from what Christians imagine their devil to be. Him they deem to have been, an angel of light, and, for his rebellion, driven by the Almighty out of heaven, whence he became king of hell. But a demon was considered as an intermediate being, a middle nature between God and man. Hesiod says the souls of good men were, after death, raised to this dignity; and

Plato, who seems to have perfectly understood this intricate subject, says, "Hesiod, and some other of the poets who advanced the same opinion, had spoken excellently well." In the age of Plato, it was not supposed that demons had any thing malignant in their disposition; but in process of time it was ascertained, (I know not by what means,) that some of these good demons, knowing that good men would, after death, be raised to the same station, and fearing that they would rival them in dignity and happiness, were filled with envy, and, to prevent what they feared, entered into the bodies of men and vexed them with a variety of diseases. Hence demons were divided into two classes, the one good and the other bad.

A demon may be defined to be the *spirit of a dead man*. A demoniack, or a person who is said to be possessed with the devil, is one, who, according to the opinion of the Jews and of several other nations, was supposed to be possessed or troubled with one or more of the spirits of dead men. The question naturally occurs—were they correct in this supposition? What appears most reasonable to offer in answer to this question, is, that the persons who held this idea, were mistaken, and that the persons called demoniacks, were mad men, epileptick, insane or melancholy. We learn from physicians, that the demoniacks exhibited all the symptoms that persons commonly do when affected with these diseases, without any supposed influence of any spiritual agency. The most natural conclusion, then, is, that these persons, or demoniacks as they were called, were persons diseased, but the ignorance of the people led them to ascribe that which might doubtless have been accounted for on physical principles, to supernatural agency. If it be alledged, that Christ and his apostles call them demoniacks, and speak of expelling the demons, we answer, they used the names they found appropriated by their countrymen to certain diseases, in the same manner as physicians now speak of "lunaticks," or persons affected by the moon, of St. Anthony's Fire, and of St. Vitus' Dance, though it be well known that the causes of these diseases are very different from those supposed when these names were adopted.

"The two Gadarenes, Matt. v. 8, of whom only one is mentioned by Mark v. 2, and by Luke in the passage we are considering, were doubtless deranged persons or madmen. They were impressed with the idea, that there were within them innumerable *spirits of dead men*. They accordingly dwelt amid the sepulchres of the buried, went naked, were ungovernable, cried aloud, beat themselves, and attacked those who passed by. Such things are characteristic of madmen. The great power which one of them possessed, and which enabled him to burst asunder bonds and chains, is not unfrequently witnessed in persons who have lost their reason. Both Mark, chap. v. 15, and Luke, chap. vii. 35, mention, that the Gadarenes found this demoniack, after he had been restored by Jesus, in his right mind; which is a clear intimation that he was previously destitute of reason.

"It is true these men address Jesus as the SON OF GOD, that is the Messiah, and ask him not to torment

them; but this circumstance can be accounted for on the supposition, that they had heard, as they undoubtedly had, in those lucid intervals which are granted to many insane persons, that Jesus, whose fame, we learn from Matt. iv. 24, had already extended as far as Syria, was regarded as the Messiah.

"They evidently betray their insanity by saying *they were devils without number*, and by beseeching Jesus not to drive them into the sea, but to permit them to enter into a herd of swine which were feeding near. Certainly none but the professed advocates of real demoniac possession, would suppose, that an actual demon or devil would select such a habitation as that."\* But it is said they entered into the swine, and the swine ran down a steep place into the lake and were choked in the waters. But this is not to be too literally interpreted. The *usus loquendi* attributed to the supposed demons whatever the demoniacs done themselves. Hence, the demoniacs themselves, or the persons deranged, asked permission to enter the swine, and being permitted, they ran towards or among the swine; the swine, which are timid animals, seeing persons of such a singular character running towards them, were frightened, and fled to the sea where many of them perished. Here were no *spirits* to enter the swine, but the demoniacs themselves ran into the herd—this was what produced the destruction of the swine, or at least we think this a rational interpretation.

The request of this *madman*, that Christ would not torment him, is easily understood on the same general principle. The request was not made by the devil but by the person deranged. He made his request, probably, according to some previously imbibed notion, or according to some imaginary torment to which he supposed himself destined.

The reverence paid to Jesus by some of these demoniacs can be accounted for, or it is nothing more than may be elsewhere found. There are not wanting instances in which insane persons have shown a particular respect for certain individuals, and readily yielded obedience to their commands.

It is alleged, that these persons acknowledged themselves to be possessed with these spirits; but we ask, in reply, what better could we expect from madmen? That they should make such expressions, is not more singular, than that persons should, almost within our own memory, acknowledge themselves to be witches. In both cases it is the language of delusion and not to be relied on. It is also admitted that Christ commands the demon to depart; but this, we may suppose, he spoke partly to the person diseased, and partly to engage the attention of the by-standers, and to fix their eyes on the miracle he was about to perform.

The amount of the passage we are requested to explain, is simply this, the Gadarene was a madman; but he knew Jesus when he passed by, and requested him not to torment him. But having imbibed the notion that his affliction was occasioned by demoniacal

possession, a notion which was then very prevalent, he speaks and acts as a man might be supposed to act and speak, while under the influence of such an impression. Jesus restored him to his right mind without contradicting the notion of demoniacal agency or inflaming the prejudices of his countrymen. Such, to us appear to be the probabilities of the case before us. Those who are not satisfied with this solution, may consult Thompson's systematical Theology, and able work. See vii. John's Biblical Archæology, Sec. 192—197. Also, Farmer on the Demoniacs of the New Testament. O A. B.

#### A LETTER FROM THE EDITOR,

Philadelphia, June 6, 1839.

BR. BROWN—After taking leave of you and other friends at Auburn, and commencing my journey, I have witnessed the usual strange things to be found in this strange world, pertaining to the little portion of it through which I have passed. Such competition, and opposition, and contention, as is found at the several places on the way, is enough to perplex one's very soul. Before you have time to get fairly out of the stage you are beset by some fifteen or twenty "runners," who, like so many highwaymen will compel you to stand still or do worse. "Will you take the stage, sir?"—vociferates one—"The Packet is more safe, convenient, and expeditious," says another—and so on to the end of the chapter! "Bless my soul!"—said a fellow passenger whose brains for aught I know, had been turned by the everlasting importunities of the agents and runners of the different lines of stages and boats—"bless my soul—what shall we do when the '*piety line*' gets started!" This brings to mind a fact, which I will state for the benefit of the reader. In travelling from Auburn to Philadelphia, a distance of between four and five hundred miles, the subject of the New line of Orthodox stages being frequently brought up, I have not found *one* to advocate the measure. It is, almost without exception, a butt of ridicule; and if I am not grossly deceived, the proprietors of the "Concern" will find to their sorrow that their plan will be abortive:

There never was a time when so much contention about *religion* existed in this country as at the present. Almost every denomination is now divided into parties. The Episcopalians have their "high church" and their "low church" parties—the Presbyterians have their *Finnycytes* and their *Beacherites*—the Baptists have their missionary, and anti-missionary folks and, to cap the climax, the FRIENDS are all by the ears. This city is in an uproar about recent transactions among that peaceful people. Day before yesterday several prominent members of the society, were taken to gaol for a pretended breach of the peace, which consisted, simply, in taking possession of a certain burying ground belonging to them. They were

\* See John's Biblical Archæology, Sec. 195.



## TO POST MASTERS.

In consequence of some Post Masters having charged unlawful postage, upon the "*Gospel Advocate*," where two numbers were sent on one sheet, I have written to the Post Master General upon the subject; and with my communication I forwarded a sheet containing two numbers of the *Advocate* upon it. This was done that there should be left no chance for misunderstanding. The following is an exact copy of the answer of the Postmaster General, to my communication, the original of which is in my possession, and may be seen by any person who is not satisfied with reading the copy.

*Post Office Department, }  
8th July, 1824. }*

*Sir*—I have received your communication and the paper you enclosed. The postage chargeable on the sheet you enclosed, should be for one sheet only, though it contains two numbers of the "*Gospel Advocate*." Had these numbers been separated, postage as for one sheet should be charged on each, but as the sheet contains both numbers, the postage should be only for one sheet. Post Masters ought not to separate the numbers.

I am respectfully your obt. servant,  
JOHN McLEAN.

MR. SIMON BURTON, Portland, N. Y.

LETTER TO H. F. MATHERS, ESQ. ELBRIDGE, N. Y.  
*Gen. P. O. Department, }  
March 10, 1827. }*

*Sir*:—Your decision is correct in the case of the "*Advocate*." A paper published on so small a sheet as that two of them will be but of the size of a common newspaper, is still subject to postage as a newspaper; and if two of them are published on one large sheet, they are still two newspapers, and must be rated as such. Yours, respectfully,

(Signed) JOHN McLEAN.

H. F. MATHER, Esq. P. M. Elbridge, N. Y.

## REMARKS.

If the P. M. Gen. had said that one sheet containing two papers must be charged as two printed sheets then indeed we should be constrained to admit that his instructions are contradictory; but it is quite obvious that nothing contained in his letter to Mr. Mather has a bearing upon his former decision in the letter to Mr. Burton. If, however, any are dissatisfied after reading the foregoing, we would thank them to forward a whole sheet, containing two numbers, to the Gen. P. O. and ask the simple question, *should this one sheet be charged double postage.*

N. B. We shall forward one sheet containing duplicate numbers to Elbridge, and should be glad to hear that the P. M. at that place is satisfied.

EDITOR.

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his

provision, how healthful his morning, how sober his night, how moist his mouth, how joyful his heart—they would never admire the noises and the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.—*Jeremy Taylor.*

## AN ESSAY ON ELECTION, &amp;c.

(Continued from page 188.)

## CHAPTER III.

## REASONS FOR REJECTING CALVINISTICK VIEWS OF ELECTION AND REPROBATION.

The views of Election and Reprobation which we regret, belong peculiarly to the system of Calvinism. There are shades of difference in the opinions and reasonings of the numerous body of Christians called Calvinists; but they all agree that God hath arbitrarily, or by a mere act of his sovereign will, chosen a part of mankind to salvation and eternal life; and that he hath in the same arbitrary way, either reprobated, or left without remedy, the rest of the human race; and that in consequence of being so left or reprobated, they continue in sin, and perish everlastingly. The proper Calvinistick doctrine is, that God from all eternity, of his mere sovereign will and pleasure, elected a certain number of individuals of the human race, not on the ground of faith or good works foreseen, nor because there was any thing in them to distinguish them from others; not to the enjoyment of outward privileges and advantages; but to be vessels of his mercy, and to inherit eternal life and glory; that their salvation is secured in Christ, and rendered absolutely certain by the irreversible decree of God in their favour; in pursuance of which he calls them by his irresistible grace, prepares them for, and conducts them to glory: that on the other hand, the rest of mankind were utterly rejected, and by the absolute decree of God reprobated, made vessels of wrath, and appointed to destruction; that their salvation never was designed, nor any provisions for it made. What is called modern Calvinism differs not from strict or proper Calvinism, so far as it relates to election; but it includes not the doctrine of reprobation by the absolute decrees of God. Rejecting that doctrine, its advocates assert that the non-elect are reprobated for their sin; but they maintain that all are born in sin, and continue to sin in consequence of the corrupt nature they derive from Adam, from which they cannot be delivered without the special grace of God, which grace he bestows on none but the elect: consequently modern Calvinism leaves those who are not elected without any sufficient remedy, and in as bad a state as the reprobates of the strictly Calvinistick system; their continuing in sin, and perishing everlastingly, are as unavoidable as if absolutely decreed. For the following reasons, we reject both these views of the subject.

its consequence, than such a union? We may canvass the world for victims of woe—go down into the solitude of the dungeon, where the light of heaven has never gladdened the eye of the prisoner, nor its pure air entered to relieve his laboured breath—accurately measure the sufferings of those who bleed under the lash of the task-master, or groan under the iron bondage of oppression—but where shall one be found, deserving more commiseration than the female who is doomed to waste an existence with a drunken husband? Whose fate can be more dreadful—whose agony more intense—whose hope more desperate? What horror! to live through life with a monster, whose heart is filled with bitterness, whose lips with cursing!—with a wretch, sunk below the brute creation in his uncleanly habits and outrageous conduct—possessing the obtuseness of an ass without his instinct—lost to every thing ennobling, beautiful and glorious—having vitality enough to signify existence, without the consciousness of accountability to God or man! And yet, what number of helpless forlorn wives, in every village and town and city, are pining under this accursed connexion!

We cannot but express our surprise, therefore, assimilated as is domestic enjoyment with a temperate household, that appeals to the females of our country, soliciting their co-operation in the work of reform, are so unfrequent. We know, indeed, that they have not been entirely forgotten—that they have occasionally occupied a place in the various essays and addresses which have been published upon the subject of intemperance; but, in view of what they are capable of accomplishing, and of their immense influence over the habits of men, they have not received a due share of attention.

A full and proper exercise of their power is desirable, as well to promote their dearest interests as the welfare of others. There may be found, even in their own circles, much room for improvement in the use of stimulating drink? and a tippling woman, of all spectacles in the world, is the most abhorrent. But we waive the occasional appearance of this vice among the degraded of their number, to impress upon them, as a beautiful body, the proximity which exists between its declension and their future welfare. The stigma of drunkenness has never fastened upon their general character; yet, is it not to be apprehended, that, by perpetuating the custom of presenting refreshments to visitors in the morning and afternoon, and circulating intoxicating liquors in social parties, in the most captivating forms, they are doing more to uphold the cause of intemperance than its openly avowed votaries? They have erred, and still continue to err, in esteeming this an act of friendship and hospitality. It forms no part of gentility, though it

is considered a *badge of gentility*. It creates no virtuous esteem, though many imagine it will purchase “golden opinions” of one’s own politeness. It argues nothing of wealth, because cordials and spirits are cheaper than bread-stuff.—*National Philanthropist*.

*From the Cayuga Patriot.*

With all due humility, and reverence for superior powers and combinations, we “re-publish” the following article; the more readily as our interests are directly appealed to; as we are cautioned to notice which way the wind blows, and “which side will ULTIMATELY gain a glorious and decisive VICTORY;” and as we shall “be known by the COMPANY we keep, and by the *articles we publish or re-publish.*” Now these considerations are very cogent, and may be denominated the *carnal weapons* of religious warfare. Neutrality is not to be permitted. “All editors of newspapers” must come out and take sides with the pious or be cast off with the wicked; they must choose whether they will “serve the God of Heaven, of truth, and of the Sabbath, or the proprietors of the *Old Line.*” The people must be persuaded that the Creator of the universe is engaged in running a line of stages! and that they are bound to patronize Him in preference to the “proprietors of the *Old Line.*”

We will not proceed. We are too much disgusted with language so presumptuous towards Deity, and so insulting to the publick, to make farther comment.

*From the Rochester Observer of May 23.*

To all Editors of Papers in the United States.—Gentlemen, I have a few words to say on *one point*. You are free and voluntary agents, and have a right to your choice; being responsible, for the exercise of this right, not to man, but to God, who made you free: and it is not in the power of men (even the Almighty does not exercise such a power) to *coerce* that choice. The Christian publick, your friend, says, “let your presses be free and unhampered.” NOW you are, *each* of you and *all* of you, called on *THIS DAY*, this period, distinguished for efforts to do good, to “choose *whom* ye will serve,” whether ye will serve the God of Heaven, of truth, and of the Sabbath, or “the proprietors of the *Old Line,*” and all their companions in transgressions on the Sabbath, in Stage, Canal, or Steam-Boat movements. You can easily make a choice and decide this question; because you are not at a loss to know *whom* you love best, your Creator, or Sabbath-breakers. You can also tell *which side* has the *MAJORITY* of servants—you can tell on which side the *truth* is—and FURTHERMORE, you can tell, if you believe the Bible, which side will *ULTIMATELY* gain a decisive and glorious VICTORY which will be for the glory of God, and to the immortal honour of the VICTORS. In this STRUGGLE, you will be known by the COMPANY you keep, and by the *articles you publish or re-publish*. If you are the friends of the Redeemer, and not ashamed to own him, you will consecrate your presses to the Lord, to truth, and righteousness; but if you are not, “choose ye this day whom ye will serve.”—And, if you please, let the choice be registered in your columns, and not for *this world* only, but also for eternity. Think not, that this and other kindred questions which have been thrown out before the publick, will be *speedily* withdrawn—that you need say nothing, but remain *neutral*—I tell you *no*—the question will not be withdrawn, till the objects which *CHRISTIANS AIM AT*, is accomplished; for I do firmly trust in the Almighty, that he has called a few, and will yet call a *vast many more*, to put their hand to the plough who will not look back—and if so, then this must become an *ALL-ABSORBING MATTER*.

JOSHUA.

The following shows the kind of treatment that



all classes of society, and all sects of religionists, and "all editors of papers," are to receive if they do not readily submit, after receiving fair warning, to their religious task-masters. They are to be classed with "swindlers," "rogues," and "dancing-masters." Kindness and persuasion are no longer to be resorted to in effecting religious objects. But men are to be affected by their pecuniary interests; their business is to be injured and their characters stigmatized and slandered, till they become pliant and submissive to the keepers of their consciences. Nothing is more plain than that a crisis is approaching, which should be promptly met by all the friends of civil and religious liberty. The grand question to be decided, is, whether our free citizens are to be compelled to religious observances, by pecuniary combinations? Whether there is to be an established religion, or the rights of conscience are to be protected? The stage business is the "Pioneer" to other and bolder plans for controlling men's religion, by affecting their business and pecuniary interests. The stopping point is absolute dominion over the rights and consciences of our citizens.

*From the same as above.*

"Honour to whom honour."—I wish, Mr. Editor, to CAUTION the Christian community, the friends of Christ and of the Sabbath, not to lavish their terms of respect on those to whom those terms are not due. If this caution is not observed, we give influence to those who make a wrong use of it.—"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.—For I know not to give flattering titles; in so doing my Maker would soon take me away." (Job.)—It is too often and incautiously said of the proprietors of the Old Line—"very respectable gentlemen." For what are they respectable? "They have property."—SO HAVE SWINDLERS. "They have good manners."—So have ROGUES and DANCING MASTERS. "They are punctual honest and enterprising." So are the most of men at this day who bow down themselves and worship the god of this world. But have they PIETY? Are we required to LOVE and RESPECT them, as Christians do one another?—NO: because they disobey the commands of Christ, who says, "he that loveth me, keepeth my commandments." Shall, then, we respect whom God does not respect?—Shall we honour Sabbath-breakers—the disobedient in heart and practice—the enemies of God—who, after receiving a FAIR WARNING, still persist in being MONEY-MAKING MEN, on the holy Sabbath? If, therefore, your readers would obtain the favour of God, or that of GOOD MEN, they must be SEPARATE from Sabbath-breakers, for "the Sabbath is an institution essential to the best interests of society." "Come out from among them and be ye separate."

The constitution, addresses, and proceedings of "The general Union for promoting the observance of the Sabbath," have lately made their appearance. This formidable association was lately got up in the city of New York, and has been ushered before the public with a great flourish of trumpets, appearing as they intimate, with much force and number "that if a counter current cannot instantly be formed," their attack will be irresistible.—The society has obviously put forth their whole strength for the purpose of giving a sudden impulse to this irresistible "current,"—and have laboured specially to gloss over what they appear to have been conscious constituted a fundamental and fatal objection to the first principle on which their whole system is based, viz. *The inculcation of what is properly and exclusively a matter of conscience by pecuniary considerations and "carnal weapons."* How well they have succeeded; let the

following inconsistent and contradictory positions extracted from their constitution and address, answer.

The third article of this Constitution and address reads thus:—

ART. 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

The 6th article contains the following engagements: "That we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

And this address avows the principle and means by which they make "appeal to the consciences and hearts of men" in the following terms:—

"With respect to the regulation of our patronage in favour of those who observe the Sabbath, we act upon the principle that we have a right to do what we will with our own, and it is done! By the grace of God, the Members of this Union will exercise their rights of property, for the preservation of the Sabbath, of their families and their beloved country, unangered and un-awed."

After reading these contradictory positions it can hardly be necessary to call upon these Reverend and Honourable gentlemen to answer the arguments and remonstrances of others against this scheme. But let them in the first place at least reconcile their own.

*Oneida Observer.*

#### FUNERAL SERMON OF DR. PRIESTLEY.

On the death of Dr. Priestley, his brother Timothy, of London, a clergyman of very different religious sentiments, preached a funeral sermon for him, in which he said, "Curiosity has brought numbers to hear what I say of his eternal state. This I say, not one in heaven, nor on the road to that happy world will be more glad to find him there, than myself. When I consider that the praise of glory, of free grace, is that which God principally designs, and that we find in divine revelation, some of the chiefest offenders have been singled out and made monuments of mercy, such as Manasseh, Paul, and others; and also that He who can create the world in a moment, and raise the dead in the twinkling of an eye, can make a change in any man in one moment; here, and here alone are founded my hopes."

#### BE SWIFT TO HEAR, SLOW TO SPEAK.

When we are in company of sensible men we ought to be doubly cautious of talking too much, lest we lose two good things: their good opinions, and our improvement; and disclose one thing which had better have been kept concealed; our self-sufficiency; for what we have to say we know, but what they have to say we know not.

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L. S. EVERETT, EDITOR.

DOUBLEDAY & ALLEN, PRINTERS.

## Poetical Department.

### ADDRESS TO THE DEITY.

Almighty PARENT, by whose wise command  
The seasons roll, and order reigns afar;  
Who made the air, the ocean and the land,  
And gave a splendour to each twinkling star.

Throughout creation is thy power displayed;  
All creatures bear the impress of thy skill:  
By thee were nature's firm foundations laid,  
And all obey thy changeless sovereign will.

From thee, the peerless monarch of the day,  
(Rolling amidst the shining spheres afar.)  
Borrows his splendour and receives his ray,  
And rides triumphant in his glittering car.

Heaven, earth and seas, with all their various train,  
Confess thy wisdom and thy matchless power;  
Unnumbered orbs proclaim thy boundless reign,  
And speak thy constant goodness every hour.

But man, on whom thy image is impress'd  
The noble product of thy sovereign hand;  
With moral freedom and with reason bless'd,  
Is made the subject of thy wise command.

His mind is form'd to take a broad survey  
Of all thy works, through nature's ample round;  
To hail thy smiles at every opening day,  
And praise thy wonders in the abyss profound.

To nobler heights his thinking soul aspires,  
Sublimar joys that nature can supply,—  
'Tis God, alone, can fill his vast desires,  
And crown his hopes with endless bliss on high.

Infinite FOUNT, of wisdom, love, and power,—  
Be all our hearts devoted to the praise:  
May pure, obedient love fill ev'ry hour,  
Through the short remnant of our fleeting days.

And when the sun of life, with sure decline,  
Shall mark the period of all mortal things;  
May we, with all the Ransom'd, rise and shine  
In the fair palace of the KING of kings.

*From the Universalist Magazine.*

### JUVENILE THOUGHTS.

I would not give my humble home,  
Its calm repose, its balmy peace,  
For lofty hall or gilded dome,  
Or all the pride and pomp of dress.

I would not give the sweet content  
That fills my breast in evening hour,  
For length of days in pleasure spent,  
Or culling sweets from beauty's bower.

I would not give the holy zeal,  
That steals upon my glowing breast,  
When humbly down in prayer I kneel,  
Before the coming hour of rest,—

To wear a princely diadem,  
Although the bright and glittering ray  
Of diamond and of costly gem,  
Like sun-beams round my head should play.

The palace must in ruin fall,  
The hand of time will lay it low,  
And through the once proud gorgeous hall,  
The winds of heaven uncheck'd will blow.

The rose of pleasure leaves a thorn  
That rankles in the victim's soul,  
And beauty, bright as summer morn,  
Must fade in death,—life's silent goal.

Though for a short and winged hour,  
Vain man may vaunt and swell with pride.  
Soon will the wrecks of mortal power  
Lay with their masters, side by side.

But He whose footstool is the earth,  
Who holds the temple in his hand,  
Who gave to lowly man his birth,  
And shed forth light with one command;

When worlds in desolation lie,  
And fainting nature sinks in night,  
Shall reign in glorious majesty,  
O'er spirits above, in realms of light. S. F. S.

### LAMENT OF PERICLES.

Pericles, who felt proud to boast of having lost his  
nearest relation without betraying any outward sign of  
grief, yielded at length to its impulse, when custom  
required him to crown his dead son (the last of his  
race) with a wreath of flowers.

My son, my son, and must I twine  
These flowers around thy brow?  
Oh, fate, thou dost a task assign,  
Of mournful import now;  
He, who was proud a tearless eye  
In every ill to keep,  
Had rarely given to grief a sigh—  
Is doom'd at length to weep.

I've seen the friends of early years,  
Through fell disease, grow pale;  
I've mark'd around me others' tears  
Tell death's unwelcome tale;  
These have I steel'd my warrior heart  
To meet unbent, unbroke,  
And deem'd it mark'd a Grecian's part  
To bear affliction's yoke.

Alas! my son, of by-gone bliss,  
Each flower tells far too much;  
That once allur'd thy infant kiss,  
And this thy fairy touch;  
Ah, then I hoped my boy would weave  
The funeral wreath for me;  
And little deem'd a day like this  
I e'er should live to see.

Oh thou the last of a lov'd race,  
Which awoke a father's tears,  
In giving thee this sad embrace,  
I feel the grief of years;  
Ah, where is now the boasted pride  
My heart was wont to shrine?  
It fled, when thou, my best hope died,  
And shall no more be mine.

### THE SKY-LARK.

The Sky-lark, when the dews of morn  
Hang tremulous on flower and thorn,  
And violets round his nest inhale  
Their fragrance on the early gale,  
To the first sunbeam spreads his wings,  
Buoyant with joy, and soars, and sings.

He rests not on the leafy spray,  
To warble his exulting lay,  
But high above the morning cloud  
Mounts in triumphant freedom proud,  
And swells, when nearest to the sky,  
His notes of sweetest ecstasy.

Thus, my Creator! thus the more  
My spirit's wing to Thee can soar,  
The more she triumphs to behold  
Thy love in all thy works unfold,  
And bids her hymns of rapture be  
Most glad, when rising most to Thee;

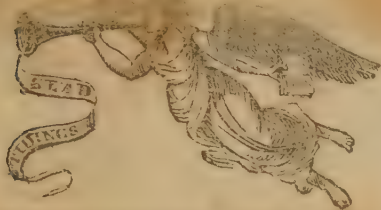


## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, JULY 5, 1828.

## THE PREACHER.



"Give attendance to reading, to exhortation, to doctrine."

## A SERMON,

BY W. I. KENSE.

"God is not a man that he should lie, neither the Son of man, that he should repent: hath he said, and shall he not do it? hath he spoken, and shall he not make it good?"—Numbers xxiii. 19, 20.

THOUGH the propriety of many things which do actually exist, must remain, at least for the present, a profound secret; yet such things cannot be considered as subjects of revelation, as that which is revealed ceases to be a secret. When we call the Bible a *revelation*, we mean that the truths it contains necessary for man to believe, are sufficiently plain and intelligible; otherwise, we convey no definite meaning whatever, by such language. It would certainly be vain to call things by names which they do not deserve. The sacred scriptures either contain a revelation, or they do not.—To say they do contain a revelation, yet call them *secret* and *mysterious*, is to speak untruly if not wickedly; and is no better than an attempt to pay the Authour of truth, a compliment for that which he never performed.

The smatterers of mystick theology speak with uncommon clearness and confidence, when they can substitute their own assertions for facts and approved testimony; and their gross departures from the standard of truth, are heard by their deluded, though, no doubt, honest disciples, who know but little of the scriptures as they ought, with a kind of stupid rapture, and are regarded as containing the essence of revealed truth; and if any one wishing to be instructed, asks an explanation or a reason for some of the fundamentals of their creed, the preacher, with threatening looks and trembling voice, expresses a strong suspicion that all is not right—that the inquirer is departing from *implicit* faith, and requires

evidence which cannot be given—or perhaps, he deprecates the impaired state of the human mind, by reason of the "*fall*," and, that our *reason* is *utterly* incapable of fathoming the *sublime* mysteries of revelation! and if mankind can be made to believe this, the point is gained. Hence it is, that many people seem to rest satisfied in learning, that they can learn just nothing.

Now there is an object in all this, and one must shut his eyes very closely not to perceive it. The prophet Balaam, the authour of our text, was called by Balak, king of the Moabites, to curse the people of Israel, who had pitched their tents on the plains of Moab, near Jerico. As a reward for his services, Balak promised to promote the prophet to very great honour, and to do for him whatever he should desire. This, to be sure, was a splendid promise; and although Balaam evidently sought for the promised reward, yet he positively declared to the king's messengers, that if Balak should give him his house full of silver and gold, he could not go beyond the words of the Lord his God, "*less or more*." From this he did not depart, but said in the conclusion, "Behold I have received commandment to bless, and He hath blessed; and I cannot reverse it:" ver. 20. Now there can be no doubt, that if one so celebrated as Balaam, had cursed Israel to the extent the king desired, it would have seemed right in the eyes of the blinded Moabites, though the prophet *blest* them altogether; and, to the credit of his memory be it said, he did not use the ignorance and infatuation of the people for purposes of sordid gain, or of self-aggrandizement, however alluring the offered reward; and however much the prophet is blamed by those who use "*words without knowledge*," and pamper the ignorance of mankind, and sow the baleful seeds of discord and infidelity, his conduct must have the preference. For, notwithstanding we truly regret this state of things, facts warrant the belief, that for a much less compensation than Balaam refused, we have among us lovers of the reward of unrighteousness, who curse *nine-tenths of the whole human race*; though if they have received any commandment at all, it is to *bless*; for *God hath blessed*. Yet on account of some strange infatuation, *they curse almost altogether*.

These observations are designed to exhibit the striking difference which exists between

the conduct of the prophet, and of those who "follow in the way of Balaam for reward;" and who, much unlike the prophet, actually depart, "*less or more*," from the words of God, by cursing the heritage of the Most High. And though it is often declared, (we do not like to say, with unworthy motives,) that God is angry, changes and repents, without attempting to qualify or account for such language, our text, in the most positive manner, affirms, that "God is not a man, that he should lie; neither the Son of man, that he should repent."

But it will likely be objected here, that the scriptures say God is angry, repents, &c. Well, be it so, for the present. But the scriptures say, too, that he does not repent, neither is fury in him: Isa. xxvii. 4. Which of these two sentiments, then, shall we adopt? shall we admit them both? This, in the same sense of speaking, we cannot possibly do. We will, however, allow the truth of them both, to the extent the scriptures and reason will allow, and attempt to mark the difference in the light of the evidence afforded us.

It is admitted, that there are *apparent*, tho' not *real contradictions* in the scriptures; for they are such contradictions as almost daily pass before us, in the ordinary concerns of life, on which account we do not so readily notice them. Inattention to this subject has caused many to stumble at the word. What I wish to have understood by saying, that the same or similar contrarieties pass before us daily, in the ordinary concerns of life, is, that we generally speak commonly received or popular truths, which, from custom, and the sense in which we use them, are *true* in a very important sense, and it would be tedious and highly improper to exchange the mode for another. But it cannot be denied, that there are current truths, both useful and necessary, which are not, neither can they be true in a philosophical sense. And there are philosophical truths, which neither do, nor can, with any degree of convenience or propriety, belong to the ordinary or popular class. In showing this, let it be observed,

1. Under the government and wise providence of God, we are made dependent on Him for our health and strength, and the exercise of all our bodily and mental faculties; and every moment of our lives depends on Him, or the means which He has appointed, for "none can keep alive his own soul." This is true in the most absolute and philosophical sense.—Now, though this be true in the highest sense, we find ourselves frequently saying, and very properly too, that *we* will do this or that—*we* will perform a journey—*we* will walk abroad—*we* will do a job of work—*we* will conquer the enemy—*we* will convince gainsayers—*we* will heal the sick—*we* will seek wisdom—*we* will be servicable to mankind, &c. &c. Now, all this is both true and proper; but it should

all be understood with the apostle James, that all these things may be done, "if God will." All these attempts have been made and carried into execution; hence they are true, because not above the ordinary abilities of man to perform. Yet they cannot be said to be true in a *theoretical*\* or philosophical sense before their accomplishment which depends alone on the government and blessing of God. But as the Almighty works by means, it becomes not us to say, "what God wills, he can perform without us," as we are the means in the Divine hand to carry on his purposes. We may say, then, in relation to this subject, that *we* perform the works; and also, it may be said, that God performs them; but not surely, in the same sense of speaking. For when we speak of ourselves, we speak of secondary causes; and in attributing splendid performances to men, we may speak the truth, but it belongs to the ordinary or popular class only, but is true in a sense which cannot be dispensed with, as it is a mode of speaking generally understood and adopted, and is highly proper and useful. But when we ascribe all the glory to God as the final cause of all good, we speak a *theoretical* truth. Hence, both are true, but in different senses.

2. Our observations on other philosophical subjects, as also astronomical, are in the same manner presented for consideration. We uniformly speak of rain and snow falling or coming *down*, which is also the language of scripture on this subject. See Isa. lv. 10: "As the rain cometh down and the snow from heaven." Yet as the rain and snow come at different, and at all times, in their respective seasons, from the revolution of the earth, they come to us upward and horizontally, as well as otherwise, though we never so speak. But the fact is, we speak properly, and utter a *popular* or commonly received truth, though it is not a philosophical one. We speak so, because it obviously appears to be, and is, a truth, but of the ordinary class only. The scriptures say, 'the heavens are higher than the earth;' and it being thought that the heavenly bodies are above us, we always suppose we look *up* to see the sun, moon and stars. Now these are obvious truths, and are commonly used among us, with the greatest propriety; yet it is certainly true that they are not *invariably philosophical*, but merely of the popular order.—There is nothing more common among us, than the saying that the sun *rises* and *sets*. The Psalmist says, "the sun knoweth his *going down*:" Ps. civ. 19. Joshua commanded the sun and moon to stand still: x. 12. David says of the sun, "His *going forth* is from the end of Heaven, and his circuit to the ends of it:" Ps. xix. 6. Such language as this abounds

\*See a pamphlet entitled "Calvinism versus Calvinism," from which I have taken many of the ideas advanced in this discourse.



in the scriptures, and has ever been the *common mode* of speaking. Yet convincing facts have long since determined, that this language, though proper and necessary, is not philosophically true, but only ordinarily or popularly so. We speak the same kind of truth when we say the sun or the moon is *red*, for we are always understood, because we speak the *ordinary* language of the day. But surely the sun is not, in itself, redder at one time than at another. Hence, it is only a popular, and not a philosophical truth. In the quotation from the 19th chapter, we read the *end* and the *ends* of heaven. But such language could only arise from *appearance*, and not from *facts*.—These are a few of the many instances which might be exhibited to the same purpose.

3. By the same rule the following contrarieties, preparatory to our subject, are rationally and readily solved. God hardened the heart of Pharaoh and his servants, that he might make known his signs and wonders, and declare his name throughout the earth; and Pharaoh hardened *his own heart* and would not let the people go. Moses brought the children of Israel out of the land of Egypt; yet God brought them out with a high hand and an out stretched arm. The sons of Jacob sold Joseph into Egypt; yet God sent him there to save much life. The Jews crucified Jesus with wicked hands; yet it pleased the Lord to bruise him. Jesus had power to lay down his life and to take it again; yet God raised him from the dead. Jesus came to save the world; yet God was in Christ reconciling the world unto himself. Thou shalt not tempt the Lord thy God; God cannot be tempted with evil. It is said the Jews should know God's breach of promise; yet he is without variableness or shadow of turning. It is remarked of the Jews, they have hardened their necks that they might not hear my words; yet God gave them the spirit of slumber, eyes that they should not see, and ears that they should not hear.—Ye do always resist the Holy Spirit; yet "they could not resist the spirit and the wisdom with which Stephen spoke." Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his own good pleasure. God is angry with the wicked every day—God so loved the world, that he gave his only begotten Son to die for it. I might quote similar contradictions to no ordinary length, as every one knows who has paid any attention to these different modes of speaking; but these are enough for a specimen. I have not referred to the places where the texts are found, as it was deemed unnecessary.

It is not strange, that contrarieties like these should occur in the scriptures, seeing they are such as daily occur in almost all our observations. This being the case, then it will follow, that he who rejects the scriptures on account

of the seeming contradictions found in them, must do it: prematurely or in violation of the evidences of his own senses.

4. What has been said, it is believed, would satisfy most men, that our text is to be understood in a strict philosophical sense, and that all opposed to it are to be understood in a popular sense. But I shall notice here the more prominent contrast arising from texts which represent the Deity as both mutable and immutable. In doing this, we shall place the *popular* expression before those we call philosophical.

"It repented the Lord, that he had made man—God is not a man that he should lie, neither the son of man that he should repent. And the Lord repented of the evil which he thought to do unto his people—the strength of Israel will not lie nor repent, for he is not a man that he should repent. For it repented the Lord because of their groanings—the Lord hath sworn and will not repent. And the Lord repented that he had made Saul king over Israel—I have spoken it, I have purposed it, and will not repent. The Lord repented him of the evil, and said to the destroying angel, It is enough—I will not go back, neither will I spare, neither will I repent. And the Lord repented according to the multitude of his mercies—repentance shall be hid from mine eyes. The Lord repented for this—it shall not be, saith the Lord, I am the Lord, I change not, therefore ye sons of Jacob are not consumed. The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works—for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. The Lord avengeth and is furious—fury is not in me. God is angry *with the wicked* every day—God commendeth his love towards us while we are yet sinners."

Now it is plain, that this catalogue of *opposites* cannot be true in the same sense of speaking, although the expressions are true in their respective, appropriate significations. The scriptures represent the Deity infinite and unchangeable in love, wisdom, power, knowledge, justice, holiness, goodness, faithfulness, mercy and truth. This description of his nature is true in the most positive sense, and confirmed by all his works. Hence it neither is, nor can be true, that he is finite and mutable in any of his attributes.

We have discovered from the investigation of this department of our subject, that there are *popular* and *philosophical* truths, or truths of *appearance* and truths of *fact*; and that these do not depend on each other, nor are they in any degree connected.

1. We have discovered this from the manner in which we speak of ourselves. It has been said that we frequently find ourselves speaking as though we were the principal or

independent actors in the affairs of life, which, so far as it is a truth, is only one of *appearance*, for the *fact* is far otherwise as we are all ready to admit.

2. From the usual mode of speaking of the *rising* and *setting* of the sun—the *falling* of rain and snow—the *elevation* of the planets, and the *ends* of the earth and heavens; all these can only be called *apparent* or *popular* truths, but are not truths in fact.

3. By comparing our experience with similar facts mentioned in the scriptures concerning the freedom of action in the creature, and the government of God, Pharaoh *seemed* the sole cause of detaining the Jews in bondage. The sons of Jacob *seemed* entirely free in disposing of Joseph to the Ishmaelites. The Jews *seemed* to act freely in their conduct towards the Messiah. The people of Israel acted freely in rejecting the preaching of the prophets.—Yea, it may be said with propriety, that all those persons acted with perfect freedom, because their freedom was *necessary*. Notwithstanding, as all these facts, and many more of the kind, have opponent passages which we have named, they can be called *seeming*, *qualified* or *popular* truths only; while the opposite are *positive*, *unqualified*, and *theoretical*.

4. The same variety appears in the language already noticed, which concerns the conduct and attributes of the Deity. He is spoken of as repenting, being angry, turning from his purposes, swerving from his promises, and abhorring mankind. Now, from the seventy-third psalm and other places, it evidently appears, that wrong views were entertained of the purposes and dispensations of God, by Asaph himself, as he acknowledges. In other places language highly figurative occurs. It is said, that God makes the clouds his chariot, and rides upon the wings of the wind—rides upon a swift cloud—sits upon a throne—an altar—that he has hands, feet, eyes, fingers, nose, breath, mouth—that he bows the heavens and comes down, and removes from place to place. Now the most that can be said of this language, is, that it was peculiar to the age in which it was spoken, as no one will say it is literally true. For God is a spirit, and fills heaven and earth with his presence.

Suppose we should say, then, that God is *angry*, *repents* or *frowns*, as truly as the sun *rises* and *sets*; if we were properly understood in relation to the *anger* of God and the *rising* and *setting* of the sun, we should only convey by such language, that these things, though true in the popular style of speaking, were so in appearance only, while the philosophy of both cases, is directly the reverse. This, then, is in argument with our own senses, and accords with our customary mode of speaking.—Therefore, we may with truth affirm, that "God is not a man, that he should lie, neither the son of man, that he should repent."

Having attended to the first part of our subject, and ascertained from scripture, philosophy and reason, that God is infinite and unchangeable in every thing that is great, and good, and glorious, we pass to notice the inquiries which occur in the text, and which would naturally arise from the view we have taken, namely—"Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?"

Here let us notice the extent of the prophet's authority, as held forth in his reply to Balaak—"Behold," said he, "I have received commandment to BLESS; and He (God) hath blessed, and I cannot reverse it." From this it is evident, that what the divine Being hath said, is consistent with his perfections and glory, and the final happiness of his creatures. In order to make this plain, observe,

1. The communications which God has been pleased to make for the consolation of man.—To Abraham:—and in thy seed shall all the nations of the earth be blessed: Gen. xxii. 18. To Israel—and in thy seed shall all the nations of the earth be blessed: xxvi. 4. To Jacob—and in thy seed shall all the families of the earth be blessed: xxviii. 14.

2. The nature and design of these blessings. The vulgar notion is, that the promise only secures to us temporal blessings. But in opposition to this, the apostle calls the blessing here promised, *justification through faith*—"and the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed:" Gal. iii. 8.—But this is farther confirmed by the use Peter makes of the same promise. Addressing the worst of men, he says, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, (not with temporal blessings, but,) in turning every one of you from his iniquities:" Acts iii. 25, 26.

3. The seed to whom the promise was made proves the nature and design of the covenant to be spiritual. Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, "and to thy seed, which is Christ." The cry of infidelity is frequently made against us, but the truth seems the reverse of the charge. The Jews supposed, in their blinded state, that the Messiah of the prophets, was to be a temporal prince, and on this account they reject the New Testament. Modern professors say, the promise made to Christ the seed of Abraham, was a promise of temporalities; therefore, they, in effect, reject the New Testament, by denying the Lord that bought them, the main pillar which supports the mighty fabrick of Grace to guilty man. This is more pernicious than open,



positive infidelity. But notwithstanding all the unmerited charges that are heaped upon us, we rejoice in the consoling truth, that Jesus gave himself for our sins, that he might deliver us from this present evil world, according to the will of God: Gal. i. 4; and we hope to say in the true spirit of gospel charity, "May God forgive those who persecute us, for they know not what they do."

4. The abilities of Christ to effect the objects of this covenant, will answer the inquiry—Hath he spoken and shall he not make it good? Our attention is called to the Messiah in the following language, which shows most clearly, that it is impossible the Messiah should fail in any of his undertakings. "Behold my servant whom I uphold; mine elect in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgement unto truth. HE SHALL NOT FAIL nor be discouraged till he shall have set judgement in the earth, and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath to the people, and spirit to them that dwell therein, I the Lord have called thee in righteousness, and will hold thine hand and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. xlii. 1, &c.

The abilities of the Messiah are derived from God, who holds all power, might and dominion; and his final triumph in the destruction of all error and wickedness is as certain as it is that God cannot be conquered by his creatures! The ultimate accomplishment of this glorious event rests upon the promise and oath of Omnipotence, and cannot fail.

While we can thus put unlimited confidence in the Best of beings, let us draw to his worship, with our affections, and devote ourselves to his service and praise. For God is not a man, that he should deceive us, nor the son of man that he should turn from his righteous purposes. What he has said he will fulfil. "Behold I have received commandment to bless; and he hath blessed; and I cannot reverse it."

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## ORIGINAL COMMUNICATIONS.

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FOR THE GOSPEL ADVOCATE.  
THE ESSAYEST, NO. 6.

No subject demands more serious attention than that of punishment. Much has been written upon it, thousands have endeavoured

to correct our views respecting it, but still there is great want of knowledge upon it. Mankind have, from time immemorial, believed that there was some necessary congruity between crime and the infliction of pain for it, which they have called desert, but with what degree of propriety, they have generally neglected to inquire.

The idea that man deserves punishment for the commission of crime should be closely examined. Punishment, according to the common sentiment, implies the inflicting upon an offender a certain quantity of pain for a certain quantity of crime, without any regard to the good of the one punished, merely because it is supposed there is a fitness in the thing itself. It is supposed that justice would be very angry if one should do an improper act and not receive for it a severe chastisement. For instance, should a man murder, but before he received any punishment, should reform and become a worthy man, it would make no difference, but justice would require that a certain degree of pain be inflicted—say his life taken in exchange for the person he had killed.

Now every person who thinks, must perceive, that the punishment in this case does no good, so far at least as the murderer is concerned. It neither restores the murdered to life nor makes the murderer a better man, because he had already reformed. If his life is taken, it can do no good to society, because it deprives society of one of its members. Suppose the person has not reformed, punishment has no view to his reformation, for it looks only to the crime committed, consequently must be retrospective in its influence. What benefit will this retrospective influence confer? or what satisfaction will the infliction of pain give to justice when no good results? Nothing is more evident than that punishment merely for crime committed does no good, and to say the least it is useless or unjust.

"But if we are not to punish for the past, may we not punish with a view to reform an offender?" Punishment for reformation is a contradiction. There is no such thing. Punishment is vindictive; it looks only at the crime committed, and is measured according to the real or supposed heinousness of the offence.—The infliction of pain for the purpose of reformation, is not punishment; for its object is not to redress the wrong done, but to render the man who receives it virtuous. It now appears with other means for rendering men better and must be solved according to its power of effecting its object. No matter how bad the man has been—no matter how black with crime; this is no part of the inquiry, is no criterion by which the quantity of pain to be inflicted must be determined, but how much will it require to make him a good man, is what must be ascertained.

The question now occurs, is the infliction

of pain a proper means to be used in reforming a moral being? Some would answer in the affirmative, but I cannot. Reformation is effected by enlightening the understanding; but how inflicting pain on the body can convey light to the mind, I am unable to perceive.—The understanding is enlightened by the perception of new truths, or by obtaining clearer views of old ones; but blows upon a man's back seem a strange means to enable him to perceive truth with which he is unacquainted, or to render clear what he faintly discerns, or impressive what floats idly in the brain.

If I do wrong it is, because I am ignorant—I am deceived with regard to my true interest. You wish to reform me—present me the truth—convince me by argument that what you propose is for my interest, and you need be under no apprehension. But the moment you begin to inflict pain upon me you sour my mind, you render me extremely distrustful of the value of your proposition, and in most cases you will render me determined not to give it any attention. What mighty advantage can that which this man proposes confer upon me? I ask, if what he asserts is so very important, so very useful to myself and others, what is the reason he has no arguments but his superiour physical strength, by which he can make my mind receive it? Has reason no power? has truth no might with itself? or why this violence, this pain inflicted upon my body, or mind? If this man is really my superiour in knowledge and virtue, how happens it that he is unable to make me perceive his superiority or desire to possess it? The truth is, every man that uses any other force than truth, or any other means for my reformation than sound argument, calculated to convince my mind of the necessity of a reformation in the particulars he enumerates, violates my natural sense of right, and renders abortive whatever benevolent designs he may have formed.

The most powerful means of reforming an offender, is to convince him he has done wrong—to show him what is right, and point out to him the path he must take, and the course of conduct he must pursue to avoid the evil and obtain the good. In doing this, the language of kindness will be the most effectual. The offender must not be branded with infamy, but be treated as a brother, entitled to all the kind offices enjoined by fraternal affection. Jehovah requires us to love him; the means he adopts are certainly worthy our imitation. He brandishes not the forked lightning; he commands not with a voice of thunder; he crushes not the wretch by his superiour strength;—but unfolds his character to us; convinces the mind that he is deserving our love—we perceive he possesses all the attributes necessary to engage our affection—"we love him because he first loved us."

If it is not allowed to inflict pain on a being

for reformation, may it not be for example? Does not punishing guilty persons have a tendency to deter others from the commission of crime? This view of punishment is frequently taken, and there are, no doubt, many who really believe that if the guilty were not punished, vice would prevail beyond all bounds. But we ought to be exceedingly cautious how we "do evil that good may come." It has already appeared, that to coerce or punish a man for what he has done, without any reference to the future, is unjust. It is only retaliatory, and retaliation is forbidden by the New Testament. "If a man strike you on the right cheek turn to him also the left." The infliction of pain or the application of force for the purposes of reformation, is but ill calculated to effect its object. To inflict pain on one man without any regard to his own welfare, merely for preventing some other person from the commission of crime, cannot be considered a very good example to present to society. It is unjust as it respects the individual who suffers, and I confess myself unable to perceive what salutary effect examples of unjust suffering can have on the morals of society.

Punishment for example reads a very unwholesome lesson to the spectator. It says to him, "this man suffers unjustly to-day; and if you do the same act he has done, you shall suffer unjustly to-morrow." Now, a much more effectual way to prevent crime, is to enlighten the mind, and a person can most easily be deterred from vicious practices, by convincing him it is for his true interest to be virtuous.

There is one view more to be taken of punishment—punishment for restraint. This is not properly punishment; but there is no doubt force may be justly applied to restrain a man who is in the act of violence. This, however, must be admitted rather as a matter of self-defence, and requires no more pain to be inflicted upon the offender than is absolutely necessary to prevent him from committing the act of violence he has commenced or is about to commence. There must be no wish to make him miserable, but we must do all we can to prevent the restraint we lay upon him from being painful. Hence I conceive there are no just principles on which punishment can be defended. Desert is a word either of no meaning or of one not to be admitted. Man, by transgression, brings misery upon himself;—punishment increases it, and consequently must be unjust.

But may not God punish? No: not unless for the good of those he punishes. In this view the innocent man may be the subject as well as the guilty, if it be for his good; a guilty man can be the subject of it in no other. The conclusion to which I arrive, is, that all punishment from man is unjust; all coercion from one individual to another, or from society to its



members, except in case of absolute necessity for the restraint of actual violence, cannot be allowed. Punishment from God to his creatures, may perhaps be sometimes inflicted, but not justly, if we know any thing about justice. All vice undoubtedly produces misery; but not as a penalty, but as a necessary consequence. Hence, if we would be happy we must be virtuous. O. A. B.

FOR THE GOSPEL ADVOCATE.

"Universalism no test in a dying hour."

The above is at the head of an article which appeared in the Rochester Observer of June 13, signed *Veritas*. It purports to contain a renunciation of the doctrine of Universalism, by DAVID W. BELL, with whom, I have the satisfaction to say, I have had considerable acquaintance. It is likewise a pleasure to add, that, so far as my acquaintance with him extended, I believe Mr. Bell to have been a young man of worth and talents, and was respected by those who knew him.

I have no hesitation in saying, that it is more than probable Mr. Bell believed in the doctrine of Universal Salvation. He was a young man possessing great strength of mind, and having a tolerably ready use of language to convey his sentiments, he generally had recourse to *reasoning*, which, as may be seen, characterizes his letter to his father. I do not pretend to say, that Mr. Bell had not a good general knowledge of the scriptures, for I believe he was quite studious; but he doubtless depended much upon his own native talents. He several times requested me to speak from texts that were urged as objections to the doctrine I espoused, which I ever held myself ready to comply with. But I cannot say whether such passages troubled his own mind, or whether his object was to remove objections from the minds of others. Be this as it may, it appears he renounced the doctrine so far as he believed it; and he could have believed it no farther than he understood it.

With the most profound respect for parental feelings, and deference to the candour of Mr. David Bell, the father of the deceased, I must be indulged in comparing a few of his statements with those of *Veritas*. Mr. Bell, in the P. S. says, "The above recantation was made by my son in the full exercise of his reason.—Neither was it extorted from him, or occasioned by a sudden fright, as some may pretend. It was from a deliberate and settled conviction for weeks." *Veritas*, says, speaking of the deceased—"Sometimes he would cry aloud to God for mercy—again, entreat his Maker to annihilate him. Sometimes he would call on others to pray—again, would beg them not to pray for him, for he had already sealed his own damnation. "O!" says he, "it can alone be for the glory of God, and the good of others,

for me to be damned. I must be damned!—I am damned!—damned to all eternity!" I forbear quoting any more from the piece in question, as the editor is requested to publish the whole, and will, no doubt, comply.

I entertain not the least doubt, that Mr. B. made the statement concerning the *rationality* of his son under an approving conviction of its truth; and I do not design to treat it otherwise than seriously. He says, "The above recantation was made by my son when in the full exercise of his reason." But are we to conclude, that a prayer or entreaty to God to be *annihilated* was a dictate of reason? Is it the language or the exercise of reason, to call on others to pray for him, and then beg them not to pray? and assign as a *reason* that "he had already sealed his own damnation?" Nay, let me ask those who will seriously consider the matter, whether it is *reasonable*, that one, settling under the horrid conviction, that "he had sealed his own (endless) damnation," could be "in the full exercise of his reason?" What but the ravings of mental derangement and despair could prompt the soul-piercing exclamation: "O! it can alone be for the glory of God and the good of others, for me to be damned!—I must be damned!—I am damned!—damned to all eternity!" That this man, the deceased, was in a state of despair, is shown by the above language. What did he despair of? He despaired of immortal felicity! Could reason maintain her empire under this load? It is believed that despairing of eternal salvation, is certain to produce derangement, if this hopeless condition continues any length of time. How obvious it is, that in this sense, "hope saves us." David W. Bell, if *Veritas* have done justice to his words, and if his words were really expressive of his feelings, of which I think there can be no doubt, was truly without hope! Could he have been "in the full exercise of his reason?" Let the mournful memory of the names of hundreds, who, like this man, despaired of mercy, and in a fit of derangement, (the certain product of hopelessness,) sought relief in death by becoming their own executioners, answer. What good has a belief in a vindictive Deity, and the doctrine of endless wo, done? But behold what injury it has done! It has eclipsed the smiling face of God and of his anointed! It has filled kingdoms with blood and carnage—it has filled families with mourning, lamentation and wo—it has thrown individuals into the vortex of despair, and crimsoned the walls of the sanctuary with the gore of the suicide! Let the question be repeated, What good has the belief of this doctrine done? Has it produced love to God and man? Has the effect been the fulfilling of the law? It may have restrained many outward acts of sin. But in doing this, it has operated like any other subject of terror. Those under its influence have

not acted from a love of God and of duty, because it was not possible that they should.—“God is love—and whosoever loveth is born of God and knoweth God.”

It is a fact, often admitted, and one which I think always will be, when properly considered, that, as the Deity is good, *unchangeably good to all*,”—“kind to the unthankful and the evil”—“sending his son into the world, not to condemn the world, but that the world, through him might be saved,” it is reasonable that all should be saved; but it is said the scriptures speak a different language. But may it not be seriously questioned, whether the scriptures speak a language which is unreasonable? I believe I risk nothing in saying, that there is not a sensible and reasonable man, who will pretend to maintain the doctrine of ceaseless anguish on sound principles of reason. Admitting, then, that the “full exercise of reason” will justify the belief that “God will have all men to be saved and to come to the knowledge of the truth,” it will be impossible to show how a “full exercise of reason” can justify a renunciation of the same belief. A man may be in the full possession of his reason, and speak against, and reject the doctrine of universal grace, but I very much doubt the *exercise* of it.

I know not who furnished the caption to this article, Mr. Chipman, or Veritas. It seems, however, a safe conclusion, with some one, that *Universalism is no test in a dying hour*, from the fact related. But where one instance of the renunciation of the doctrine can be produced, it is believed *one hundred* can be named of an opposite character. And what does all this prove? Nothing, as to the truth or falsehood of any doctrine. By this species of evidence *every doctrine* might be proved both true and false at the same time. It is “to the law and the testimony,” that all our appeals should be made to establish truth and refute error; and it is by this test that we are willing to be tried, but by no other. W. I. REESE.

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FROM THE CAYUGA PATRIOT.

“Let man awake from the lethargy into which theological delusion has steeped his senses, scale the ramparts of superstition and emancipate the world.” Let patriotism be aroused, and every friend to religious and civil liberty declare himself on the side of his country.

Man has, in every age, been subjected more or less, to the tyrannical influence of priestcraft; and in the present age, and in this free and enlightened country, it reigns with powerful sway. To true and genuine religion, I am, as I trust, sincerely devoted; and will ever speak of it in the highest admiration and respect.—But that religion which depends on money for its support, founded in bigotry, intolerance and

superstition, I will forever discard. The same principle that is discoverable in those who are for stopping canal boats and stages from running on the Sabbath, manifests itself in various ramifications; all tending to subvert the liberties of the people. We see the same class of men making repeated efforts to have their religion established by law—forming combinations for the purpose of endeavouring to *compel* the people to submit to their dictation, in a manner highly injurious to the cause of religious liberty. The attempt to get a law passed to prohibit the running of canal boats on the Sabbath, is well known to our citizens.—Happily, and to the honour of the state be it said, that attempt proved unavailing.

The example of other nations is amply sufficient to admonish us of the danger of giving power to priests. Let us be profited by this example; and look well to our rights. It is easier to prevent the yoke and shackles of priestcraft from being fastened on us while we have the means in our possession to avoid it, than to throw them off when on, rivetted by the screws of relentless tyranny. The time has arrived, in my humble opinion, when it has become necessary that this enemy of our Republic, should be unveiled, and exposed in all its naked deformity. I believe that it is not yet too late to put it down by public sentiment, but if suffered to progress uninterrupted, will eventually produce a tremendous catastrophe; and it is to be feared the result will be—the destruction of our liberties.

I rejoice that the devotees of priestcraft, (those who are making continual efforts to get a religion *established by law*,) have taken such an open stand. The people cannot now misunderstand their object; and I flatter myself, that the sons and daughters of freedom will arise in their strength, and fearlessly assert and exercise that privilege which is their birth-right—*Freedom of Conscience*.

The line is now clearly drawn. We see the followers of priestcraft and theological delusion, arrayed against the friends of civil and religious liberty: bigots and fanaticks, against the supporters of those invaluable blessings so dearly bought in the American Revolution, and happily secured to us by the constitution of our country.

Be cautious, fellow-citizens, sacrifice not your independence at the shrine of priestcraft. Set yourselves to work, and assist in extirpating this Bohon Upas from the fair soil of freedom.

*Mr. Editor:* The preceding remarks (which I submit to you, with much diffidence, for publication) have been elicited by the perusal of an article published in the Geneva Gazette, and copied into the Auburn Free Press, signed “A CITIZEN;” also of several barefaced and effrontery pieces that have lately made their appearance in the Rochester Observer, and



other publick prints, on the subject of *Sabbath Stages*. While reading them, I was induced to express a wish that the world should hear from me on that subject, however feeble the attempt.

I wish the authours of those pieces, to understand that the friends of freedom are not to be silenced by the denunciations of those "who, for a pretence make long prayers."

Could they see themselves as others see them  
'Twould from many a blunder free them.

I conclude, Mr. Editor, by invoking the genius of Liberty to inspire her sons with candour and courage to meet the approaching crisis. *A Friend to civil and religious Liberty.*

#### FOR THE GOSPEL ADVOCATE.

Liberty of Conscience is the inherent and unalienable right of Man, and when bottomed on Scripture and reason is the only basis on which rests his responsibility.

MR. EDITOR,—It will be recollected by all those who notice passing events, that within some four or five years past the question has repeatedly come before our courts of judicature, "whether those persons who disbelieve the popular doctrine of endless punishment in a future state of existence, are not, in consonance to common law, thereby rendered incompetent as legal witnesses."

Although in most instances the idea when thus brought to view has been justly exploded, yet in three solitary cases it has been decided in the affirmative, which has so elated a certain sanctimonious class in the christian community, who, boasting of their pre-eminent standing in a religious view by their orthodox creed, have consequently feasted themselves on sanguine anticipations that the system of faith embracing this proscribed tenet, will either be kept in "durance vile," or will speedily come to an untimely end. Several judicious replies to their crude adjudications have heretofore appeared before the publick, which ought, ere this time, to have carried conviction to every candid and enlightened mind; yet to my recollection other important evils, which will issue from such a judgement, have not yet been exhibited. Hence, as the Syren song has lately been revived and chanted before two courts of session, one held at Albany, and the other at Rhode Island, it has become proper for the honour of truth, and for the information of every independent citizen, to show not only that our civil and religious rights are in jeopardy, but to what lengths superstition and fanaticism will go to farther its preposterous designs, even without one solid argument deducible from scripture, reason or common sense in support thereof; for these reasons I shall attempt to bring this momentous subject once more to publick view, as supplementary to what has been done, by a brief statement of four prominent evils, which would spontane-

ously grow out of the above decrees if put into execution.

1. To debar the testimony of a witness solely on the ground of his religious belief, without also nulifying the judicial proceedings of every grade of civil officers, whose faith may be in unison therewith, must be deemed mal-administration; for, provided no credence can be placed on the veracity of the former, then it is evident, by the same rule, none can be placed on the latter, for in these solemn cases the principles of *pure justice* must and ought to have its claim. To plead eminence of station, knowledge of human nature, or even of the essence of civil polity, will be of no avail.—Hence we cannot but see what a revolution in the administration of justice must inevitably ensue. What, I ask, are the honest and conscientious to bow to this Dragon of self-styled Orthodoxy, in whatever way or manner its capricious votaries may please to dictate? Is not this (at least in embryo) an attempt to unite Church and State, with its heart-rending result? a result marked with all the horrors of anarchy in its demoralizing effects.

2d. Those adjudications above named, if correct, must inevitably nulify one cardinal article interwoven with our federal constitution, and which all except the dogmatical bigot but will acknowledge stands recognized as one of the brightest stars in our political horizon, to wit, "setting the conscience entirely free in all matters of faith," leaving the control thereof exclusively with that Almighty Being to whom only the prerogative belongs. That this position stands on first principles, and is imbibed by intuition, as a radical truth, no unprejudiced and reflecting mind will call in question, because without the undisturbed enjoyment of this immunity the glorious march of truth has been and ever will be impeded; as a demonstrative proof thereof we have only to advert to its counter part as has been practiced for centuries past, resulting in sottish ignorance, anarchy, confusion, bloodshed and every evil to which human nature is incident.

3d. Granting the aforesaid evil decisions to be in conformity to the principles of jurisprudence, what must have been the views and motives that influenced those sage compilers of that unparalleled instrument on which our political existence is founded? The inference is obvious; for the moment that article was sanctioned by that august body, they did, at one bold and tremendous stroke, disfranchise, in a degree, a certain portion of the citizens of these United States, and in proportion as light advances in the system of theology, (and its progress is indeed rapid,) in the same ratio this evil must increase. Admitting these premises to be true, this alternative must be established—either those wise, honest, patriotick, and ever to be revered authours of our excellent code of laws, have acted from ignorant or base motives,

to either of which ultimatums no one, I presume, will have the hardihood to aver, or even to suggest; for in either case it would be casting a vile reproach, if not a libel, on those exalted and highly distinguished personages.

The fourth deleterious effect on the community, would, if possible, be the most outrageous and appalling; because admitting the adjudication to be in accordance to the maxims of common law, and to remain in full force and virtue as the charter on which our rights and immunities are founded, and by which, of consequence, our judicial officers are to be governed in forming their decisions, it is a solemn fact, that thereby one more door will be opened promoting the awful crime of perjury backed up by a train of demoralizing effects. It requires but a slight acquaintance with human nature to be convinced that man, universally labouring under that most potent of all propensities, "the inordinate love of money," will not hesitate, when this idol god is at stake, to leap every barrier which may interpose in the gratification of his darling object. What then are we not reasonably to expect will be the direful ultimatum? We have always had great cause to regret, that, with a view to evade justice, to gratify a perverse will, and to foster pride with its attending corrupt passions and propensities, resort in too many instances has been had to every species of chicanery, artifice and stratagem, which art, cunning or intrigue could possibly put in requisition to accomplish nefarious designs. Those who are conversant with courts of judicature, witnessing the course generally pursued by plaintiff and defendant, cannot but subscribe to these remarks. Thus circumstanced, it is to be lamented, that there are by far too many, let their external creeds be what they may, who will, when put to the test, adopt the easy pretext of implicating a witness either on suspicion, or no matter what, as interest may dictate; thus forcing from him an oral denial or affirmation of the odious tenet, as the case may be, even to the shipwreck of conscience.

Thus stands and exhibition of the dismal portrait in its native deformity; a portrait clad in habiliments of wo, emerging in part, if not wholly, from a superstitious tradition, or the germs of a bigoted education.

A few remarks will close this communication. Let the fact be made indelible on every mind, that it would be a phenomenon in nature to see a combination in one person of those necessary qualities constituting the finished jurist and the theologian, because the component parts, which give the impress to the two characters are formed of different materials, and embrace essential and diversified subjects; hence the construction of the human mind is incompetent to constitute adepts in systems of such magnitude; therefore, for a judge or divine to lay aside their respective qualifications

must be deemed a perversion of those rules of decision in such cases as are established upon logical maxims. It is quite inconsistent and must in a sense be degrading for a civilian to exchange the robe for the mitre, thereby acting the double part of a jurist and a casuist. While we contemplate the vast ascendancy which religious tradition has ever had over the human mind, it is a matter of regret, that any man of talents, reflection and candour, especially those whose characters stand high in publick estimation, more so that judges of law, equity and the civil rights of their fellow creatures, should pass sentence in cases of conscience; and it is to be feared, without reviewing the subject under all its ramifications, thereby manifesting open testimony in vindication of certain creeds and dogmas because they possess a popular stamp, when it is a self-evident truth, that they were formed at periods when the civil arm was uplifted in their support solely for the mutual interest of emperors, kings, popes and cardinals with their numerous minions and vassals; but which, since the liberty of speech and the press have been tolerated, are proved to the satisfaction of the unprejudiced and deserving, who have investigated the subject, that they are entirely aside from those first and fundamental principles of the gospel and the nature of things, to be the legitimate offspring of heathen fables and Egyptian mummery, nursed in the lap of a despotick and mercenary priesthood in times when "darkness covered the land and gross darkness the people"—when Church and State became amalgamated, and which has ever resulted, agreeable to church history, in obliterating from the minds of the great mass of the people almost every principle founded on virtue, religion and morality, ultimating in ignorance, proscription, imprisonment, and death to suffering millions.

## SELECTIONS.

Most nations have their great men, their philosophers and sages, whose memory they revere; but perhaps no nation can boast of a more extraordinary man—one more devoted to the cause of virtue—one who laboured with a more unremitting zeal for the welfare of his countrymen, than Confucius the Sage of the Chinese. Many of his sentiments would doubtless appear childish in this enlightened age, but they were probably far in advance of the one in which he lived, and had a very powerful and salutary influence upon the morals and manners of his country. As his instructions, the doctrines he taught, and the morality he laboured to produce, have had, perhaps, a more extensive influence over the Asiatick world, than those of any other individual, we think our readers will be pleased with the following well written sketch of his life and writings. It may perhaps enlarge our views and prevent us from drinking in the illiberal notion, that the great and good can be found only among ourselves.

Ed.



*From the Olive Branch.*

### LIFE OF CONFUCIUS.

Confucius, or King-fu-tse, the most distinguished and venerated of the Chinese philosophers, and a descendant from the imperial family of the dynasty of Shang, was born in the Kingdom of Lu, now the province of Shantung, about 550 years before the Christian era. According to this date, which is supported by the best authorities he must have been contemporary with Pythagoras and Solon, and some time earlier than Socrates. While he was yet very young, he afforded indications of extraordinary abilities, which were cultivated with uncommon application under the direction of able instructors. Almost as soon as he had arrived at years of manhood, he had made astonishing proficiency in all the learning of his time, and was particularly conversant in the ancient canonical and ecclesiastical books attributed to the legislators Yao and Chun, which the Chinese call, by way of eminence, The Five Volumes, and consider to be the source of all their science and morality. His natural temper was excellent, and his conduct irreproachable and exemplary. He was particularly praised for his humanity, humility, sincerity, temperance, disinterestedness, and contempt of riches. The reputation which Confucius acquired by his accomplishments and virtues occasioned his being appointed to different places of eminence in the magistracy of his country; which he filled with honor to himself, and signal benefit to the kingdom. The public situations in which he officiated enabled him to form an accurate judgement of the state of morals among his countrymen, which had become deplorably corrupt and vicious; and induced him to form the scheme of a general reformation in morals, manners, and policy. This scheme he endeavoured to carry into execution by preaching up a strict and pure morality, and using all the influence of his authority, and of his virtues, in recommending it.

Such success attended his efforts for some time, that he deservedly became an object of reverence and gratitude, and was raised to a place of the highest trust in the kingdom of Lu. In this situation his councils and advice produced the happiest effects, by the introduction of order, justice, concord, and decorum throughout the whole kingdom, and rendering it the subject of admiration, and unfortunately also of envy, in the dominions of the neighbouring princes. According to general representation, the king of Tsi, dreading that the king of Lu would become too powerful if he continued to be directed by the wisdom and good policy of Confucius; devised the expedient of sending to him and his nobles a present of beautiful young girls, who had from their infancy been trained up in every captivating accomplishment; of which the consequence was, an entire abandonment of the business of the

state, and a universal effeminacy and dissoluteness of manners. To whatever cause it was owing, a sad degeneracy appears to have taken place in the court and kingdom of Lu; which determined Confucius, after repeated ineffectual struggles against it, to quit his employment, and to retire to some other kingdom, where his endeavours to promote reformation might prove more successful. After traversing different kingdoms, in which the confused state of public affairs, and the predominancy of the worst vices, afforded him little hopes of success in his grand scheme, and exposed him also to many inconveniences and much personal danger, he devoted himself to the business of more private instruction in philosophy and morality. His fame and his virtues soon procured him a great number of disciples, who continued firmly attached to his person and doctrine; of whom he sent six hundred into parts of the empire, for the purpose of enlightening and reforming the people. Seventy two of his disciples were distinguished from the rest, and are celebrated in the Chinese annals, on account of the superiority of their attainments; and ten of these above the others, for their complete knowledge of the principles and doctrines of their master. They were divided by him into four classes. The more immediate province of the first class was the study of the moral virtues; of the second, that of the arts of reasoning and eloquence; of the third, that of the rules of good government, and the duties of the magistracy; and the appropriate business of the fourth was what we may call public preaching, or the delivery of correct and polished popular discourses on moral subjects. But, great and unwearied as were the exertions of this philosopher for promoting the reformation of his countrymen, the task was too mighty to be accomplished by his powers: which sensibly affected his mind as he advanced in life. During his last sickness, he acknowledged to his disciples, that his heart was overpowered with grief on beholding the disorders which prevailed in the empire; and he mournfully exclaimed, "Immense mountain!" (alluding to that edifice of perfection which he had been endeavouring to rear,) "how art thou fallen! The great machine is demolished, and the wise and the virtuous are no more." And he afterwards added, "The kings and princes will not follow my maxims: I am no longer useful on earth: it is, therefore, time that I should quit it."

These words were followed by lethargy, from which he never recovered. He died in the 72d year of his age, in his native kingdom, whither he had returned, accompanied by his disciples. After his death, he was lamented by the whole empire; in which innumerable edifices have been raised to his honor, with such inscriptions as the following: To the Great Master:—To the Chief Doctor:—

To the Saint :—To the Wise king of Literature—To the Instructor of Emperors and Kings. And so high is the respect paid to his memory, in the present day, that his descendants enjoy by inheritance the honorable title and office of mandarins, and are allowed the privilege, in common with the princes of the blood, of exemption from the payment of all taxes to the emperor. And, moreover, it is requisite, before any person can be admitted to the title of doctor, that a present shall have been made by him to a mandarin of the race of our philosopher.

The works which Confucius composed for the use of his disciples, and the preservation of his philosophy, are looked upon by the Chinese as of the first authority, next to the ancient classical book. So great was the author's modesty, however, that it led him to disclaim all pretensions in them to originality, and declare himself indebted, for the information and wisdom which they convey, to the Five Volumes. These works are : 1. *Tayhio*, i. e. *The Grand Science, or School of Adults* ; designed principally for the instruction of princes and magistrates, and enforcing the duties of self government, and of perseverance in the chief good, or a uniform obedience to the laws of right reason. 2. *The Chongyong*, or the *Immutable Medium* ; the practice of which, in the exercise of the passions, is illustrated by examples, and shown to be the true method of arriving at perfection in virtue. 3. *Lung-yu*, or *Moral and Pithy Discourses* ; containing a view of the actions, sentiments, and maxims, of Confucius and his disciples. 4. *Meng-toe*, or *The Book of Mencius* ; so called from a disciple of Confucius, who is supposed to have completed it from his master's writings. The preceding articles are considered as entitled to the highest estimation, next to the Five Volumes : to which are to be added, 5. *The Hyau-king*, which treats of the reverence due from children to parents ; and, 6. *The Syan-hyo*, or *The School or Science of Children* ; consisting of sentences and examples taken from ancient and modern authors.

The religious principles of Confucius, when fully considered, appear to be pure and rational theism. He has been accused, by some illiberal critics on the writings of the missionaries of China, of having maintained, and covertly propagated, atheistical notions. But such a conclusion can only have been unwarrantably deduced from some dark expressions in his writings, which seem to connect, the idea of materiality with that of Deity.\* It is totally irreconcilable with his language, that the Tien, or Deity, is the most pure and perfect essence, principle, and foundation of all things—that he is dependant and almighty,

and watches over the government of the universe, so that no event can happen but by his will and power,—that he is possessed of such infinite knowledge, that our most secret thoughts are not hidden from him, that he is holy without partiality, and of such boundless goodness and justice, that he cannot possibly let virtue go unrewarded, or vice unpunished. With regard to his sentiments respecting the human soul, and a state of future rewards and punishments, no precise and determinate ideas can be derived from any of the accounts which the missionaries have transmitted to us. His morality is rational and excellent, and often sublime. It may, without disadvantage, challenge a comparison with that of any of the Grecian or Roman sages, and is inferior to none, either ancient or modern.

It may not be improper to add, that, although the Chinese possess the greatest veneration for the person and writings of Confucius, few of them, excepting the literati, take him for their guide in religious matters. Their predominant system comprehends a mixture of the ancient Pagan idolatry, and of the fables and superstitions of Indian mythology, constituting the worship of Fo, or Foe ; which was introduced into China within the first century of the Christian era. See Moreri. *Anc. Univers.* Hist. vol. 20 ; Mod. *Univers.* His. vol. ; and Aikin's *General Biography*, vol. 3.

#### MISSIONARIES AT THE SANDWICH ISLANDS.

We have for sometime had our suspicions—suspicions approaching towards a belief for we have not been without reasons for believing—that the many accounts of the sufferings and of the success of missionaries on foreign stations which appear in the religious newspapers of this country, are very high wrought if not in many instances quite untrue. The following interesting letter from a very respectable gentleman of *Ohau*, who has had every opportunity of knowing the facts as they exist at the Sandwich Islands, confirms our previous suspicions, and will, we think, present the missionary concern there in its true character. It may be relied on as being strictly correct ;—our readers will find it interesting.

We very well recollect seeing the abuse which our orthodox Journals lately heaped on our patriotick countryman, the gallant PERCIVAL, of the U. S. navy, for daring to tell the whole truth concerning the conduct of the American Missionaries at the Sandwich Islands. We are happy to have it in our power to insert a generous testimony to his worth and innocence. We have no doubt that one great object of the Missionaries, is, to make themselves rich by practising on the credulity of the ignorant and uninformed people whom they are professedly sent there to enlighten and reform.—*Editor of Christian Intelligencer.*

\* It is impossible for us to conceive of any possible medium between materiality and nothing,—*Editor of the Olive Branch.*



For the Christian Intelligencer.

BRUNSWICK, June 2, 1828.

Mr. Drew,—A friend in this village has had the politeness to favour me with the perusal of a letter which he lately received from a relative residing in Ohau, on of the Sandwich Islands. The writer is a native of this State and has been in mercantile business in Canton and the above mentioned place for seven years past, where he has had a good opportunity of observing events which have been passing in that quarter of the globe. That the readers of your excellent paper might see to what extent *pious fraud* is suffered to usurp the place of truth and honesty, I proceed to give a few extracts touching the proceedings of our Missionaries in that dark corner of the earth.

"Much has been said in the publick papers relative to the conduct of Captain PERCIVAL, of the United States' Schooner Dolphin, while at this place; but let me tell you that many worse men are afloat than Capt. P.; and had the Missionary Society for foreign Missions men as capable of filling their offices as Capt. P. is of his, there would be more done and less said. It is really enough to shock any one possessing a tolerable degree of modesty, to see accounts of the sufferings and privations of the Missionaries at this place. Had they remained in America, they would have been pounding iron, making shoes, and shoving the jack plain, and been glad to sit down to common dinners; while here they live like Noblemen, with numerous servants in attendance. In fact good mechanicks have been spoiled to make poor ministers. Perhaps you will think I am not friendly towards Missionaries; but I assure you I am a friend to all the good undertakings of Mission Societies to use means to send light to the dark parts of the globe, but at the same time think it a *libel* on the mercy and goodness of God, that such men as could not figure at home should be sent this distance for the purpose of enlightening this people.

"What have they done? The two first years passed away and nothing was done; and for this reason—they were not capaple of beginning; and had not Mr. Ellis, an English missionary from the Society Islands come among them and put them in the way of doing, they never would have commenced; and now to behold the *swelling* accounts of the *wonderful works* performed here, is too much for a cool observer (residing here) to read without *feeling* for those who read and swallow the same, without the least mistrust that *sevenights is untrue.*"

N. B. I have been at some trouble to procure the letter from which I have taken these extracts, and perhaps it may be well to inform you, that I am personally acquainted with the authour, and know him to be a man of good character and understanding; and for his veracity, all who know him will readily vouch.

A FRIEND TO TRUTH.

From the Philadelphia Reformer.

### MODERN MISSIONS.

We hesitate not to say that missionary institutions, and the going out of missionaries, are made absolutely to depend on the monies which can be collected together, and hence it will at once appear that *money* is their foundation, and human schemes are the means employed in order to establish that foundation. If this be denied, let us resort to the experiment above mentioned—remove the money, and see whether the institutions will stand, or the missionaries go. If this experiment were put into immediate operation, it would doubtless answer the same purpose in this our day, as the scourge which our Lord made use of in his day, in driving from the Temple those who sold oxen, sheep and doves, and the changers of money—for if one the money tables were overthrown there would be found but few who would take their lives in their hands in order to be instrumental in saving the souls of poor wandering Indians. Here it is worthy of particular remark, that our blessed Lord and Saviour not only drove out of the Temple the changers of money, but he also overthrew their tables, plainly evincing that money tables have their proper province only when connected with merchandize; hence said he, "Make not my Father's house an house of merchandize."

If we have succeeded in convincing the reader that missionary institutions and the going out of missionaries, together with the good they hold out to view, are made absolutely to depend on money, can there be any difficulty in proving that these institutions are kept in existence by speculating on the purest feelings of the Christian's mind as well as his property? What stone has been left unturned?—What scheme that human ingenuity could invent has not been resorted to in order to effect this purpose? Is there yet another scheme untried more ingenious than the rest? Time and experince alone must give the answer here. The value and importance of the immortal soul of the poor Indian has been largely expatiated on in order to induce Christians to contribute of their money, and thereby uphold these institutions. The truth that God is pleased in the infinitude of his wisdom, in many instances, to employ human agency in order to accomplish his own most gracious ends, has also been made the subject for eloquence and talent, for the purpose of building up and perpetuating this foundation. The poor Indians themselves have been brought from their wigwams, and the simple, sincere, and heart-felt experience of some of them has also been pressed in to enrich this treasury, by exciting in the minds of Christians feelings which are inseparable from true religion, and under the influence of which, they, from the most pure motive which can prompt the heart, aid in

supporting a principle which, if known, they would abhor.

But this is not all : such has been the excitement occasioned by the appearance of those Indians in Philadelphia, that the churches were not sufficient to contain the spectators—and here the eagle-eyed wisdom of this world soon perceived the chance for speculation—for “the children of this world are wiser in their generation than the children of light”—and tickets of admission were advertised from Methodist pulpits in this city, and were sold by different agents at 25 cents each, and afterwards a collection taken up in the church—and for what purpose ? To support this foundation.

While the sincerity of Christians becomes a fruitful source of support to these institutions, the pride and ambition of the worldling is not permitted to lay dormant. Addresses nicely toned to suit each ear, are prepared—and from each quarter, support, more or less, proceeds. The child's penny is also coaxed from it, and little tales and ditties suited to the simplicity of childhood, are told and published, which play upon the young and tender mind, and form inducements to draw from them their small trifles. We have also heard of “missionary sheep, missionary potatoe fields, missionary apple trees,” &c. the produce from which has been carefully preserved and thrown into general stock—and to accomplish what object ? It is to render, if possible, this foundation immovable. These are not exaggerated statements ; they challenge the world to refute them : neither do they proceed from one who is either prejudiced in favour of his own views, or against those who may differ in sentiments from him ; he wishes to distinguish between principles and men ; and while he would zealously oppose evil and pernicious principles, he would at the same time cheerfully admit “that a delusion may exist, and yet the warm votary of that delusion be as sincere as the human heart can be.” While men act according to the best light they have, “angels can do no more ;” but when they have reason to suspect the correctness of the principle on which they have formerly acted from the most pure motives, if they neglect to examine into that principle, and still continue to support it, they cannot be innocent in the sight of God. They must examine into it, and if they are convinced of its correctness they are bound in duty to support it—if not, they must discard it.—The object of the writer is not to palm on the reader his opinion as a standard—it is to awaken the mind of every sincere Christian to inquiry on this important subject ; and if after a candid and impartial examination of the foundation of missionary institutions, the reader is convinced that they are in accordance with the pure principles of the gospel of Christ, he is then bound to support them in every consistent manner in his power ; if on the con-

trary, he is convinced (with the writer) that they are founded in the wisdom and wealth of this world, he cannot, at his peril, aid in their support. No argument, however ingenious, will answer as a palliative—“Ye cannot serve God and mammon.”

To the hypocritical or the bigotted the writer has nothing to say. Arguments with such characters, even were they as clear as a sunbeam, are only like “pearls before swine.”

A METHODIST.

### EXTRACT.

“It is said by christians, or by some of them, that the man who has refused to obey the command of God, and to worship him in the manner which he has directed, has sinned against his maker, an infinite being, shown himself ungrateful to God, is infinite in guilt, and deserves infinite punishment.

Admitting that men are in duty bound to be grateful to God, and to obey his commands, it is still necessary, in order to justify the punishment, of his ingratitude, that this punishment should prevent, or tend to prevent it, and that the ingratitude thus prevented be such as would, if it existed, be a greater evil than the punishment. But gratitude is not subject to the will, it is not a voluntary state of the mind, it controuls the will, but is not controuled by it, of course it cannot be affected or changed by rewards or punishments, any further than they excite a hatred of him who inflicts the punishment, and a love for him who gives the rewards. If a man be ungrateful, his ingratitude cannot be removed by force ; you may indeed compel him to do things which none but the grateful would willingly do, but he is still destitute of gratitude, his heart being unchanged, and his performance against his will. God may compel by his punishments, his most ungrateful creatures to obey his commands, but he cannot force their hearts to love, which is the gratitude that he requires. With unwilling obedience he can never be pleased, he sets no value upon it, for he hath no need of the service of men, nor even of the angels.—A human ruler is satisfied when his servant has obeyed his commands, however unwilling this obedience may be, because the service done is all that he regards ; he may use punishments and rewards, because they regulate the acts of men, by which he is profited and gratified. But the case is different with God. It is the heart which he searches, it is love and gratitude which he requires, (not the acts of love and gratitude,) and as these cannot be produced by punishment, the punishment of those who possess them not, would be but an useless evil. It would even be worse than useless ; punishment excites hatred, and of course would make the evil worse. If God would change the ingratitude of men to love, he may



best do it by increasing their happiness. The saints indeed he may cast into hell with safety, because their love is fixed, and would doubtless continue the same; but as for those who love him not, he had best not punish them, lest their hatred should be increased, but reward them that it may be removed. Or if this should not please him, he might, by an act of his omnipotence, plant a sense of gratitude in their hearts, but all punishment of the ungrateful must be misery inflicted on them in vain.

#### MORAL INDEPENDENCE.

To be independent, it is not sufficient to be endowed with the feelings of duty and justice as principal motives; these must also be combined with indifference about the opinion of others when unjust, with courage and perseverance, in order to resist difficulties and obstacles, and attend only to the aim, and to think of the necessary means.

#### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

#### "SUNDAY LINE OF STAGES."

The excitement produced by the efforts of the Presbyterians to *compel* an observance of the Jewish Sabbath, exceeds any thing heretofore known to the people of this state. There remains no doubt on the minds of the reflecting part of community, that the "new line of stages" is one of the measures of the orthodox, which has long been in preparation, designed as another step in the ladder of their preferment. While the public look upon it in this light, many are astonished at the impudence of those who have thus engaged in a measure designed to limit our freedom and destroy the rights of the people.

But we have been too long conversant with the unhallowed plans and serpentine movements of the orthodox, to be seriously alarmed by their open efforts to obtain power, or to be disappointed at any thing they have done, except it be, at a *premature* development of their unsanctified plans. No man with his eyes open can doubt any longer, that the Presbyterians are zealously engaged in efforts designed to destroy the rights of the people—it were almost treason against truth to deny it. The plan in which they are engaged, therefore, should encourage, rather than alarm, the friends of liberal principles; for the clergy and their dupes will defeat themselves. It is to be desired that all their plans may be exhibited in like manner—for the people are now prepared to oppose them; whereas if kept secret a little longer, or disguised under the garb of religion, a few years more and they would have had the power to effect what they have all along so much desired.

Recent transactions have stripped the whole phalanx of these holy conspirators of their covering, and the world knows or may know, that not an *iota* of piety enters into their plan. They have, it is true, pretended that the new line of stages was established for holy

purposes; but who ever thought that a spiritual race is to be run in an "opposition line?" The truth is, they have already employed their "runners" who are not inferior in impudence, profanity, and vulgarity to other gentry of the same profession: In Utica alone, we are informed, they have *four* of the most accomplished; and from the specimen we have seen, it may safely be affirmed that the "piety line" will not fall short of the requisite amount of impudence. But all this will only serve to excite the contempt of all reasonable people, against a plan so truly barefaced and abominably impious.

#### OBITUARY.

DIED, in Benton, Yates county, N. Y. on the evening of the 5th inst. Mrs. RICE, consort of Ezra Rice, Esq. in the 42nd year of her age.

"Beloved and respected when living, she was followed, when dead, to the silent grave, by sorrowing friends and a large circle of afflicted relatives. Her remains were brought from Penn-Yan to the Baptist meeting house in Benton, where the consolations of the Gospel were preached from Rom. viii. 38, 39, to which a large and respectable assembly gave audience."

The sermon on the occasion was delivered by Br. Ackley of Hopewell, Ontario county, who forwarded the above notice. In his communication he observes, "among the people who assembled, was the venerable Elder of the Baptist church of that vicinity; and after commending the mourners with the assembly, and the vast ransomed family of man to the guardian care of God, he was politely invited to close the solemnities of the occasion by prayer. This he promptly refused. What could have produced this refusal, we do not pretend to know; but feel content with knowing, that nothing more offensive than the love of God, and the consolations of the gospel characterized the sentiments of the discourse. How long will delusion reign and deprive mankind of the joy and peace attending the belief of the gospel of the Grace of God! We have to say, that we have no disposition to add any thing in relation to the conduct of the obstinate Elder, being fully persuaded, that such a mind can "have no rest day nor night." But we desire that he may duly reflect, that, in the language of the text discussed in his presence, "neither DEATH nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

DIED, in Great Bend, Pa. on the 23rd of April last, Mr. DANIEL B. WYLIE, in the 35th year of his age.

In the death of Mr. Wylie, his bereaved companion is called to mourn the loss of a kind and affectionate husband—his children of an indulgent and tender father—his parents of an amiable and dutiful son—his brothers and sisters of one of their number whom they highly esteemed and loved—his numerous acquaintances, of a true and faithful friend—and society at large of one of its most worthy members and brightest ornaments. He was a firm and unshaken believer in the restitution of all things, even the salvation of a world, ransomed by the blood of Emanuel, in which belief, he closed his eyes in peace, and bid his family and friends a long adieu. He was an example of industry, virtue and economy.

"Blessed are the dead who die in the Lord, for they rest from their labours, and their works follow them."

S. M. B.

## Moetick Department.

*Mother, what is death?*

"Mother, how still the baby lies!  
I cannot hear its breath;  
I cannot see his laughing eyes;  
They tell me this is Death!

My little work I thought to bring,  
And sit down by his bed,  
And pleasantly I tried to sing;  
They hush'd me: He is dead.

They say that he again will rise,  
More beautiful than now;  
That God will bless him in the skies,  
Oh, Mother tell me how?"

"Daughter, do you remember, dear,  
The cold dark thing you brought,  
And laid upon the casement here,  
A wither'd worm yon thought?"

I told you that Almighty power  
Could break the wither'd shell,  
And show you in a future hour,  
Something would please you well.

Look at the chrysalis, my love,  
An empty shell it lies!  
Now raise your wondering glance above,  
To where you insect flies."

"O, yes, mamma! how very gay  
The wings of starry gold!  
And see! it lightly flies away  
Beyond my gentle hold!

Oh Mother, now I know full well;  
If God that worm can change,  
And draw it from his broken cell,  
On golden wings to range,

How beautiful will brother be,  
When God shall give him wings,  
Above this dying world to flee,  
And live with heavenly things."

### LINES,

*On a Mother weeping over the Graves of her Child.*

See, see that fond mother bitterly weeping,  
With sorrow-distracted and wild!  
Beneath yon green turf is peacefully sleeping  
Her only, her dearly-lov'd child.

Scarce had the young flower erected its head,  
And begun to look lovely and fair,  
When its leaves were all scatter'd on earth's chilly bed,  
Its fragrance all vanish'd in air.

Ah! how did the mother rejoice to behold  
The day dawning bright on her boy!  
The visions of fancy to her then foretold  
An old age of comfort and joy.

She saw that sweet pledge of her conjugal love  
In infantine innocence smile;  
She thought 'twas a present sent down from above,  
Her sorrows and griefs to beguile.

But that God who form'd it was pleas'd to decree  
Its days should be number'd from birth;  
Its spirit immortal he quickly set free;  
It burst from the fetters of earth.

Then cease longer, mother, to weep for thy boy;  
Though that lovely, that delicate form  
In the cold darksome grave be destined to lie,  
A prey to death's cankering worm—

Yet his pure soul to heaven has taken its flight,  
Freed from the confines of the tomb,

Where with God, with Cherub, and Seraphim bright,  
In unsullied beauty 'twill bloom.

Yes, thrice happy soul! free from all earthly strife,  
Thou art fled to the home of the blest,  
Thy bark, no more tost on the rude sea of life,  
Is anchor'd secure in the haven of rest. R.

## THE SISTER'S DREAM.

BY MRS. HEMANS.

She sleeps!—But not the free and sunny sleep  
That lightly on the brow of childhood lies;  
Though happy be her rest, and soft, and deep,  
Yet, ere it sank upon her shadow'd eyes,  
Thoughts of past scenes and kindred graves o'er-swept  
Her soul's meek stillness—she had prayed and wept.

And now in visions to her couch they come,  
The early lost—the beautiful—the dead—  
That unto her bequeathed a mournful home,  
Whence with their voices all sweet laughter fled!  
They rise—the sisters of her youth arise,  
As from the world where no frail blossom dies.

And well the sleeper knows them not of earth—  
Not as they were when binding up the flowers,  
Telling with legends round the winter-hearth,  
Brading their long fair hair for festal hours;  
These things are past, a spiritual gleam,  
A solemn glory, robes them in that dream.

Yet if the glee of life's fresh budding years  
In those pure spirits can no more be read,  
Thence, too, hath sorrow melted—and the tears  
Which o'er their mother's holy dust they shed  
Are all effaced; there earth hath left no sign,  
Save its deep love retrenching every line:

But oh, more soft, more tender, breathing more  
A thought of pity than in vanish'd days;  
While hovering silently and brightly o'er  
The lone one's head, they meet her spirit's gaze;  
With their immortal eyes they seem to say,  
"Yet sister—still we love thee—come away!"

'Twill fade, the radiant dream!—and will she not  
Wake with more painful yearning at her heart?  
Will not her home seem a yet lonelier spot,  
Her tasks more sad, when those bright shadows part?  
And the green summer after them look dim,  
And sorrow's tone be in the bird's wild hymn?

But let her hope be strong! and let the dead  
Visit her soul in heaven's calm beauty still!  
Be their names utter'd, be their memory spread  
Yet round the place they never more may fill!  
All is not over with earth's broken tie—  
Where—where should sisters love, if not on high?

## PLEASURES OF RETROSPECTION.

There are some heart-entwining hours in life,  
With sweet seraphic inspiration rife;  
When mellowing thoughts, like music on the ear,  
Melt through the soul, and languish in a tear,  
And such are they, when, tranquil and alone,  
We sit and ponder on long periods flown;  
And, charm'd by Fancy's retrospective gaze,  
Live in an atmosphere of other days;  
While friends and faces, flashing on the mind,  
Conceal the havock time has left behind!

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## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, JULY 19, 1828.

## THE PREACHER.



'Give attendance to reading, to exhortation, to doctrine.'

The following discourse was hastily prepared, and delivered at the Universalist Church in Lombard-st. Philadelphia, on the Sabbath succeeding the day on which brother Theo. Fisk was publicly installed as the Pastor of the society who worship at that place. It is submitted to our readers in compliance with the requests of several who listened to it; and as an apology for their blindness to its defects, it may be well to observe, that the preceding solemnities of that happy season, had, like a preparation of the heart from God, inclined them to be charitable. Should it be instrumental in producing a proper sense of duty, or a lively zeal for the welfare of Zion, the author will be richly compensated for the sacrifice he makes in giving it to the publick.

## A SERMON,

*On the relative duties of a Pastor, and the People of his charge.*

BY L. S. EVERETT.

"Be vigilant."—1. Pet. v. 8.

Having recently witnessed the solemnities of the ordination of our beloved brother—he having been set apart to the ministry of Reconciliation and to the pastoral care of this society, it may not be thought improper for me on this occasion, to call your attention to the duties which will devolve upon you in the relation in which you stand to each other.

In occupying the time which may be allotted me by your patience and indulgence, I shall briefly advert—First, to the duties of the Minister of the Gospel—Secondly, to the duties of the people of his charge.

The first duty of the Christian Minister is forcibly expressed by St. Paul to his beloved Timothy—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Such are the responsibilities of the sacred of-

fice, and such the mental, and moral, and spiritual wants of the people of his charge, that a preacher of the gospel of God our Saviour cannot be expected to succeed, without applying himself closely to the study and contemplation of the word and works of God. The SCRIPTURES, presenting in themselves a rich variety of sacred and holy doctrines, precepts, and commands, must be indeed the man of his council, the guide of his actions, the companion of his days. He must study to know the will of God—to learn his pleasure—to understand his purposes: He must make himself acquainted with the unsearchable riches of divine love, life, and grace; he must explore the pages of the "lively oracles" to learn the height and depth, the length and breadth of the great plan of salvation through Jesus Christ, that he may be able rightly to divide the word of truth, and thus show himself a man approved unto God. The bible must be read with the utmost attention by the light of day and the lamp of night. In all this, his labours must be directed by the motto—"BE VIGILANT." But this is not to be his only study: the works of Nature's God must be explored and examined with attention. Well has it been said—"the heavens declare the glory of God, and the firmament showeth forth his handy work." From the most magnificent, down to the minutest work of creation, something may be learned to illustrate the power, to magnify the glory, to enhance the praise, and exemplify the goodness of the Creator. The glorious luminary of day, when rising majestically from the chambers of the east, to enlighten and to enliven the sensitive and intellectual inhabitants of the earth—to dispel the vapours of the night, and revive the drooping plant—to light up a smile upon the face of creation; cannot fail to remind the inquirer after truth that "God is good unto all, and that his tender mercies are over all his works." The gentle rain, distilling "like the dew upon the tender herb"—or the copious shower, when duly considered, admirably illustrate the kindly distillations of divine and sanctifying Grace, which, in God's own time, will renovate each drooping soul, purify each spirit, and quicken into life eternal the race of man. And is it not a truth, that there is a tongue in every leaf, in every spire of grass, that whispers the consolatory assurance, that He who rules in heaven, to whom all creatures are indebted for life, and breath, and all things—that He, who surveys

"with equal eye as God of all, the hero perish or the sparrow fall"—that He, who sees thro' all creation—who moves the vast machinery of the Universe—who satisfies the desires of every living thing—will hereafter, as now, prove himself the Friend, the Portion, the Saviour of all?

The wise PROVIDENCE of God is admirably calculated to impress the mind with suitable awe and reverence. The stately goings forth of the Almighty, while they bespeak his power and display his wisdom, urge upon the consideration of man the feebleness of his own energies; and teach him the insufficiency of the exertions of mortals to secure the enjoyments of heaven. While viewing the works of Nature, of Providence, or Grace—whether examining in detail the properties of matter—or beholding the heaving ocean—or listening to the whispering zephyr—or trembling amidst the forked lightning—or astounded with the peals of heaven's artillery—or whether we contemplate the rise and fall of empires—or witness the world in peace—or whether we view the wandering sinner, daring Jehovah with his impiety—or the child of Grace melted to contrition by the out-pourings of omnipotent Love, we feel no disposition to claim heaven as a reward of our merit. No—but rather, while alive to the emotions inspired by a judicious contemplation of these things, the reflecting soul longs after God, like the hunted hart for the water-brook, and feels its dependance on him for salvation. Hence we learn that the minister of the gospel who would instruct, edify and comfort the people of his charge, must study the word of God—must contemplate the wonders of Nature; and that, in these momentous pursuits he must "be vigilant." For without study, contemplation, and reflection, he cannot show himself a man approved unto God—a workman that needeth not be ashamed.

Another duty that devolves upon the gospel minister is to avoid all sinful practices, and to "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." The publick labourer in the vineyard of our divine Master, must combine in himself all the properties of the verb—"to be, to do, to suffer." He must "*be vigilant*" in improving his talents by study, and in watching over his own heart; he must *do* the will of God as far as in him lies, by following righteousness, by improving his faith, by cultivating charity, and by inculcating "peace on earth, good will towards men." It is not enough that he should abstain from the appearance of evil, he must *do* righteousness. He must be first in denying ungodliness and worldly desires—first in the practice of holiness, godliness, kindness, and love. He must not only keep himself unspotted from the world, but he must put on the white garment of righteousness. He must also labour and suffer reproach for trusting in God our Saviour.

We cannot too highly appreciate the importance of good examples in him who occupies the responsible station of a minister of the gospel. The very nature of his profession encourages his people to look to him for a pattern of good works. While he enjoys the confidence of parents, it may be expected that children will be influenced by his walk and conversation; the youth will expect to hear wisdom and good counsel from his lips, and to find, in his conduct, a model for their imitation; the middle aged will expect to find in him a companion and a virtuous friend; while the aged will lean upon him as their stay and their staff, under God, to support them along their journey to the grave: Ah yes, and he must be ready to extend his helping hand to strengthen the hope, excite the confidence, and awaken the zeal of those who need his aid. And in sickness and death, when heart and flesh are about to fail, he must stand by, like some ministering angel, to pour the balm of peace into the bosom of the desponding, and to wipe the scalding tear from the eyes of the disconsolate. Thus he must *be*, and thus he must *do*; but for all this, if necessary, he must *suffer*. After his labours are done, and well done, he must submit to witness the carelessness of the wicked, the temporizing policy of the world—and to bear the reproaches of the proud, the contempt of the bigot, the sneers of the contemptuous.

From the foregoing observations it may be inferred, that HUMILITY should be a distinguishing characteristic of the gospel minister. The reflecting mind is often disgusted with the conduct of modern professors of Christianity. A haughty demeanour is by no means compatible with the professions of those who follow Christ and set themselves up as the preachers of his religion. The lowly deportment of him who came to save the world, should, therefore, be constantly kept in view by him who aspires to becoming useful in disseminating the gospel of peace and equality. Yet the *kind* of humility required, is more easily conceived than described. It should be a kind of modesty—free from pride, arrogance, or vanity, and tempered with that firm reliance on God, that noble and fearless independence of thought, word and action, which yields no other homage to man than that which merit demands and reason sanctions; and yet submits to be led, and guided, and controlled by the Lamb of God. To attain to that humble state of mind which is described as having been professed by Christ and his primitive apostles, it becomes the Christian minister to "*be vigilant*" in watching over *himself*.

Another important duty that devolves upon the minister of Christ, is, to "*speak the things which become sound doctrine.*" A temporizing policy in religious matters has become the order of the day. Many seemingly plausible



arguments are urged against the practice of preaching the doctrines of the bible ; but how a faithful minister can dispense with this part of duty is beyond my ability to comprehend.

The DOCTRINES of the gospel constitute the foundation of that sublime system of morals, which, as Christians, we are bound to practice and inculcate. Without a knowledge of the principles on which the system is built, we cannot act from proper motives in the discharge of those moral and religious duties, without which, the peace and happiness of society would be endangered, if not destroyed. And if we take pains to examine the bible, it will be apparent, that the ancient servants of God and his Christ, felt it to be their duty to proclaim and defend, before all men as they had opportunity, the fundamentals of their faith. "My doctrine," sang the Jewish law-giver, "shall drop as the rain ; my speech shall distil as the dew ; as the small rain upon the tender herb, and as the showers upon the grass ; because I will publish the name of the Lord."—"The doctrine of the Lord," saith the Psalmist, "is perfect, converting the soul." After Jesus had ended his sermon on the Mount, the "people were astonished at his doctrine ; for he taught as one having authority, and not as the Scribes." The apostles were accused of filling Jerusalem with their doctrine—they "spake to the people by doctrine, they exhorted and convinced gainsayers by sound doctrine ;" and when those faithful ambassadors of Christ selected and sent forth others to labour in the ministry of reconciliation, they charged them particularly to observe and preach good and wholesome doctrine. Paul charged Timothy to speak the things that become sound doctrine, and to take heed to himself and the doctrine.

From these quotations it may be inferred that in the first period of Christianity, it was esteemed an important part of the duty of the evangelical preacher, to proclaim the principles of the doctrine of our Saviour ; and if it were then necessary that these things should be dwelt upon with "plainness of speech," we naturally conclude it is no less so in this age of the world. The same ignorance, the same pride, the same haughtiness, the same unbelief, now exist, and consequently, the same kind of opposition now presents itself against our holy religion, that, in ancient times, prevented its more extensive prevalence ; and hence, it requires the same kind of preaching as that of Christ and his apostles and their successors, to extend the truth, to break down an unsanctified opposition, and to rear on the broad foundation of eternal Love, the religion of God, of Nature, and of Reason.

We are not ignorant of the fact, that many are honestly opposed to the kind of preaching now recommended ; but this circumstance of itself, furnishes us an argument in favour of

the measure proposed. It is a truth, to which we must assent, that, by far too many are disposed to avoid investigation. This, while it necessarily retards the progress of reason, affords us presumptive evidence that some persons feel an inward consciousness that their sentiments will not stand the test of examination. Those who feel inclined to prove all things and hold fast only that which is good, will desire to have their own, and the doctrines of others, held up to the light of heaven, that the world may discriminate between falsehood and truth—that the children of men may see, and hear, and know the truth as it is in Jesus Christ our Lord.

It would be obviously improper for me, on this occasion, to advert in detail to the various points of doctrine which should be explained and defended by the gospel minister ; yet I shall be indulged in briefly noticing a few of the many important particulars which will require his attention. Among these, the character of God is of the first consequence. Most of the moral evils which mar the happiness of our fellow creatures, may be supposed to arise from ignorance of the character and perfections of our heavenly Father. All nations and all kindreds of the earth, admit the existence of a First Cause ; but it has been the misfortune of many—perhaps a large proportion of Christians—to attribute to the God of the Universe passions, propensities, and purposes, which, beyond all contradiction, he never did, never will, never can possess. They have elevated him upon a throne of injustice—they have stained his garments with the blood of souls—they have armed him with the implements of eternal death—they have clad him in the habiliments of vengeance—while darkness, and desolation, and fury, and hell, have gone before him ! They have made him cruel, revengeful, changeable, and yet implacable :—And when he has been thus constituted a being that cannot be loved, they have trembled before his bloody throne, prostrated themselves in the dust—not of humiliation but of degradation ; and with cries and groans, and sighs and tears, have attempted to operate upon his passions, with a view of obtaining by supplications and exhibitions of distress, what his justice and his mercy should have bestowed as a gift. Satisfied that a being of this character cannot deserve their confidence, they have resorted to their own exertions, prayers, and professions, to obtain blessings which the malignity of their Deity is supposed to deny.—Thus have they changed the glory of the incorruptible God into a being like unto corruptible man ; and, although these mistaken individuals are themselves the greatest sufferers, yet this fact only urges upon the faithful minister, the importance, nay, the necessity, of being "vigilant" in teaching the true character of heaven's, and earth's, and nature's God.

In connexion with his character, the holy Purposes of the Deity should be exhibited in their native purity and loveliness. This divine subject, while it fills the soul of the believer with love, joy and peace, cannot be too often dwelt upon as one of the strongest incentives to virtue and holiness. In the purposes of God we find a display of that goodness and holiness which should ever guide us in our conduct one towards another, and in our feelings and actions towards the race of man indiscriminately. He having "purposed in himself to gather together in one, all things in Christ;" having promised, nay sworn, that all shall be blessed in the Lamb of God who taketh away the sin of the world, the conviction is pressed home upon the heart, that if we would be like God, our good feelings, our holy desires, our ardent prayers, should be extended to all mankind, and that *our purposes* should ever be, to disseminate happiness, to diffuse charity, to extend our tender mercies to all our fellow-creatures. And O, how delightful is the reflection, that the faithful discharge of our duty in proclaiming these divine, these holy, these heaven-born realities, will, in God's due time, fill earth with joy and heaven with hymns of never-dying praise. And may we not hope, that some of those who have gone forward in this glorious work—that some of those venerable and venerated worthies whose hairs are now whitened with the frost of many winters, who have long, and devotedly, and faithfully, laboured in the vineyard of our Lord, to make known the kind purposes of Israel's God, may live to see the time, when the divine principles of love will fill every Christian heart—when a knowledge of God will cover the earth—when tears of joy shall bedew the cheek of age—when anthems of praise shall ascend from every heart, and when the fear of wrath and hell shall be annihilated? O, may the "stripling of Israel," who has been publicly set apart to the work of the ministry, "be vigilant" in setting before the dear people of his charge, in a proper manner, and with suitable zeal, the will, the promises, the covenant, the purposes of God.

I will beg attention to one other point of doctrine, which, though included in the purpose of God, is worthy of particular attention. I allude to the great plan of salvation through Jesus Christ. A misunderstanding of this subject has led to many unpleasant consequences and fatal errors. No idea can be more detrimental to the peace, and destructive of the happiness of mankind, than that salvation by Jesus Christ is a deliverance from *punishment*. This notion has, by its operation upon the minds of intelligent beings, peopled our prisons with unhappy convicts, and drenched the world in blood. It has, by its legitimate operation, I repeat, been a powerful incentive to crime. It has induced the uninformed to neglect the grace and abuse the mercy of God; it has bro-

ken down the barriers of the gospel against licentiousness; it has, in its effect upon community, been the poison of social life—the fell destroyer of moral goodness; and last, though not least, it has brought Christianity into disrepute, by perverting its truths and misapplying its precepts. All this will be apparent if we consider, that the hope of escape from the just penalty of any law whether human or divine, operates as an encouragement to violate it. Hence the importance of having the truth as relates to the plan of salvation urged upon the consideration of mankind. The world should know that Christ came into his kingdom to save mankind from their sins, and not from any penalty they may incur. Vigilance in detecting and exposing the popular errors of mankind on this subject, and faithfulness in exhibiting the truth, is a duty of the first importance to the minister and his people.

But while it is necessary that the distinguishing features of a *gospel salvation* should be held up to view, to discountenance irreligion and vice, it is no less essential that they should be dwelt upon to encourage the desponding, to comfort the disconsolate, and to induce mankind to love and practice virtue and holiness. While, on the one hand, the minister of Christ should warn his brethren that "God will by no means clear the guilty"—that "the righteous shall be recompensed in the earth, much more the wicked and the sinner"—on the other, he should hold up the encouraging promises of the Gospel—the GOSPEL, I say; which brings peace, and joy, and comfort, and divine satisfaction to the soul.

With these vast responsibilities resting upon the minister of the gospel, he has an undoubted right to look to his brethren, the people of his charge, for aid and direction in the important work he is called to perform. This will lead us to a brief notice of the duties which devolve on them.

Having found, from the consideration of his parochial duties, that the publick servant of Christ is in duty bound to speak the things that become sound doctrine, we are naturally led to conclude, that *the people are under obligation to attend upon his publick administration of the word*.

There are but few, comparatively speaking, who duly appreciate the importance of punctuality in attending the worship of God. It too frequently happens, that people, whose faith is firm, and who wish well to the cause of truth, unnecessarily absent themselves from the house of God. Such conduct, while it wounds the feelings of the faithful Pastor, argues a deplorable, if not a criminal indifference to the interests of true religion. It is impossible, if I rightly judge, for any one who is under the influence of a pure and evangelical faith—whose soul is filled with love—whose heart is warmed with philanthropy, to feel in-



different to the exercises of the sanctuary. It is here that the tender mercies of God are recounted—it is here that divine and impartial love is portrayed—it is here that the holy life and examples of Jesus are held up to view, that mortals may wonder, admire, and obey—it is here that the penitential tear is seen to fall—it is here that the smile of holy joy is lighted up upon the countenance—and it is here, too, that hymns of praise, and anthems of gratitude ascend to heaven, as a sincere but feeble requital for the blessings of Grace. How cold, then, must be that heart, how faint that hope, how impotent that faith, which can voluntarily deprive itself of the privileges and blessings of social worship.

The people of his charge should cheerfully render their minister the fruits of their wisdom and experience. We have seen from the preceding observations, that he who labours in the gospel vineyard, must “study to show himself a man approved of God, a workman that needeth not to be ashamed;” and those who have been conversant with the innumerable duties of the office, need not be told that the mind as well as the body, is often impaired by intense application to study. Under these circumstances nothing can be more useful than the counsel, advice, and encouragement of friends—nothing more grateful than the voice of friendship, to cheer the heart, and to encourage the soul in its efforts to be useful.—“And we beseech you,” said the Apostle to the Thessalonians, “we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work’s sake—and be at peace among yourselves.”

It is also considered the duty of a religious people, to strengthen the hands and encourage the heart of their Pastor, by frequent supplications at the throne of Grace. “Brethren,” said an apostle, “pray for us;” and the exhortation should not be lost upon those who profess, in this age of the world, to love our Lord and his feligion.

We are not at liberty to presume, that the purposes of God can be altered by our petitions; yet that holy frame of mind, that devout submissiveness to the will of Christ, which would lead a united people to pray for the success of truth and the prosperity and happiness of their publick servant, like a preparation of the heart from God, would ensure success to his labours and render the administration of the word of life a mean of extending the kingdom of peace. Let it hence be understood, that it is the bounden duty of the people, to pray without ceasing, for the reconciliation of the world to God—for the spread of truth—for the disenthralment of the human mind—for the extension of knowledge—for the perpetuation of civil, religious and mental li-

berty—and that all this may in due time be realized—for the general prevalence of the divine principles of rational Christianity.

In view of the arduous and responsible duties which devolve upon the minister, it will not be thought improper to observe, that his people should be suitably solicitous and active in supplying his temporal wants. The nature of his profession is such, that it forbids him from attending to the ordinary means of procuring the necessaries of life. In recommending an observance of this duty, I would not be understood as advocating the propriety of lavishing temporal favours upon one who should ever be humble in his pretensions and prudent in his expenditures. The servant should not be raised above his Master. There is a medium between extravagance and penuriousness—between giving too much and giving not enough for the comfortable and respectable maintenance of the servant of the people, which should be carefully observed.

Lastly:—*The PEOPLE should preach the wholesome precepts of Jesus by well ordered lives and godly conversation.* If there be one duty more important than another it is this; for, it is to the conduct of professors that the world will look for the practical effect of the doctrine they maintain: Are they cold, and stupid, and formal—are they destitute of love, of charity, of philanthropy, of benevolence, of kindness—are their minds bent on the attainment of honour, the acquisition of wealth—are they neglectful of their duty to themselves, their neighbours, their enemies, or their God and his Christ—or, are they openly profane, immoral, and irreligious? then the weight of the world’s prejudice, the contempt of bigots, and the ridicule of fools will fall upon the head of their pastor and the doctrine he proclaims! Hence, the lives of professors should be a practical comment on the goodness of the cause they have espoused. Each one should “be vigilant” in keeping his feet in the pathway of religious and moral duty.

Having submitted these thoughts on the topics suggested by the subject, I will hasten to a conclusion, by making a few observations designed for the benefit of the different classes who are deeply interested in the conclusions to be drawn from it:—

It has already been observed that much depends on the faithfulness of the minister of the gospel; yet I should do injustice to my own feelings were I to neglect to mention a few additional particulars:

But a few years since, Christianity, even in America, was clad in habiliments of mourning and misery. Its ministers, instead of sounding the trumpet of salvation, felt it to be their duty to dwell upon the theme of direful wrath and endless misery, as a mean of exciting emotions of love in the human breast. But alas! their efforts were ineffectual, and their labours mea-

surably useless. At that period of mental darkness, no friendly voice was heard from the walls of Zion proclaiming the impartial love of God; but sorrow and crying pervaded the earth: then, there were no faithful heralds of "glad tidings of great joy,"—then, darkness covered the earth, and gross darkness the people." But a kind Providence bestowed a helper in time of need. The voice of one crying in the wilderness and in the solitary places was heard, and scenes of joy were witnessed which imagination can conceive, but which no tongue can describe. One after another arose in the majesty of truth to contend earnestly for the faith. A little more than half a century has brought about an unparalleled reformation in the religious world. Hundreds, by means of a preached gospel—nay, thousands have been brought to the knowledge and enjoyment of unadulterated truth. Thus joy has been diffused throughout our land by means and measures similar to those which it is our humble desire now to recommend.

It is only by so doing that we can expect to continue the good work so auspiciously begun, and so successfully, thus far, carried on. Our aged fathers, who have so long, and so arduously toiled in the vineyard of our common Lord, are now in the decline of life, and will shortly need repose. Hence, it would give us joy, more easily felt than described, to see young and able ministers of the New Testament, not of the letter but of the spirit, rising up to fill the ranks and supply the waste places of Zion. These instances of the favour of heaven, while they afford us present happiness, serve to excite the blissful hope, that, with the blessing of God, their labours will be eminently successful in disseminating the truth and widely diffusing its concomitant advantages. Though their labours are attended by many discouragements and trials, we feel assured that the Master of assemblies will aid and sustain all those who are devoted to his service. Yea, we humbly trust, that such as are found on the Lord's side, will be blessed, and made to triumph in his great and holy name, though earth and hell should conspire to destroy them. And may we not hope that a proper devotedness to the cause of liberal principles, and faithfulness in the discharge of our moral and religious duties, will serve to enlighten the minds of our fellow beings, and be successful in prostrating those walls of partition which have so long prevented an exercise of the best feelings of our nature? Yes, if both ministers and people do their duty, we, kind auditors, may live to see the time, when the tottering throne of anti-christ shall crumble and fall—when superstition shall flee before the effulgent beams of gospel light—when Error, with her haggard train, shall be deprived of her empire—when bigotry shall no longer disturb the world by her overweening attachment to creeds of

men and sacred imposition, and when the comely edifice of Reason shall be erected on the sure foundation of immutable Love and everlasting Right.

And finally, may the copious showers of divine and sanctifying grace descend from heaven upon you all. In your collective capacity, may you increase in strength and in love—and as individuals, may you all know by sweet experience, the happiness, which, like a river from the throne of God, issues from the kingdom of peace to refresh and cleanse the souls of mortals here below.

And when you are called from hence, to bid adieu to the joys and sorrows of this uncertain world, then—O, then, may your emancipated souls be wafted to the regions of the blest, there to realize, in full fruition, the blissful purity of heaven; and with saints and angels, and all created intelligences, to sing the praise of God, and chant, in deathless hallelujahs, the honours of his name. AMEN.

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## ORIGINAL COMMUNICATIONS.

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FOR THE GOSPEL ADVOCATE.

### THE ESSAYEST, NO. 7.

All mankind desire to be happy—all labour continually to gratify this desire. Whence, then the cause of failure, for fail mankind do? Misery rears her horrid front, and scatters her noxious effluvia through every atmosphere. All countries, all ages, all ranks, all conditions, bear the impress of her footsteps and exhibit the insignia of her triumphs. Why is this monster permitted to prey upon us? Why are we the subjects of her lamentably permanent reign? "Man is born to suffer—he must submit to the dominion of Misery," say the desponding and faint hearted. "He must be miserable here that he may be happy hereafter," say our divines and all those who know more of heaven than they do of earth, and are better acquainted with Jehovah than with men. "God, as a kind and beneficent father, has, in his wisdom, deemed it proper to inflict terrible evils on his children, that they may know how to appreciate enjoyments," it is said, and from time immemorial this stupid doctrine has been preached, to justify tyrants in their usurpations and priests in the maintenance of their craft. Did a people suffer from a despotick government, they were dissuaded from choosing a milder form, for it was better they should suffer; they would feel so much the more happy when they were relieved. Did the priest make us miserable, (reader, pardon the supposition,) did he make us sick with the silly tales he told—miserable by the dreams he made us believe, and wretched by robbing us of the bread we wanted for our children. Why, all was well: we should be so much the more happy when we become happy.

If God makes me miserable to-day, what



surety have I that he will not make me the same to-morrow? If God makes his children miserable, who shall make them happy? Poor consolation indeed, to be told that our sufferings come from God. From him we had hoped to receive good. To him we had hoped to fly as a place of refuge, as a shelter from the storms of affliction which beat upon us. But if he send afflictions, if he hurl the bolts of adversity, what is there left? what hope? what tower of defence? "O, the misery we suffer will do us good, and make us happier; it is only a blessing in disguise." So forsooth, we reason, ingenious to perpetuate our sufferings. Grant that good sometimes follows evil, does not evil sometimes follow good? and why not say—that our enjoyments are evils in disguise?—Whatever produces agreeable sensations, we call good; and we call ourselves happy in proportion as these sensations are predominant.—Evil and misery are the reverse. To say evil may be good and misery may be happiness, is to confound all distinctions, to destroy all knowledge, to deny the superiour desirableness of any object, of any pursuit or of any act. Pain is not pleasure. No sophistry can make it so. Pain is an evil; no matter whether the pain proceed from real or imaginary objects, whether it be unavoidable or removeable, temporal or eternal, it is an evil, an absolute evil, proportioned to the intensity of the sensation. It is the opposite of all I call good, the destruction of which my experience teaches me is for my happiness. Hence, to me it is an evil. I do not know what it may be to other beings, or what I may receive from it in some other world; but here, while it lasts it is an evil.

"Whatever is, is right," says Pope, but Pope had a much better faculty at making rhymes than ethicks. There is evil in the world. Every body suffers more or less. Every body desires to be happy, yea, labours to be. Why, it is asked again, are they not? Is it because we are doomed to be miserable? Who doomed us? or who has stamped us with such a curse? Jehovah?—Breathe it not—think it not. It is a foul slander upon his character. The bible declares "Jehovah is good," and who does not know that goodness cannot produce evil, nor subject its offspring to its dominion? If God be good he is not the cause of our sufferings, and to charge them upon him must betray our want of respect for his character.

"But our sufferings are punishments from God," some will say. But for what does he punish? for our vice? why so? what is vice? It is a wrong action; but what is a wrong action? One which brings misery. Why does it bring misery? Because it is wrong?—No: but it is wrong because it brings misery. To punish one, then, because he has done wrong, is only because he has brought some misery upon himself to make him more miserable.—

That is, if a man burn down his barn, he must have his house burned; or if he cut off one hand, he must lose the use of the other; or if he break another man's head, he must have his own broken! O, fine principle! This would multiply suffering as fast as any one could wish. But why does God punish? Could he not prevent crime? or does he choose to permit, or allow, or, as others say, compel its commission, that he may have the inexpressible pleasure of punishing it, and we the favour of feeling a great deal better when we get over it?

Why then do we suffer? The cause is in ourselves. Deity has made us as he saw fit—it is not ours to find fault. He made the world as he liked; that is none of our business. He has established a certain fixed order, which I call the order of nature, or certain laws which may be called the laws of nature. Why he established these laws I know not, I ask not. But this much experience has taught me,—when we obey these laws we are happy; when we disobey we are miserable. The cause of our suffering is not in the bosom of Jehovah; but in our deviating from the order, the laws which he has established. The cause of our deviation is ignorance. Every man pursues that course he believes will lead to enjoyment. He fails only because he took a wrong course. Show him the right and he will pursue with a zeal and perseverance proportioned to his desire for happiness.

The reason, then, why we are not happy, is because we are ignorant of the means of bettering our condition. We have been studying nursery tales, when we should have been learning the best means of procuring food, clothing and shelter; have been poring over musty volumes of legendary lore, when we should have been examining things contiguous to us, or objects connected with our welfare—endeavouring to propitiate the gods, when we should have been conciliating the affections of men—and disputing about angels and demons, when we ought to have been studying ourselves. All we want is instruction. Let nature be our instructor, her lessons our delight, and we shall be happy. Let men study to be honest, industrious in some useful calling, benevolent to their fellow creatures. This will be more profitable than obsolete creeds, silly tracts, foolish chatechisms, or stupid folios of polemical theology, with the whole list of *et ceteras*. Yes, let us pursue this course and all will be well—and happiness become the birthright of our children.

O. A. B.

"No man," says Seneca, "is nobler born than another, unless he is born with better abilities, or with a more amiable disposition.—They who make such a parade with their family pictures and pedigrees, are rather to be called noted, or notorious, than noble persons."

## FOR THE GOSPEL ADVOCATE.

*The doctrine of John Calvin, clearly stated, incontestibly proved, and faithfully applied in a Sermon preached and published by a Reverend Doctor of Divinity.*

"For all this his anger is not turned away, but his arm is stretched out still."—Isa. v. 25.

From the solemn and devout countenances of my audience, I am induced to believe that I am addressing a congregation of pious and devout Calvinists, each of whom can say—"Lord, I thank thee that I am not as other men," friends of Emanuel, of the pure, unadulterated Calvinistick faith; who, having discarded human reason that great enemy to true piety, are ready to receive God's word as it is handed down to us by that eminent saint and servant of God, John Calvin, the founder of our sect, through the only legitimate medium, the orthodox ministers of Christ.

I shall divide my subject as follows :

1st, I shall attempt to show that *Power* and *Anger* are the prime attributes of Deity.

2nd, That *Fear* and *Faith* constitute religion, and then make some remarks by way of application.

First, then, I am to show that *power* and *anger* are the prime attributes of Deity. We read, "God is angry with the wicked every day." If any other evidence than what we find written in the word of God was necessary to prove this, only consider for a moment the magnitude of that power, and the intensity of that wrath which could create myriads of human beings without their knowledge or consent, on purpose for eternal and inexpressible misery; and that this is the fact we are abundantly informed, not only by the great and good Calvin, but also by the Reverend Assembly of Divines at Westminster, and all other orthodox ministers, who alone have a right to expound the scriptures, which you are therefore bound to believe, as your parents, when you were baptized, covenanted you should do, as the only means of escaping that punishment which is due to unbelievers. To be sure, it is said by some, that the scriptures abound in passages like these: "Love is the fulfilling of the Law," "God is love," &c. and that if our exposition of the bible is true, then a contradiction is true, of course the scriptures are destroyed or of none effect. But this you are to regard as the language of infidelity, and never to lose sight of the main point just laid down, "that we orthodox ministers alone have a right to expound the scriptures:" all else is "carnal reason," which is enmity against God, and in opposition to religion. Have we not constantly heard it sounded in our ears from the pulpit, "as death leaves us judgement finds us?" The enemies of religion say that this passage, and many similar ones which we consider as all important, cannot be found any where except

in creeds and catechisms. This objection is from the same source with that which said, "Ye shall not surely die." Such sinners are to be shunned and abhorred as you would avoid the fatal Upas tree. None doubt the power of God to inflict endless punishment on the finally impenitent; and how can we doubt his disposition to inflict it, when we consider what must be his own sufferings when afflicted by his tormenting passion. God is first angry with the sinner for sinning, then angry on account of the great uneasiness which this anger occasions to himself; so that it is impossible it should ever end, but must go on accumulating throughout a never ending eternity. This must necessarily be the case, if sin is infinite, which it is clearly proved to be from the fifth verse of the 22d chap. of Job, where Eliphaz the Zemanite says to good old Job, "Is not thy wickedness great and thine iniquities infinite?" What, if there is not another word in the whole bible about the infinity of sin, except where the Lord says to Eliphaz, "My wrath is kindled against thee and thy two friends, for ye have not spoken of me the thing that is right as my servant Job hath?" Every part of the bible is equally holy and true, as has always been held by our divines; therefore the words of Eliphaz are equally valid with those of Deity himself. Indeed we are bound to consider them as better, being all the scripture evidence we have in favour of the infinity of sin, but which, when added to the greater weight of evidence contained in the assertion of all God's faithful ministers of our order, is more than sufficient for good Calvinists. Furthermore, as God is infinite, it follows of course that every sin against him must be infinite, the audacity of Infidels who assert that nothing short of infinity can perform an infinite act to the contrary notwithstanding. It is not the magnitude of the offence, but of the power offended which determines the degree of guilt and punishment; and pursuing the same course of reasoning, our Legislature should punish all crimes equally, a thing long had in contemplation, to be carried into effect when the power of government has passed into our hands, as the blessing of God and the unwearied exertions of the faithful labourers of our order, must soon be accomplished. This would place the consistency of our doctrines apparent, and place them beyond the power of subterfuge and infidelity, by adding "confirmation strong" to the irrefragable arguments already advanced to prove my first proposition and so I pass on to the

2nd. That *Fear* and *Faith* constitute religion.

Of all the means by which the stubborn nature of fallen and depraved man is subdued, fear is undoubtedly the most powerful instrument. Without it what would become of our religion? The daughter of Zion would mourn; the temple of God would be forsaken; the



people would no longer bring their offerings, and the priests and Levites would sit in sackcloth and ashes, and chaos come again. Dreadful catastrophe! horrid thought! That fear is one of the grand hinges upon which true religion turns, is abundantly evident from scripture. Belshazzar trembled exceedingly when he saw the hand writing upon the wall; Balaam's ass was sore afraid when she saw the angel; and even the devils believe and tremble. Here is faith as well as fear; and you are altogether inexcusable if you have not as much religion as heathen kings, dumb brutes, and devils. There are those who deny this cardinal point of doctrine and say that fear is the meanest of all the passions; that it cannot purify the heart; that it makes hypocrites and enthusiasts, but not good men or real christians; that it is a powerful engine to build up an overgrown and dangerous hierarchy; that those only who are base have any reason to fear; that among the ignorant who have only received a perverted education the fear of ghosts, witches, hobgoblins and other imaginary beings continually haunts the mind and fills the cup of rational enjoyment with gall; that the design of its use is to render the people docile and obedient to an aspiring and ever restless priesthood. All this you are to consider as tares sown by the great enemy of souls, opposers to the cause of God; and its propagators are to be viewed as wicked infidels; for I tell you, of a truth, our church cannot do without it, and that is sufficient for a Calvinist.

Faith is the next and last point which we shall at this time consider. Of its great importance we shall be convinced if we reflect that the apostles, (in whose place we the orthodox clergy stand,) had less in quantity than a grain of mustard seed, and yet that quantity, small as it was, answered the purpose. And that this faith is attainable by all, without regard to evidence, all but infidels admit. They pretend that belief or unbelief is not under our control, but must be determined by the weight of evidence presented to the mind; that consequently two persons rarely think alike on almost any subject; and affect great astonishment when they hear a number of persons profess (although in the most solemn manner and in the face of heaven and earth,) their full and entire belief in each and every article of our creed. This again is rank infidelity—heresy of the first magnitude; for I can assure you, they could in like manner have believed much more had it been required. It is readily conceded that in the common affairs of life, people may, and do differ in opinion, and the reason is obvious: there is no priest to direct them, and they rely on carnal reason which is enmity against God. Not so in matters of a spiritual nature; here they have a lamp to their feet and a light to their path, one ordained of God to lead the lost sheep; his credentials clearly es-

tablished by John Calvin himself. How then dare you entertain a doubt?

Thus I have proved to the satisfaction of all but opposers of religion, that power and anger are the prime attributes of Deity, and that fear and faith constitute religion. I am now to make some remarks applicable to the subject.

If we look around on the mass of mankind and compare the disciples of Calvin with the rest of the world, we have the strongest evidence that we belong exclusively to the elect, and the residue, especially the Universalists, compose the goats which are to be placed on the left. Every thing conspires to prove it.—Who ever knew a Calvinist to defraud his neighbour, or to hanker after filthy lucre?—No, his whole soul is absorbed in the glories of the celestial world, and he scorns the dross of mammon. When was he known to phrenzy his brain by inhaling that liquid hell, ardent spirits, except when indisposed, or in low spirits, or some other good reason, and even then he is always careful that the right hand shall not know what the left hand doeth, lest the example should be used as an excuse and pretence by evil doers; even his countenance with up cast eyes; his tone of voice; his very gait, all proclaim him to be not of this world.—Who ever heard of church quarrels, law suits, or bickerings, among the saints?—No; every thing combines to remind us that God has chosen the weak things of this world to confound the wise. Hence it is, that children first, women next, and lastly the weaker class of men, press into the kingdom of heaven, while men of science either openly oppose the great cause of Calvinism or by their lukewarm silence show their unbelief. When we tell them they ought to lend their substance freely to the Lord, to live unto God, and to die daily, they harden their hearts to their own condemnation, and say, if it is necessary to die daily, it is equally necessary to take drugs and medicines daily, to be wrapt in perpetual gloom, and totally disqualify ourselves for every active duty in life by stamping every enjoyment thereof with a death's head; thus making men despise the offering of the Lord. To what source shall we trace this great and growing evil? To carnal reason, a want of faith, and not having the fear of God before their eyes.

As I have before hinted, no person is a fit subject for Calvinism, who is not prepared to render up to the clergy of our order the exercise of his reason, which being of this world must be spiritually controlled; for if this is not conceded it might soon be said, "the glory is departed from Israel." You have no excuse for not uniting in Calvinism; for you have only to believe it true, and it will be so whether you understand it or not, and you of course shall surely go to heaven; for works can be of no consequence to those of the elect, as they cannot in the least alter God's unalterable de-

crees. You need not fear because we tell you it is absolutely necessary that you believe in the existence of a material hell; we mean it for our opponents, not for ourselves. According to Calvin and his preachers, who are infallible, it must be located somewhere in the centre of the earth along with Mr. Symmes' subterranean world; a place which the righteous never expect to explore.

Nor do the advantages of our religion belong exclusively to another world. It affords us great comfort and support even in this vale of tears, for the advantages of our faith are incalculable. It covers a multitude of sins. If a brother happens in any way to circumvent or over-reach an unbeliever, the church support him. If he should chance, through the wiles of satan, (to which even the elect are sometimes liable,) to become intoxicated, or fall on any other stumbling block, we throw the mantle of charity over him provided appearances are saved, and too much scandal is not sustained by the church. And if complaint is made by the wicked, we all cry out with one voice, "religion is persecuted." The great advantages which we Calvinists have always derived from this method of identifying ourselves with religion are almost incredible. Again: if one of those most dangerous of all men, a moral, philosophical infidel, becomes obnoxious to us on account of his obstinacy and influence in society, we, as a body, attack him to great advantage; and thus give him in this world, a foretaste of what he is certain to receive in the next. No matter in what way this is accomplished, for in the service of God the end always sanctifies the means; for having proved incontestibly that our God is a God of wrath, nothing is more obvious than that it is our indispensable duty to imitate his adorable perfections as far as in our power—to fight valiantly for the God of Calvinism, and pull down the strong holds of Satan's kingdom by destroying his subjects. It is true we do not possess the keys of the bottomless pit, but then it is in our power in various ways to heap coals of fire on the heads of the ungodly, the enemies of our sect. If in these dark and dreary times we are restrained by sinners, and do not possess power to employ the stake and the faggot, as did the great and good John Calvin, and many of his pious followers, yet as a combined and organized body, we can do much; and who knows but by the blessing of God, and the proper use of means, Calvinism may entirely prevail over error and delusion? The fear of God, and faith in his ministers, is all that is necessary for you; and as those of the non-elect are accursed even in this life, it is proper they should receive as much of misery and as little of happiness as possible while here; it is therefore our duty to attend to them in this life, the devil will take charge of them in the next, where they will be placed in the

focus of infinite and eternal wrath. Glorious prospect! heart-cheering reflection! Fight on valiantly then, for the cause of Calvinism, for great is your reward. What if we are told that Christ said much about love and good works even to our enemies? that visiting the sick, feeding the hungry, clothing the naked, and that even giving a cup of cold water is more acceptable than fasts and long prayers to be seen of men? This I tell you was never meant for Calvinists, and that is sufficient. We have enough to do to support the societies for propagating the gospel among the poor perishing heathen, and building up the great and good cause throughout the world.

The mysteries of God are unséarchable and past finding out. Who would have believed that what was hailed as the greatest and most beneficial discovery ever made by man, was (for our sins no doubt) a real curse in disguise? that the printing types, while they were the means of disseminating the holy scriptures from sea to sea and from the rivers unto the ends of the earth, were, at the same time, the weapons of satan, which, through the medium of human science, introduced that pest, infidelity, into God's heritage, to the great injury of Calvinism, and the grief of all orthodox pastors. It is truly a time of rebuke and great tribulation to the elect who should cry mightily unto God, because evil men bear rule and the wicked flourish.

(To be concluded.)

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## ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTENT FOR THE FAITH."

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### THE CRISIS.

We have often admonished our readers of an approaching period when every friend of religion, morality, and the rights of man, would be called upon to oppose, firmly, and OPENLY, the popular schemes of the day. Standing, as we do, upon the walls of Zion, and being placed there, (as we have the vanity to believe) by the confidence of friends whose interests we cannot neglect, it devolves upon us, in the fear of God, to proclaim that the time of trial has fully come: It is no longer to be concealed—IT IS NO LONGER DENIED—that the self-styled "orthodox" have determined to exert all their strength, to prostrate the liberties of our country, by setting up a more odious and abominable hierarchy than was ever before permitted to curse the earth.

A regular system of "begging money for God" has been carried on, by a powerful and well-organised horde of clerical impostors, until funds, to a vast amount, have been accumulated, amply sufficient to warrant them in the attempt, to effect by FORCE, what they have failed in accomplishing by fraud and deception, under the mask of religion. Judging from the reports of their various societies—falsely called "charitable"—we speak advisedly when we affirm that they have now, more money and available property, than



can be raised in the treasury department of the United States.\* This vast amount, in the hands of men whose lives have been an unbroken scene of pious avarice, has long been considered, by the reflecting portion of community, as extremely dangerous to the rights and liberties of the people. Yet, so long as no overt acts of the kind were committed, our citizens have quelled their fears and spoken with modesty of their schemes. And furthermore, such has been the power and influence of the clergy, that many, who at heart despised both the men and their measures, have preferred a quiet acquiescence, to open hostility against them. Indeed, many well meaning persons have contributed to their funds rather than to incur their displeasure, or suffer their prospects to be blasted by their anathemas. Thus they have been suffered to go on,—and while their untiring industry has, now and then, excited alarm, the people have, as a body, delayed a manful resistance.

But, within a few months past, the mask has been stripped from the enemies of our freedom, and the OBJECT they have so long had in view, as a polar star to guide them in all their serpentine movements, is declared, in language that need not, and cannot be misunderstood. All their schemes for “evangelizing the world,” have terminated in the distinct avowal, that within ten, or twenty years at most, *no person* shall hold an office in the States or Union, that has not received his education at their hands, and will not (at least before the world) profess a belief in their dogmas! This has been unequivocally asserted by Ezra Stiles Ely, of Philadelphia, and has been sounded from orthodox pulpits in every quarter of our country. It has been impudently affirmed, that their object now is, to have “a Christian party in politics,” while innumerable attempts have been made, in this and other states, to control elections by sectarian influence.

Attempts have frequently been made to deprive respectable citizens of rights, guaranteed by the letter and spirit of our Constitution, by denying them the privilege of giving their testimony in courts of justice, because of their rejection of certain dogmas, unknown to our laws, and hostile to every principle of reason and truth. These indignities have been borne with exemplary patience; and so much have the people been inclined to respect the professed ambassadors of the humble Nazarene, that every murmur has been suppressed, and every prejudicial suspicion industriously, and religiously, concealed. But this patient endurance of evils, which, if they had sprung from any other source would have been insupportable, has served only to embolden the orthodox clergy to commit greater outrages against the majesty of God, and the rights of man. Like Jeshurun of old, they have “waz-

ed fat and kicked,” until, neither venerable age, unsuspecting innocence, nor female delicacy, has been exhornated from their impudence and abuse. Like the lice of Egypt, they have covered the earth, and like frogs they have intruded their persons into the kitchens and kneading-troughs of the people. A horde of lazy, indigent, money-loving youths, have been quartered upon the charity of the people, until, when thoroughly doctrinated and initiated into the mysteries of this modern Babylon, they have, in their turn, been let loose upon community, to wheedle from the industrious, the hard earned pittance, and frighten children and youth by denunciations of wrath, into measures for the support of their oppressors. To this end, *Sabbath Schools* have been instituted in every neighbourhood where the people could be coaxed into their measures, and the tender minds of children have been thus contaminated by this moral pestilence. Under the imposing sanctity of religion, they have committed these and many other pious frauds, while the people, duped by their craftiness, have apparently “loved to have it so.”

The proceedings above hinted at, have begun to excite alarm in the minds of our more intelligent fellow citizens, and a few daring spirits have ventured to come out and expose their unsanctified plans. Knowing, that their conduct will not bear the test of examination—that their time of harvest will be short; and being bent on the attainment of their object, a simultaneous movement has been made of late, to grasp it ere the people should be alarmed. The tocsin has been sounded, their strength has been concentrated, and now is the day of trial!

We have already mentioned the fact, that Ezra Stiles Ely, of Philadelphia, had called upon the orthodox to form “a Christian party in politics.” This barefaced developement was made by a man who stands high in the estimation of the Presbyterians, and it is evident, that he did not stake his popularity, as a man, and a divine, unadvisedly. It required no extraordinary discernment to discover, that, in all human probability, the measure had been adopted in that city, by the Synod which met in the month of May previous. Yet the declarations made by their organ, are considered as an *experiment*, designed to feel of the publick pulse, to see how far the minds of the PEOPLE would submit to their dictation. But few, even among the most discerning, were alarmed; yet the security felt by the mass of the people, arose, rather from a consciousness that they would not dare to exert themselves in an undertaking of the kind, than from any destitution on the part of the Presbyterians of a wish to take the reigns of government into their own hands.

One year has elapsed, and now we have the most unequivocal assurances, that all we had reason to apprehend is about to befall us. We speak advisedly when we affirm, that every exertion has been made, by those *pretended lovers of God and man*, to effect a “union of Church and State.” Let the following facts speak for themselves.

After failing to obtain, from the Legislature of Pennsylvania, an act of incorporation for the “*American*

\*We allude to the state of our finances encumbered as they are by the national debt. All things considered, our statement, when compared with the receipts and expenditures of all the religious societies in America, and the funds of the nation, will be found within the bounds of truth. Let any one who thinks otherwise examine the subject and correct us if we are wrong.

"*Sunday School Union*," Dr. Ely did not hesitate to insult the majesty of the people, by abusing those senators who conscientiously opposed the measure. This was done in a pamphlet, now before us, which contains language that no rational man, unless conscious of having the power to control, would dare address to the legal representatives of any people.

The Presbyterians in the state of New York, having petitioned the Legislature to pass a law *compelling the observance of the Sabbath*, and having failed in obtaining it, have united all their strength, and have actually established a line of stages and boats—have purchased taverns, and let loose a gang of runners upon community, to obtain in this way—by coercion, persuasion and threats, what they failed in obtaining of the Legislature of the state.

They have impudently, and frequently declared, that their tracts **SHALL** be put into the hands of *every child*—they have monopolized the trade of printing bibles, to the great detriment of individuals, who desire by industry and a fair competition to obtain a livelihood—their emissaries have perambulated every section of our country, to establish sectarian Sunday Schools—to distribute tracts, and to prepare the public mind for an acquiescence in their unhallowed views:—they have repeatedly insulted the people, by false statements of their destitution of bibles, and have often trampled on the rules of politeness and hospitality, by insulting females, in the absence of their husbands and parents.

The fact that they have done as above related, has been often stated to the publick, and well substantiated in instances too numerous to be mentioned. Indeed, with almost unequalled boldness, in other cases, they have not dared to deny the charges to the foregoing effect, though frequently made to their faces.

But we are not allowed to stop here, it remained for those who had assumed the right to dictate, and the power to enforce obedience to their mandates, to blot the fair fame of our country, on the last anniversary of our national Independence. *On the Fourth of July, 1829*, a simultaneous effort was made, so far as information has been obtained, by the Presbyterian clergy, to form a "Christian party in politics" according to the letter and spirit of the discourse of Dr. Ely, delivered a year ago! In this village, a man who ranks high among his brethren, did not hesitate to speak reproachfully of the highest officers of our government, and boldly advanced the impious doctrine, that an established religion could alone preserve our national existence! He unblushingly affirmed, that the line of separation between Christians and others had been drawn; and admonished his hearers, by all the solemnities of heaven, earth and hell, to buckle on their armour, and prepare for a crusade against those who would not yield to the dictation of an unsanctified priesthood! He did not hesitate to assail the characters of the officers of our government, and with sacrilegious daring, *disturbed the ashes of the dead!* We do not pretend to give his words, but the foregoing ideas were inculcated in unequivocal language from the desk.

As before remarked, as far as information has been obtained, the same impious sentiments were advanced, in every place where a "religious celebration" was observed by the Presbyterians. And it would not surprise us to learn, that a mighty effort was made throughout our country to the same effect.

With the foregoing facts before us, *what shall be done?* Shall the liberal and enlightened portion of community quietly yield to these flagrant abuses?—Shall we patiently endure the threatened evils, without a struggle to retain our rights—those rights which were purchased by the blood of the immortal heroes of the Revolution? No—heaven forbid! *The time has come*, when all friends to our country without regard to names or unimportant differences of opinion will—*may, must unite their strength*, to resist, even unto death, the power of those who have insulted us. The crisis has come, and the people must prepare for the battle.

We would, therefore, most solemnly urge upon the consideration, not of Universalists only, but of all sects of Christians, and all friends to our government, to lay aside all minor considerations, and unite their strength in opposing the measures so positively declared. With humble deference to the opinions of our superiors in age and wisdom, we would respectfully suggest the propriety of a general Union of all the liberal friends of America, being formed, without delay, to oppose the power and influence of those whose object it unquestionably is, to prostrate the dearest rights of mankind. And let it be remembered, that we have a vigilant, well-organized, and well-disciplined phalanx to contend with—an enemy having the means as well as the inclination to oppress. One united and vigorous effort will effect our object and place the enemy within the bounds of Zion where they ought to remain.

But should our appeal to others prove ineffectual; we must make a particular application to our Universalist brethren. We would humbly entreat them, as they value the privileges of civil and religious freedom, to be active in their endeavours to resist the efforts of a designing priesthood. We would affectionately exhort each and every one, to withhold all encouragement to Sunday schools, Tract, and other societies, until it shall be satisfactorily ascertained that we are wrong in the suspicions at this time expressed.

It will be recollected by many of our readers, that a few years since, a Pamphlet, purporting to be a discourse by a "Doctor of the Seat" of Universalists, was published and extensively circulated amongst our orthodox opponents. It was thought sufficient, at the time, merely to expose the *forgery*; which was done in most of our periodical papers. But, with unblushing effrontery, the soul-saving gentry have continued, whenever there was a prospect of escaping detection, to read it to their congregations, and thus give countenance to the "pious fraud." The counterfeit was too bungling to deceive any but those who "love darkness rather than light;" yet there are so many of that description in our country, that we have thought proper



to furnish our intelligent readers with a suitable weapon to oppose the craft of those who "lay in wait to deceive." The "Sermon" purporting to have been delivered by a Dr. of orthodoxy was written and designed as a set-off against the one above mentioned. Its author, a gentleman residing in a sister state, would be the last to desire a concealment of his name—yet it is enough for the reader to know, that he is as much entitled to the cognomen of a "Doctor of Divinity" as any other inhabitant of the earth. Should the reader find on a careful perusal, a little shrewdness in the application, or a too striking delineation of popular error, it may be attributed to the peculiar circumstances which called it into being. With these preparatory remarks, we respectfully dedicate the production of our "Doctor" of Orthodoxy, to their Reverences the clergy who made and nursed the sermon first above-mentioned. Done in behalf of truth, by their Reverence's most obliged, most devoted, and most faithful servant, the

EDITOR.

### PROCEEDINGS

#### *Of the First Universalist Society in the village of Auburn.*

At a special meeting of the Society on Wednesday the 9th inst. called to take into consideration the propriety of erecting a house for publick worship in this village for the use and benefit of said Society, the following facts were stated to the meeting and the subjoined resolutions unanimously adopted.—

From the subscription papers it appeared, that money sufficient to erect a convenient house had been subscribed by those friendly to the cause of Universalism. But after certain facts, detailed in the following Report, were exhibited to the meeting, it was

*Resolved*, That under existing circumstances, it will be inexpedient to appropriate the money subscribed for that purpose to the erection of a Meeting-House at present.

*Resolved*, That a committee be appointed to embody the facts laid before this meeting, and that the said committee be instructed to report the same to a subsequent meeting of the society.

Adjourned to meet on Monday evening the 14th inst. at 7 o'clock.

Monday, July 14, 1826. Met agreeable to adjournment, when, after the meeting had been duly organized, the following report was read and adopted.

### REPORT.

Your committee having candidly considered the subject of erecting a house for publick worship, has, in compliance with the instructions of our last meeting, collated the following facts which are now respectfully submitted for the consideration of those concerned.

From recent disclosures, made in a tone of defiance, and with that degree of assurance calculated to excite the most fearful apprehensions, uttered too by men whose persons we have long been accustomed to respect, we have been driven to the conclusion, that a powerful and well-organized body of religionists has been industriously engaged in those measures which cannot fail to jeopardize the dearest rights and liberties of mankind.

That order of professing Christians generally

denominated Presbyterians, though not so numerous, are nevertheless more powerful than any other sect in America. The power and influence they possess has not been obtained by their mental or moral superiority over others, but has been acquired by their persevering efforts to obtain money under various pretences, and by every means within their reach to aggrandize their own sect, and extend their own resources. To such an astonishing extent have they succeeded in their measures, that, in the opinion of your committee, a large proportion of the circulating medium of this country is under their control and subject to their disposal. Their various institutions falsely called "charitable Societies," have been suffered to accumulate immense sums of money, which when obtained are left at the disposal of those who are responsible, not to the donors but to the managers of such institutions. In several cases which have fallen under the notice of the publick, money obtained for some specific purpose has been appropriated to the attainment of other objects without the consent of the donors; and in many instances money has been solicited and obtained on pretences not founded in fact.

While many of our citizens (particularly the labouring classes) are groaning under the pressure of the times, and frequently suffering for the want of means to maintain and educate their families, immense sums are annually expended for the erection of splendid temples of worship, theological seminaries, buildings for the accommodation of sectarian institutions, and for the education and maintenance of an idle and oftentimes an useless priesthood.

It is our solemn conviction that the general dissemination of useful knowledge is the only means by which the liberties of our country can be perpetuated. And this fact, too generally admitted to require proof, leads us to the conclusion that neither aristocracies of wealth, honour, learning, or religious power, can be compatible with the welfare of our country.—It is therefore a duty, in the opinion of your committee, which devolves on every enlightened member of society, to pursue that course which may be most likely to lead to the more general dissemination of science, to a greater improvement of the arts of civilized life, and, as an indispensable pre-requisite, to the prostration of those plans which confine the benefits of education and the emoluments of religion to a few to the serious inconvenience and lasting detriment of the many.

From an estimate which has been submitted at a previous meeting of this society, it appears that an enormous tax has been imposed upon the people for the erection of meeting-houses and the support of ministers. On the supposition that there are in the state of New York 630 towns, and that each town, including our cities, contains three houses of publick worship, there would be One thousand Eight

hundred and Ninety meeting-houses. Estimating the cost of each house at only Five thousand dollars, the whole expense would amount to Nine Millions four hundred and fifty thousand dollars! Suppose this sum to be deposited in the Fund for the support of common schools, and that the interest should be expended annually for the education of children of poor parents: Suppose a teacher would instruct fifty scholars and his wages to be twenty dollars per month, the expense of educating fifty children one year, would be two hundred and forty dollars. The interest of Nine Millions Four Hundred and Fifty Thousand dollars, being Six hundred and sixty-one thousand five hundred dollars, would pay the expense of educating One hundred and thirty-seven thousand eight hundred and twelve children. Allowing one minister to each meeting-house, there would be One thousand eight hundred and ninety. Supposing the salary and perquisites of each to be five hundred dollars; the maintenance of the whole would amount, annually, to Nine hundred and forty-five thousand dollars. This sum appropriated for the education of children as above proposed, would provide for the annual instruction of One hundred ninety-six thousand eight hundred and seventy-five; which added to those which might be educated by the interest of the sum appropriated for the erection of meeting-houses, and the whole number of children which might be thus annually instructed, is three hundred thirty-four thousand six hundred and eighty-seven!

But when the heavy exactions which are demanded for the support of Bible, Missionary, Tract, Sunday School, and other societies of the kind, are taken into the account, we feel constrained to admit, that the annual expense of religion in this state, would educate every child, in every department of science and useful knowledge, and thus qualify the rising generation for usefulness, and constitute them so many pillars of our Republic.

But while we feel alarmed at the present condition of the people, we would not forget our obligation to sustain pure and undefiled religion in our section of Emanuel's heritage. Taking for our guide the examples of Christ and his apostles, we would, while opposing the popular schemes of the day both by example and precept, endeavour to extend the Redeemer's kingdom in the earth. Having had our understandings enlightened to see the abuses of Christianity—having learned with deep apprehensiveness from recent disclosures, that our Presbyterian brethren are determined on adopting coercive measures to obtain their ends—that a Christian party in politics is about to be organized, if not done already—that a vast amount of money is already vested in stages, horses, and publick houses, to the serious detriment of those servants of the community who have hoped, by a fair compe-

tition, to obtain an honest livelihood—for the purpose of obtaining by such means that power which they have failed in obtaining by Legislative enactment—and that we are deprived of some of our inalienable rights by the power and intolerance of those sects who would become the keepers of our consciences—and moreover feeling a sense of our responsibility to God and our country; we hesitate not, to take our stand and oppose those measures which have already created a deplorable division in society. But while impressed with these convictions, and desiring Heaven to sustain us in our endeavours to do good, we would be expressly understood as advocating the pure and holy principles of Christianity. Believing that religion can never prosper in the hands of a mercenary priesthood—that Christianity has been made a cloak for deception and fraud—that the people have been oppressed—their rights taken away—their liberties endangered by clerical men for the aggrandizement of a privileged order—and that, in too many instances, the professedly humble followers of Christ have been elevated above their supporters by the consent of the people, we do most solemnly protest against any measures calculated to perpetuate the evil.

And while we cheerfully accord to all others the rights and privileges we would secure to ourselves, we would extend the hand of friendship to all, and invite all persons who can conscientiously unite with us in the common cause of Christian and civil liberty, to set their faces against the causes of alarm above enumerated.

With humble reliance upon the Almighty, imploring him to aid us in the way of our duty, we submit the foregoing facts to the society, to our brethren generally, and to the world, as the reasons which have governed us in the decision not, at present, to erect a house for publick worship in this village.

In announcing the determination of this society, at once respectable and numerous, we feel bound to state, that no body of believers can be in a more prosperous condition, and few more able to erect a convenient edifice for publick worship. With us, as a society, there is nothing like disunion or a want of friendship. Our meetings are well attended, and, as we trust, our hearts are united in an ardent desire to glorify God and promote the happiness of our fellow men. All which is respectfully submitted.

After a free discussion, it was unanimously *Resolved*, That the foregoing Report be adopted as the sense of this meeting, and that it be published in the Gospel Advocate.

*Resolved*, That, inasmuch as all liberal persons are alike concerned in the measures we have taken, to resist the combinations of certain sects, all such are cordially invited to lend us their aid and advice, in all matters pertain-



ing to the publick good; and that, without regard to names or parties, in religious matters, we will co-operate with all conscientious persons in their endeavours to avert the growing evils enumerated in the above report.

**A LETTER TO THE EDITOR,**  
AVON, N. Y. July 5, 1828.

*Dear Sir* :—By reference to our minutes of the last Genessee Association, held in Benton, Yates county, it will be perceived, that our association for the present year, was then appointed to meet in York, Livingston county, after it had, by the same body, and at the same time, been voted to Victor, Ontario county.—This was done because it was believed, after maturing the subject more perfectly, that the greater good might be effected in York and its vicinity by the measure.

The Society of Universalists in York, are destitute of a meeting-house, and depended on a people "who knew not Joseph," to be furnished. But by a letter from Br. Rufus Cook, of the above Society, we get the unwelcome intelligence, that a house for our meeting cannot be obtained in that town. Therefore, by the concurrent advice of Brs. Knapp, Flagler and Sampson,

**NOTICE IS HEREBY GIVEN,** to our friends and the publick in general, and to our brethren and sisters of the Universalist Society in Victor, *in particular*, that the Genessee Association of Universalists will meet at *Victor, Ontario county*, on the 24th and 25th days of September next, being the last Wednesday and Thursday of said month.

P. S. Editors friendly to liberal sentiments are requested to notice the above.

**THE REVIVAL CONTROVERSY.**

*From the Trumpet and Universalist Magazine.*

In the "*Recorder and Telegraph*," of the 6th ult. there is *one* article worth recording.—It is headed as above, and relates to the famous contention and quarrel among "the Orthodox," as they are called concerning *religious revivals*. It cannot but excite the surprise of the world's people, that those soul-saving clergymen, who profess to be the "salt of the earth," and "light of the world," should so disagree among themselves, as to the very core of their creed and spirit of their religion, as to refuse to discuss, or to countenance a fair discussion of, the main subject in dispute. Is not this, savorless salt, which ought to be trodden under foot; or a light which best answers its ends, by being put "under a bushel"? With all due respect and tenderness, we say to the Rev. gentlemen, whose names follow these marks: "If the light which is in you be darkness, how great is that darkness."

"The *Philadelphian*," says the *Recorder*, "contains the following paragraph, dated

May 27th, and subscribed by Messrs. L. Beecher, D. C. Lansing, S. C. Aikin, A. D. Eddy, C. G. Finney, S. Holmes, C. Cheever, J. Frost, N. S. S. Beman, N. Coe, E. W. Gilbert, and J. Parker. "The subscribers having had opportunity for free conversation on certain subjects pertaining to *revivals of religion*, concerning which we have differed, are of opinion that the general interests of Religion [or rather of the Clergy,] would not be promoted by any farther publication on those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, conversations, and conduct, designed or calculated to keep those subjects before the publick mind; and that so far as our influence may avail, we will exert it to induce our friends on either side, to do the same."

Being ashamed then, of the subjects of controversy, these *doctors* and *reverends*, are for hiding their conduct and contention from "the publick mind." Alas! Sirs, these subjects are too awful and glaring to be concealed from publick inspection.

[Among the names above written we find that of Mr. Lansing of this village, and the inquiry arises—is this gentleman, who so freely denounces universalists, who hesitates not, to pronounce them infidels and 'dogs'—is he one who has agreed "to cease from all publications, correspondences, conversations, and conduct designed or calculated to keep those subjects before the publick mind?" Why, really, we should think that a person of so devoted piety, and withal, one who had been so recently converted under the preaching of the godly Mr. Finney, would find it somewhat difficult to settle the matter with his conscience. And pray tell us what will become of the Episcopalians who are represented as going to hell, and above all the poor Universalists, if the reverend gentlemen suppresses all conversations on the subject of revivals? Perhaps some one will be able to explain these matters. We live in a strange world indeed.]

The following article is from a series of numbers in the Buffalo Journal under the head of "Popular Excitements." So liable are mankind to lose sight of the landmarks of reason, that they cannot be too frequently admonished of their danger by lessons taught us in the history of past times. How long it will be before *all* excitements which are now attributed to supernatural agency will be viewed as we now view the records of Salem Witchcraft it becometh us not to predict. But our posterity will no doubt wonder at many things, which, to us appear consistent and reasonable. Ed.

*From the Buffalo Journal.*

**POPULAR EXCITEMENTS—No. VII.**

The attention of my readers is now called to the machinations of the guardians of publick order and national prosperity, as exemplified in the well known case of the *Salem Witchcraft*. Hitherto my examinations have been confined to other nations, the inhabitants of distant lands; but now we are to examine the deeds of our own nation—our forefathers; the

transactions, as it were, of but yesterday. In this, as in other public delusions, the officious demagogue shrouded himself from justice by pointedly avowing his regard for religion and the laws; and by urging the necessity of protecting our civil institutions. The dates of the occurrences at Salem are so modern that no plea of the darkness of the age can apply in their extenuation, especially when we reflect that this scene was in the immediate vicinity of Harvard College, and that many of the most able and prominent men of that learned institution, were deeply concerned in the tragedy.

The commencement of the delusion is traced, in its history, to a physician, who declared he could not cure his patient, because he "was under an evil hand." This avowal was seized upon by the "the guardians of the public good," a class of men ever humanely active, who at once became clearly satisfied of the existence of a secret plot, between the Devil, in person, on the one part, and certain of the people of Salem on the other, for the subversion of both government and laws. By assiduous labour, and close observation, the "public guardians" were enabled to give such a colouring and direction to the growing panic as in some degree to comport with their designs respecting it. The phrensy soon reached that head, when, to adopt the language of history, "confidence between man and man in a great measure ceased. Every one was suspicious of his neighbour, and alarmed for himself. Business was interrupted, and many fled from their dwellings. Terrour was in every countenance, and distress in every heart. Every little precinct was the scene of some direful tale of witchery. Reports of this nature were circulated in all directions, and were located in every neighbourhood. Several circumstances, attending the first cases of reputed witchcraft, tended to mislead the people, and these operated on feeble minds so effectually as to produce a forced belief in the immediate agency of evil spirits. The alarm was sudden and terrible. Children not twelve years of age were allowed to give their testimony: Indians were brought to relate their own personal knowledge of invisible beings; and women publicly told their frights." Such was the process by which, to adopt the inelegant but forcible language of a writer of that day, "the government was so sullied by that hobgoblin monster, witchcraft, whereby this country was nightmared, and harassed, at such a rate as is not easily imagined."

During this diseased state of the public mind, in vain did the innocent victims appeal to the rational dictates of common discretion, in defence of their characters, their property and their lives. Disordered misrule had penetrated the very halls of justice; and giddy delirium surmounted the judicial bench. When

the accused pleaded the well known facts of his orderly life, to mitigate suspicion, he was derided for his weakness, or commanded to be silent; if he offered testimony in defence, it was rejected unheard; and when he plead for a day's respite of the sentence of execution, he was told that his existence endangered the state. Such was the summary process by which this popular excitement consigned its innocent victims to the tomb. The delusion continued only from March till October of the same year; and during this short period, *nineteen* citizens were publicly executed, and eight others were condemned to die, without a single person's having been acquitted, upon trial. Fifty persons during the same period confessed themselves witches, of whom not one was either convicted or tried; as the confession of the crime was received in full atonement for the offence. Beside these the prisons contained upwards of *one hundred and fifty* suspected persons, and *two hundred* others stood publicly accused, who had not been arrested. The estates of the accused, even before conviction, were seized as forfeit for the public use; yet, observes the historian, "the public coffers were not enriched by these confiscations, as the avails of such estates never reached the treasury, but were rather parcelled about among those who did assiduously labour in the quelling of these enormities." So implacable were the feelings engendered by this popular excitement, that the culprits' bodies were not decently buried, after death; but a spirit of persecution was still carried on against them. At one of the executions, where six persons were hanged, their bodies were dragged by the ropes from the gallows to a hole between two rocks, into which they were thrown, after being plundered of their cloths, and left with their feet, hands, and some of their faces still uncovered! It is not the deeds of a barbarous age that I am now recording; nor yet of a savage people. These awful scenes were acted in a sister state of our present political compact; and not more than 136 years have elapsed since the close of the tragedy. There are many among us whose near relatives were present and took a part in what I describe; nor am I certain that I am not of the number. It was an insatiation that seized upon every class alike: no one was exempt from the disease or its consequences, for

"Delusion's self was mad;"

and there was none to stay the torrent, or call back man to himself. Even the instigators of the calamity stood aghast, and witnessed, with dismay, the raging of the storm which they had excited but could not allay. REASON.

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L. S. EVERETT, EDITOR.

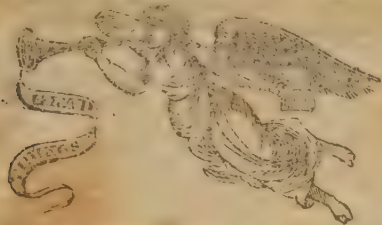
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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, AUGUST 2, 1828

## THE PRAC-TICE.



Give attendance to reading, to exhortation, to doctrine.

## A SERMON,

On the propriety and utility of meeting at stated seasons for social and religious worship.

BY L. S. EVERETT.

"Not forsaking the assembling of yourselves together, as the manner of some is."—Heb. x. 25.

There has been much controversy on the question as to the proper time to be devoted exclusively to the worship of God; and, while many out have contended for the *seventh*, they have often lost the substance.

On the one hand, it has been maintained, that God, by divine appointment, set apart the *seventh day of the week*, as holy time, and required his chosen people to observe it as such; that, when the Lord Jesus Christ appeared on earth, as the Lord of the Sabbath, it was proper to alter the day, to the *first*, instead of the *seventh*; and that all are bound by the divine commands which originally related to the *seventh day of the week*, to observe the *first*, and keep it holy.

On the other hand, some have contended, that the Jews were commanded by their prophets to observe and keep holy the *seventh day of the week*, which is our Saturday; and that we ought not to observe any other. Hence, there has actually arisen a sect among us, who are distinguished from other Christians by an observance of the *seventh*, instead of the *first day of the week*, as holy time.

There are others, who, viewing the institutions of Christianity as a matter of little consequence, insist that one day is as good as another, and that God doth not require an observance of any particular day, as a season of worship and rest from labour.

For one I am not disposed to be too strenuous, as to the particular time to be devoted to

the public service of God; nor can I consent to a distinction of the Christians so long sanctioned by the Christian Church.

The reasons for the *seventh day* from the *first day* of the week, are to me equal and satisfactory. The arguments for the change are these: 1. As the *seventh day* was observed by the Jewish Church, in memory of the rest of God, after the works of creation, and of their deliverance from the tyranny of Pharaoh; so the *first day* of the week has always been observed by the Christian Church, in memory of Christ's resurrection. 2. Christ made repeated visits to his disciples on that day. 3. On this day we find St. Paul preaching at Troas when the disciples came to break bread. 4. The directions the apostles gave to the Christians, plainly allude to their religious assemblies on the *first day*. 5. Pliny, whose authority cannot well be doubted, bears witness of the *first day* of the week being kept as a festival, in honour of the resurrection of Christ; and the primitive Christians kept it in the most solemn manner. See Buck's Theological Dictionary.

These reasons, in my opinion, are sufficient to induce us to observe the *first*, instead of the *seventh day* of the week, as a Sabbath unto the Lord. Such a preference is sanctioned by the practice of the early Christians, and is justified by the custom of all who have taken upon themselves the name of Christ, with but few exceptions, from that time to this.

But it does not appear to be so important that any one particular day should be observed, as a day of rest and devotion, as it does to have the day selected *properly* observed. There is no law in the New Testament concerning the observance of the *first day*; and it is quite impossible to determine with certainty which is the *seventh* from creation. There are seven chances against one, that our Saturday is not the Jewish Sabbath; and it would be almost a miracle, if from Christ's resurrection to this period there had been no mistake in reckoning the days of the week. So that contention on the subject is unwarranted by facts, and not called for by the importance of the case.

Relative to this controversy it may be farther observed, that it is of very little consequence to know whether any, and if any, what day in the week is set apart by divine appointment, as a day of rest. For, in urging the observance of one day out of seven, as a season of wor-

ship and rest, it need only be said, that "the powers that be are ordained of God;" and hence, if the constituted authorities of our country have said, that a particular day ought to be devoted to the Lord, such day is set apart, to all useful intents and purposes, *by divine appointment*.

Again: To know that an institution is of divine origin, we have only to learn that it is useful. If, therefore, the observance of a portion of our time as a season of rest and devotion, shall be found an useful practice, it should operate upon the heart of every Christian, as a powerful incentive to keep it holy; while this consideration should be suffered to have its proper weight upon the minds of those who do not yet believe in our holy religion.

In order to ascertain whether the observance of the Christian Sabbath is useful or not, we must know whether or not it is calculated to promote the happiness of mankind; for *whatever tends to promote true enjoyment is useful*.

The fact that an observance of the Sabbath in a becoming and devotional manner, is calculated to enhance the enjoyment of mankind, will, I submissively trust, be elicited as we proceed with a general elucidation of our present subject.

Assembling ourselves together at stated seasons in commemoration of the resurrection of the Redeemer, is expedient, and truly beneficial, from the following considerations:

1. *Because we are commanded so to do.*

It will not be denied that the Jews, from whom we have derived many of our religious views, were commanded to observe the Sabbath day, and keep it holy. But I prefer to regard the Christian Sabbath as a *civil institution*, calculated to sustain that tone of religious feeling, which is so essential to the welfare of society.

The laws of our happy country require, that we should abstain from unnecessary labour on the first day of the week; and while the right of worshipping God according to the dictates of conscience, is guaranteed to all, it is necessarily enjoined upon each not to disturb the devotions of others.

Our laws are enacted by the PEOPLE; and all good citizens will bow in submission to their voice. Hence, a violation of the Christian Sabbath, should be regarded as an insult to the majesty of the law, and as an act of contempt against the "powers that be."

2. But the proposition just advanced; in its abstract sense, would seem not to be a sufficient reason for the observance of the day as a religious festival. But, when we take it in hand to show that obedience to the laws of our country is proper, it should be recollected that we take it for granted such laws are good in themselves, and calculated to subserve the best interests of the people generally. Hence—

we should assemble ourselves together at such times as are appointed, because mankind are so constituted as to derive many advantages from social worship.

Mankind are naturally social beings, and were designed for social intercourse. Without any intercourse with our fellow-beings we should be truly miserable. Hence the more refined enjoyments of life have their birth in the choice circle of our friends. It is there that the friendly emotions of the heart are expressed, and a kindly impulse given to the ennobling principles of our nature. How ought we to prize the endearments of friendship! and how ought we to bless the Parent of Nature for the ability he has given us to express and reciprocate the generous emotions of the mind.

We discover a predisposition to these enjoyments in little children. Who can witness their cheerful gambols, without being convinced that there is a natural inclination in mankind to mingle their enjoyments and sorrows?

The social enjoyments of the Sanctuary, or house of prayer, are more elevated and refined than the pleasures ordinarily arising from friendly intercourse. It is here that the soul ascends to God, in prayer and praise—it is here that the affections of the heart are raised up to God; and here we learn the character, will, and designs of the Great Eternal, in whom we live, and move, and have our being.

3. In such assemblies, we and our children, and our friends, learn to adore and reverence the God of our salvation in concert and harmony.

How delightful it is, to contemplate the riches of God's unfathomable love, and illimitable grace! It leads us to adore and love him and if we love him, we shall delight to keep his commandments.

If religious assemblies are as they should be, every soul will be edified with hearing the goodness of God proclaimed at each convocation. If they are as they should be, Heaven's eternal kindness will be dwelt upon, as the source of all consolation, and his unpurchased Love will be exhibited in its native purity, simplicity and beauty, to captivate the soul, and lead it home to God.

Yes, if our religious exercises are as they should be, we shall not only *hear* of the Love of God, but we shall receive a portion of the divine treasure "into good and honest hearts." Your speaker, if he obeys his divine commission, will proclaim the glad tidings of the gospel, and you, if the preparation of your hearts be of God, will listen to the administration of the word with devout and becoming gratitude.

But this is not all: Your families, and friends will be invited to partake of the gospel feast with you;—your husbands, your wives, your children, and your parents, will be affection-



ately entreated to mingle with you in the spiritual festivities of our seasons of worship. If you are fully satisfied, that the Holy One of Israel is here adored—that his character and purposes are here properly represented—that the gospel of God is here faithfully proclaimed, you will endeavour to persuade your friends to come up hither to worship. Your entreaties will be characterized by kindness, and crowned with success, for God will second your endeavours to do honour to his name.

And when assembled in the capacity of devout worshippers of the Great Eternal, we shall learn to lift our contemplative powers to him from whom proceedeth all our benefits, and with our friends and kindred, learn to adore and love him “because he first loved us.”

4. *In such assemblies we are encouraged to go on in the performance of those active duties which are inculcated in the gospel.*

If religious assemblies are properly conducted, they are calculated to warm the heart with benevolence and heaven-born charity. The love of God, when shed abroad in the heart, will produce love; so, when the soul is awakened to a sense of divine Benevolence, it seeks to extend the tender charities of the heart to the unfortunate. Hearing it oft repeated from the desk, that God is our Father—that he is our Benefactor—that his nature is Love, and that “all we are brethren,” that being must be cold indeed who can, under the influence of these truths, deny to the needy the pittance required to make them happy.

But, brethren, this remark will not apply to assemblies made up of those who worship an angry God, or fear that their fellow creatures will be subjected to future unspeakable woe! Wrath can never produce love—nor cruelty, tenderness—nor fear, obedience—nor fear of hell, a heaven within the soul! No, all creation confirms the fact, (may I not add experience?) that the notion of endless misery corrodes and benumbs the finer faculties of the soul—dries up the streams of kindness, and blunts the tender sensibilities of the heart! He, who by dint of holy perseverance, has prepared himself to witness with emotions of joy and satisfaction the untold miseries of his fellows in another world, is ready—*depend upon it*—to behold with indifference their misfortunes here on earth.

Having briefly adverted to some of the benefits resulting from an observance of stated seasons of worship, I come to consider,

2. *The proper object in assembling ourselves together.*

It has been thought, and often said, that the primary object in assembling to worship God, is, to secure to ourselves *salvation from his wrath*. Indeed, I have been frequently asked—“what use there is in going to meeting to worship and praise God, if it be a truth that

none are to be eternally excluded from his presence?” Admit, for a moment, the truth of what would be implied in such question. With what propriety, in that case, could we consider an observance of these religious seasons a *virtue*? If the object is to escape wrath and gain heaven, can the worshipper pretend, while governed by an object so vastly important to himself, that he is not influenced by the most extravagant selfishness? “That man”—to use the language of the venerated Franklin—“that man who should demand a plantation, in return for a cup of cold water, would be modest indeed when compared with him who should expect heaven as a reward for what the creature can do.” Hence, we must look for some object, more worthy than this, to lead us to attend the worship of God.

Our first object in assembling ourselves together should be to learn our duty to God and one another.

The all important lessons which pertain to our duty, are to be derived from the perfections of God. Hence, we should strive to know him, that we may love him, and be led on in the pleasant path of duty.

There are many who seem to attend the place of worship with only a view to be confirmed in their preconceived opinions. Such are willing to listen to ideas which perfectly accord with their own, but are opposed to whatever differs from them. Persons of this description are too wise in their own conceit to improve much under any circumstances.

But, if we are disposed to gain knowledge, we shall be willing to “prove all things and hold fast to that which is good,” without being too tenacious of our own opinions. Our great motive should be to know the mind and will of God, and our duty to him, and our obligations to our fellow creatures.

Our duty to God, is to love him with our whole heart, mind and strength. This all-important truth is plainly asserted by our divine Lord, and hence, is “worthy of all acceptance.” The command to love God, rests upon the fact that “he first loved us” and “commended his love towards us, in that while we were yet sinners Christ died for us.” Hence, therefore, in seeking for a place of worship adapted to the great object in view, you are entreated to attend those assemblies where the unpurchased love of God is faithfully proclaimed to the children of men.

2. But another object in attending upon the worship of God, is to learn to love our fellow creatures.

The love of mankind should be, not merely a *theoretical* regard, but a *practical love*. To love our fellow creatures practically, is to do them good, and doing good consists in promoting happiness.

In promoting the happiness of mankind, then, is summed up the duty of man to his fellow

man; and nothing can be more acceptable to God, than doing good to his creatures. HE does not stand in need of our assistance—His glory is secured without our aid—His happiness is complete in itself. But it hath pleased him to constitute all his creatures dependent—dependent on him for existence and the power of doing good, and dependent upon one another for the ordinary comforts of friendship. If, therefore, we would serve God acceptably, we must learn how to promote the happiness of his creatures, and when the great lesson is well understood we should be careful to put it in practice.

Having noticed the propriety of assembling ourselves together, and the objects and motives which should actuate and encourage us to attend to these duties, I must be indulged in offering a few remarks on the opinions which are pretty generally entertained upon some other matters connected with this subject. I now allude to the propriety of forming societies, supporting a preached word, observing what are called the ordinances of the gospel, and constituting churches. I deem it proper to give you "mine opinion" on these subjects, with a view to direct your minds to a contemplation of them. The hints which I am about to offer are not intended to influence your minds any farther than they meet your decided approbation; and I should be as happy to receive the advice of my more experienced brethren, as I can be in giving my own.

In our inquiries relating to these matters it should be our endeavour to ascertain what were the views and customs of the early Christians, as their examples are doubtless worthy of being imitated; but where their opinions and practices remain in obscurity, we should strive to adopt that course which will be best adapted to the present condition of society, and best calculated to secure the great object in view—viz. the promotion of the happiness of ourselves and others.

I may also observe, farther, that perhaps my own views upon these subjects may be different from those of most others; and possibly it may be considered presumptuous to declare them; but singular things are sometimes correct, and I will enter upon the task.

#### 1. *Forming societies.*

Although mankind are all members of one great family, of which God is the Father, and Christ the elder Brother, yet we are so constituted as to be favourably wrought upon by ties more immediately felt than the common bonds of nature and consanguinity. Hence mankind have in all ages united themselves in social compacts with a view of keeping alive a proper sense of mutual dependence, and encouraging an exercise of fraternal affection. From this it may be inferred, that the formation of societies and social compacts, is, at least congenial with the nature of man.

Those who are engaged in the same calling; or are of the same sentiments, in morals or religion; or those who profess the same faith; may, and perhaps are in duty bound, to unite themselves under such regulations as are tho't to be congenial with their collective and individual happiness. Hence, I conclude, that societies should be formed, and properly organized by all believers in the Abrahamick faith, whenever a sufficient number can conveniently unite.

By so doing, we as a people, should avoid many evils to which we are now subjected, and should secure many advantages which at present are lost. We should avoid the evil of being compelled to bear the contempt of the world for sins which we discountenance, and should secure the advantages which naturally flow from knowing each other, and being bound together by good and wholesome moral regulations.

Societies of this kind, as soon as circumstances permit, should contribute to a fund for the relief of an unfortunate brother or sister, while it should be the peculiar care of each member, to "do good unto all men—especially to those of the household of faith."

2. Another object with us should be to sustain a preached gospel. The society, in its capacity as such, should take upon itself the task of directing in all things pertaining to the administration of truth, and should decide upon all questions relating to these matters.—Without some such arrangement, it is impossible that any thing like order or regularity can long exist.

But it may become a question, whether it is proper to sustain a preached gospel? On this subject I briefly remark, that it will be profitable to support a minister of the gospel, so long, and no longer, than he brings forth things new and old for the edification of his people. Whenever he falls behind a majority of his hearers in a knowledge of God and divine things, his ignorance will become insupportable, and his labours useless. Let this, then, be the criterion, and let your ministering brethren be encouraged so long as they are capable of giving you instruction and comfort by their application to study.

#### 3. *Administration of the Ordinances.*

It is extremely difficult to determine, whether the primitive disciples ever adopted any fixed rules in relation to what are called the ordinances of the Gospel. And the fact that divines have so long disagreed on this point, is an evidence that revelation is not very explicit on the subject. It remains a question, with some, whether the ordinance of *water baptism* was designed to continue after the erection of the kingdom of Christ—and also, whether the Lord's Supper was calculated to be observed at stated seasons, in due form, as commemorative of his death. Indeed, it is my opinion, that



we have as good grounds for supposing that he enjoined it upon his disciples to eat, at their ordinary meals, with their thoughts fixed upon him and his sufferings, as that it was made their duty to set apart any particular seasons for that purpose. On the occasion when he partook, for the last time before his crucifixion, of the ordinary bounties of indulgent Providence with his disciples, he commanded them, *as often* as they did thus, to think of him. A question would arise, therefore, whether we should not violate a divine command, by setting apart any particular season for that purpose and neglecting any, and every opportunity, when two or three might providentially sup together, to commemorate his death.

But aside from all this, there are other considerations, which, with me, have considerable weight. If we look back upon the past ages of the church, we shall learn, that the most extravagant conceptions have been formed upon this subject. From a simple repast, during which the love of Jesus was called to mind, but a few centuries had elapsed before the deluded Christians began, as they supposed, to eat the real flesh, and "quaff, with monstrous profanity, the transubstantiated blood of a God."—Yes, by the necromancy of a priest, it was supposed, the simple wafer of the Eucharist, and the Wine of the Sacrament, were transformed into the very flesh and blood of the Son of Mary! In this, we behold the dreadful extreme of folly and superstition.—The blood chills with horror at the recital, and common sense revolts at the mention of such profanity!

But it may be said that the circumstance just noticed was an abuse of an institution good in itself; yet it remains to be seen, whether these ordinances do not naturally tend to draw the mind from God to a veneration of things of minor consequence. Is it the object to refresh the soul with a contemplation of the Grace of God communicated through Christ? Go read the evidences of immortal Love in all creation; behold it in providence, in the works of nature; see the sun rising in its majesty revivifying the expansive earth with its cheering rays; behold the rain descending upon the evil and the good! Is there more wanted to refresh the soul? Go read your bibles, and learn from that sacred book, that "God is Love," and requireth not that we should worship him with our hands as though he needeth any thing, but with our spirits which are his own.

My opinion is briefly this:—Baptism with water, may in certain cases be necessary, to answer a good conscience towards God; and the dedication of children, according to the manner of the Israelites, as performed by our Lord, is not only a solemn, but perhaps a useful custom:—An administration of the ordinances, may be, in certain cases, profitable to the soul, but should never be suffered to take the place of God in our affections.

4. On the subject of forming churches there is a great diversity of opinion amongst Christians. But I conceive the whole matter resolves itself into the two simple inquiries: 1. Is it a divine command to form churches according to the prevailing custom? 2. Will the formation of churches contribute to a growth in grace, or to the peace and enjoyment of believers and the world?

In reply to the first inquiry I would observe, that the command of our Lord to his primitive apostles, was, "Go ye into all the world and *preach the Gospel.*" He did not enjoin it upon them to form Churches, as the fashion now is; and it remains somewhat doubtful, whether the early Christians either with or without authority; ever constituted *such* institutions.—True, there were churches in early times; but there is good reason to doubt their being constituted like those of modern times. Mr. Buck, the learned authour of the Theological Dictionary, ingeniously admits, that the Greek word *Ecclesia*, translated Church, denotes simply an *assembly* met about business, whether lawful or unlawful. Hence, then, we may infer, that the formation of churches is of more modern date than the establishment of Christianity, and was not a thing authorized by our Lord.

Societies, however, naturally grew out of the perilous situation of the early Christians; and their formation into such associations was justified by the emergency of the case, rather than by any injunction of our Lord.

But, secondly, will the formation of churches contribute to a growth in grace? If so, they ought to be formed. But from the light of history, and the aid of reason, I have been led to doubt whether much good ever has grown out of such institutions; and also, whether any great advantages can be expected to result from such measures.

Any thing of an exclusive nature tends to attach an undue consequence to those who are esteemed worthy to partake of it; while, as a matter of course, it either has a tendency to discourage others, or excite to hypocrisy, as a mean of obtaining a share of the exclusive privileges. True, it may be necessary in the present state of the world, to constitute societies for the furtherance of the cause of truth; but in all such cases the greatest care should be taken to have morality of character, and not opinions merely, the test by which to determine the worthiness of the candidate for admission.

But, when churches are formed, there must be artificial laws for the government of those admitted; and there must be holy ceremonies, and holy articles of faith, and holy CREEDS! And I have sometimes thought that people become too holy. For some are ever ready to say, "stand by thyself, come not near me, I am holier than thou."

Christ is the great head of the church, and those for whom he gave himself a ransom;

those for whom he died; those for whose sins he became the propitiation; those whom he came to seek and to save,—all these, I say, are members of his body and his church. To make artificial distinctions, therefore, seems to be subversive of the spirit and intent of the gospel.

If it should be objected, that the present imperfect state of the world renders some distinction necessary and proper; we should stop to inquire, whether hedging in Zion with barriers of human invention will promote faith or holiness. Should we be told that Christians should be distinguished from the world?—our reply is, let them be distinguished by their superior philanthropy, benevolence and holiness.

From all the light obtained, it appears, that it will be expedient and proper to form societies, to be composed of those who are moral in their conduct, and steadfast in their attachment to the faith once delivered to the saints; and that it would be useful, to have the children of believing parents dedicated to God in the manner to which I have already referred. It would be highly gratifying to me, to hear that you are all disposed to assemble yourselves together in the capacity of sincere followers of Christ, desirous of imitating the splendid examples of our divine Master. It would be highly satisfactory, also, to have you distinguished by sobriety, sincerity, and real virtue; and to see you all happy in the enjoyment of mutual love, friendship, and confidence.

And, how delightful would it be, to see you all desirous of assembling yourselves together, with your families and little ones, to hear of the goodness of our Eternal Father! True, you will bear the reproach of the world, but all the malignity of earth and hell, can never separate you from the love of God! And then you would be happy in the enjoyment of your faith, and so, prepared to "labour, and suffer reproach for trusting in the living God who is the Saviour of all men."

Brethren: There is an important work before you. The world of mankind are in ignorance of those pure incentives to godliness which are set before us in the gospel of Christ. Many honestly think, that nothing but FEAR can induce mankind to love and worship the great Eternal. It is for us, therefore, to convince the unconvinced, that the *Love of God* can lead us on in the way of duty,—it is for us to teach our fellow-creatures, that the fear of hell is *not an essential item in the Christian experience*. How shall we effect so great an undertaking? Will supineness and indifference open their eyes to behold the beauties of our holy religion? Most certainly not. We must convince the world of the efficacy of God's goodness, by our attention to every moral duty.

If you are determined to succeed in the

good work already begun, you must, when convenient and proper, form yourselves into a friendly compact—you must endeavour to bear each other's burthens—you must attend to the stated administration of the word of life—you must persuade your friends, in the language of kindness to come to your spiritual feasts—you must disarm prejudice of its weapons, by returning good for evil—you must endeavour to avoid those evils which destroy the prosperity and peace of others, and *you must endeavour to keep the unity of the spirit in the bonds of peace*.

And finally;—from time to time, as you hear the great deliverance proclaimed, you will look forward to that glorious period, when "a nation shall be born in a day"—yea, to that grand consummation of all things, when sin, sorrow, and crying shall be done away; when earthly assemblies shall no longer meet, but when all God's children shall meet in one blissful congregation, to celebrate the unpurchased Love of God, in a world without end. AMEN.

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

*The doctrine of John Calvin, clearly stated, incontestibly proved, and faithfully applied in a Sermon preached and published by a Reverend Doctor of Divinity.*

"For all this his anger is not turned away, but his arm is stretched out still."—Isa. v. 25.

(Concluded from page 234.)

The enemies of Calvinism pretend they cannot comprehend the doctrine of the trinity, nor understand how one is three and three are one. What daring impiety, when it is plainly laid down by the reverend Assembly of divines at Westminster! And it is written in the word of God, "Be not faithless but believing."—What impudence to cavil at this, when it is absolutely certain we might have had another, if the reverend divines had not some how overlooked it. For, if to be "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually," is not being equal to Deity, I know not what is. Our enemies must therefore acknowledge our modesty in claiming only three, when we might with equal propriety had four, and our friends must perceive how nearly priests are allied to the Most High, and the immense distance between them and the people. How great, then, ought to be the reverence paid them! Again it is written, "and the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." "And the sons of God came to present themselves before the Lord and Satan came also among them." Now we do not pretend that these were Gods, but as they were God's sons, they evidently belonged to his household, and we might have included



them all ; in which case it could no more have been denied than the doctrine of the trinity. How shocking then must be the sin of unbelief ! When we contrast the conduct of Calvinists with that of Universalists, what great cause have we to rejoice with joy unspeakable and full of glory ! Universalists are peopling the realms of darkness and despair by means of the poignard and pistol, while Calvinists, wherever they have the power, are forcing men into the kingdom of heaven by means of the stake and the faggot ; and if some fall a sacrifice to their sinful obstinacy, the fault is not ours. Nay, if thousands unable to comprehend our clear doctrine have become gloomy and deranged and so ended their miserable existence by suicide ;—if Mrs. Stone, of Trumbull county, Ohio, under a similar paroxysm, did, at the instigation of Satan terminate the earthly career of her three children by immersion in water, in order to secure their salvation, the fault is not in our religious tenets, but in their tenacious adherence to the use of carnal reason ; and they are justly punished for not submitting to the ministers of our order appointed by God to be the keepers of men's consciences.

Those who say LOVE is the prime attribute of Deity, set God at war with himself—cut off all just retribution and deprive the saints of their greatest source of happiness, the sublime and godlike pleasure of witnessing the exquisite and eternal torments of their enemies.—Besides two opposite infinities, if it were possible for them to exist, would neutralize each other and render God a nonentity. Shocking blasphemy !—Infidels in heaven !—God forbid. Time was when in this our land, which the Lord our God gave unto our fathers, the righteous were exalted, and the witches and those who dealt with familiar spirits and the idolators and hetrodox were destroyed from off the land, when, as in the days of the kings of Israel, the temple of the Lord was built, and the priests and Levites had rule. What if the vulgar herd said, “thy father made our yoke grievous,” they never dared utter a complaint while the good old king lived ; but now, alas ! the wicked bear rule and the saints mourn. Moses and Aaron no longer wield the sword of Joshua, and the people do every man that which seemeth right in his own eyes.

Our rulers are open enemies to Calvinism, or only pretended friends. There must be iniquity in the camp among the Lord's people. Is not the accursed thing among us ? Have not many concealed the golden wedge, instead of rendering it up to the Lord for the spread of his gospel among the perishing heathen ? Have we not taken too much thought for the morrow, what we shall eat and what we shall drink, to the neglect and everlasting destruction of never-dying souls ? Has the fund for

educating pious, indigent young men for the ministry been duly attended to ? This is a matter of vast importance to the church of Calvin ; for if it pleased God by the foolishness of preaching to save them that believe, when there were only twelve Christian preachers on earth, what wonders might we not hope to see accomplished when our theological seminaries, where alone ministers are properly qualified to preach the gospel, filled to overflowing, shall swarm with heralds of the cross, possessing endowments vastly superiour to ignorant fishermen ? But these glorious things cannot be effected without the means, and the sound of grinding begins to be low at the contribution box. Come forward, then, all ye friends of Zion and lend freely to the Lord, for money the root of all evil, is a dangerous thing to never-dying souls. It is a serpent in the way and an adder in the path. We wish to rid you of this danger, and to show the great concern we feel for your everlasting welfare, are willing to take on ourselves the risk ; thus as far as in us lies, following the steps of our Lord and Master who offered himself for sinners. We promise to give it a brisk circulation throughout the whole globe, which will likewise be a temporal benefit, great in proportion to the amount of donations. What if scoffers say, our female societies, juvenile societies, mite societies, rag-bag societies, and many more too tedious to mention, formed for the benevolent purpose of aiding the cause of God, are leading captive silly women, taking undue advantage of imbecile infancy, meaner in practice, and more deleterious in effect, than openly meeting men in the highway and taking purses with pistol in hand ? All this is direct opposition to the great cause of Calvinism, and would, if successful, take away the main prop of the edifice, when the whole fabrick would fall to the ground. Besides, if you thus lend to the Lord, you will afterwards run no risk from the corruption of moth and rust, nor will Infidels and Universalists break through and steal, when there is nothing for them to take. But great as are the trials of our church—amidst all the tribulations of Zion, while the Lord hides his face from the faithful followers of Calvin, and clouds and thick darkness sit on our once favoured land, we see a star rising in the east, gladdening with its cheering rays the hearts of all good Calvinists with the certain hope, that although the Lord chasteneth for a time, yet he will not be forever wroth, and even now is raising up the holy and powerful potentates of Europe, in whom he has put his spirit to do all his pleasure ; to pull down the strong holds of satan and cast out the ungodly ; and who knows but in the course of his providence, those faithful supporters of our religion, the Holy Allies, may visit our happy land, setting the prisoner free and raising up the bowed down ? Then the wilderness shall blossom as

the rose, the dry lands shall sing forth at the joyful approach of the glorious millenium.

AMEN.

FOR THE GOSPEL ADVOCATE.

*An Address to the members of the Methodist Episcopal Church in the United States.*

BY A. H. CURTIS, OF ITHACA, N. Y.

*Respected Brethren:*—Having been once a member of your society, from which I have lately dissented, and became a believer in the final destruction of sin and misery, and the universal reconciliation of mankind to God their Creator; and whereas my conduct in this respect, has been considered by you, as highly reprehensible; I have deemed it not only my privilege, but my incumbent duty, to transmit to you, my reasons for such conduct.

My first and principal reason, therefore, for rejecting the Armenian faith, and embracing that which I now hold, is, my disbelief of the doctrine of eternal torment, which is held by you as one of the main pillars of the Christian Religion.

The supposition that the benevolent Father of the Universe, has prepared a *burning lake*, for the eternal punishment of the greatest part of his own offspring, to me, appears unscriptural, unreasonable, unmerciful and unjust. For I never could find, in all the sacred writings, a penalty of endless misery annexed to any of the laws of God. If such a penalty does exist, it is absolutely unknown to me. If any of my Arminian brethren will point out to me, where God has annexed a penalty of endless torment to any of his laws, I hereby promise, publicly, to renounce the doctrine of Universalism. Tell me where, in the book of inspiration, a passage may be found, that says plainly and unequivocally that any of the creatures of God, shall be miserable eternally, for any cause whatever; and the moment you produce the passage, I will become an Arminian. And as the columns of the Advocate are open to all denominations, an opportunity is now offered to my Methodist brethren, to convince an "apostate brother," and save an immortal soul from eternal burnings. For if Deity ever intended to punish transgressors eternally, his justice requires the penalty to be annexed to his laws. And if the doctrine of endless misery is a bible doctrine, my Methodist brethren will be able to point out to me the particular passages that prove it; for a doctrine of so much importance to the human family, must, if true, be stated in the most plain, positive, and convincing terms. I beg of you also to inform me, how the doctrine of endless misery can be supported, without destroying the justice, goodness and mercy of the Supreme Being, and transforming him into a vindictive, merciless tyrant. For my part, I cannot maintain the doctrine on any other principle.

According to my view of the subject, if any

being in the Universe becomes eternally miserable, it follows that God created that being for that purpose. I am aware, however, that my Arminian brethren, will here object, and contend that the creature has brought the punishment upon himself by his disobedience. But will you not admit, that the Allwise Creator had a design in the creation of man? You will—you must; for Infinite wisdom could never act at random, or without design. Will you not also admit, that the designs of the Creator must be carried into execution? Or is the Prince of Darkness, or weak man, more strong than He? What power shall be able to vie with the God of the Universe? What arm so strong, that it shall be able to stand against the arm of Jehovah? To what higher power must He submit, since He is Omnipotent, Omniscient and Omnipresent, the Creator and the Governor of the Universe? You answer—None. You then admit that Deity had a design in the creation of man; and that his designs must be carried into execution. What then? The next thing is, that man was made for some purpose, known unto God, which purpose cannot be counteracted. Hence it follows, that if any of the human family go to a place of eternal wretchedness, they were created for that express purpose. Will you say that this man was created for heaven? If you do, you declare the plans of Deity thwarted. Will you pretend to say that he was created without design? No man that believes in the existence of Deity will presume to do this.—Then my first assertion is proved; viz. if any of the family of man are made eternally miserable, they were created for that very purpose.

Again: Will you pretend to say, that man had any agency in his own creation? You answer no. Could he possibly have prevented his creation? You still answer no. Then it follows, that he was ushered involuntarily into an existence, which insured to him, infinite and eternal misery, if your doctrine be true. Would it not have been infinitely better for that being had he never received an existence on such terms? Most certainly; for nothing could be more to be dreaded than an existence on such terms as these.

Again: The doctrine of endless misery contradicts the word of God and makes him a liar. The scriptures declare positively, that "God is LOVE;" *That he is good unto all, and his tender mercies are over all his works.* Now, if we maintain that God has created any, even one soul, for endless pain; or even with the knowledge that it shall become eternally miserable, can it be said that he is good unto that soul, or that his tender mercies are extended to it? Can any being who is love in his nature, take delight in the infliction of pain?

Inasmuch as God has declared in his word, that He is good unto all, &c. unwilling that any should perish; and will have all men to be sa-



ved and come to the knowledge of the truth.— See 1st Tim. ii. 3. If we maintain that any being in the Universe is to become eternally miserable, we make God a liar by contradicting his testimony; for nothing can take place contrary to his will, since “he doeth his will and pleasure in the armies of heaven, and among the inhabitants of the earth.”

I am aware, however, that my Arminian brethren will object to this method of reasoning; and contend that mankind are free agents, having been left to the freedom of their own will, and if they are damned it is their own fault, &c. I admit that mankind are moral agents, being left free to act as the will dictates. But, I inquire, was it not perfectly known unto God, that they would become sinners before he created them? Did he not perfectly know before creation, that if mankind were left to the freedom of their own will, as you term it, they would subject themselves to infinite misery? You answer yes,—for all things are open to his view; the present, past, and future are ever in his sight, and with him one eternal now. Then the matter stands thus: Deity hath chosen to create millions of intelligent creatures whom he knew would make themselves eternally miserable. Did he not possess power and wisdom sufficient to enable him to create them differently, inasmuch that they should not be liable to the pains of eternal fire? Most certainly. Then, according to your system, the Creator and Governor of the Universe, who is the very essence of benevolence and mercy, (according to the scripture,) has created millions of intelligent creatures and endowed them with an agency by which, he knew, the greatest part would subject themselves to the pains of an eternal hell, when he possessed full power and wisdom, to enable him to do otherwise with the same ease, had he chose it. This brings us back to our first position: That if your doctrine be true, the God of the Universe is a being of cruelty and malevolence.

This branch of your faith, my brethren, makes salvation dependant on the creature, and not on the Creator, therefore it cannot be true. It is maintained by you, that he who repents, believes, and serves God in sincerity, is sure of eternal life; while he who neglects to perform these duties, must be eternally damned.

But the greatest difficulty in your system and views; my brethren, appears to be this: to wit. the application of portions of scripture to futurity, which have no reference thereto, but are confined entirely to this state of being, having been written for our moral improvement, comfort and admonition, while we are passing through this earthly existence. We know that the scriptures abound with denunciations of God against transgression; but if we abandon tradition, and examine with candour and impartiality, we shall find that they

have no allusion to a future and invisible state of existence, but are confined wholly to this life, the state in which the crimes are committed.

The scriptures speak of a present salvation, which cannot be enjoyed without faith and good conduct. They also speak of a future and eternal salvation, which is not according to works, but according to the mercy of God in Christ Jesus, of which salvation all men are to become partakers, being freed from sin and fitted for the Redeemer's kingdom in glory above. See 1st Cor. chap. xv. and Isaiah, xxv. 6, 7, 8 and 9 verses.

*To be continued.*

FOR THE GOSPEL ADVOCATE.

### THE ESSAYEST, NO. 8.

What shall be *done*? not, what shall be *believed*, is the question which now presses upon us, and imperiously demands a serious answer. What shall be *done*? not to purchase *heaven*, or bribe the favour of the Almighty; but *what shall be done to produce and perpetuate the rational enjoyment of the human race*? Something *must* be done! The circumstances with which we are surrounded forbid us to be idle or inactive.

Ignorance is collecting her forces—cupidity is calling her armies into the field—a terrible conflict is just ready to take place,—not between rival religious dogmas—not between the votaries of different systems of faith, but between truth and error, between folly and common sense; between the friends of civil and religious liberty, and the advocates of ecclesiastical domination and clerical vassalage. The clergy, and their minions, and their dupes, are determined to perpetuate the gloom of the dark ages, where it exists, and reproduce it where it has been dispelled.

Americans have boasted their love of liberty, the freedom of their civil and ecclesiastical institutions; they have said to the old world, “*Mark our example and follow it.*” But ah me! this boasting must soon be dismissed, this invitation to other countries to compare their governments with ours must not be indulged, unless we call forth our sleeping energies and drive from our hitherto happy land the clerical monster which now threatens us with his ghastly reign.

The noble emotion, the conscious dignity we once felt at the mention of our country's name, and at the recital of the toils, sufferings and achievements of our fathers, will give place to shame for our supineness, or deep regret that we cherished a viper to destroy us. There is, there can be no want of proof, *that our liberties are endangered*, that we, like Spain, are to be devoured by monks; priests, and the *pretended lovers of God*, unless we combine to prevent a doom so horrible.

What shall be *done*? Shall we, who bid de-

fiance to kings, and made thrones tremble to their base—shall we, who first set the world an example of a free government, founded on the inalienable rights of man, now submit to the disgrace, the degradation of a spiritual hierarchy? Shall we, who half a century ago, were so jealous of our rights that we would rather involve our country in all the evils of war, than pay a trifling tax, lest we should countenance a doctrine which might encourage tyrants to oppress us, now contribute immense sums to the ignoble leaders of a barbarous superstition, to enable them to overturn our political edifice, and trample the rights of conscience in the dust?

My religious sentiments are sufficiently known. Whether I am orthodox or heterodox, dissenter or conformist, is no man's business, nor do I care what religious creed my countrymen adopt. All that can be desired on this subject, is, that every denomination have the privilege of expressing their own opinions and the liberty to support them by such arguments as they possess. Let every one tell his own belief or keep it to himself just as he please; but let no mortal presume to censure another for the opinions he may adopt. Let truth and error both rest on their own resources, and there will be no danger of truth's losing the victory. Truth needs no protection to be able to cope with error; hence laws in her favour are unnecessary. If any doctrine needs the aid of government to maintain its standing, it may be fairly presumed that it has not truth in its favour, consequently to grant it protection is the same as to nourish falsehood, we want no law in favour of any particular sentiment. Truth spurns such aid, and to grant it to falsehood would be highly pernicious.—Hence we want no law religion, or which is the same thing, neither the cause of truth or human felicity requires any such establishment.

But there are many in this enlightened country—yea, some from the desk have dared pretend it is necessary we have a religion established by law. Such pretences are mere mockery. Do we want the scenes of persecution, of blood, of death in its most appalling form which the old world has beheld, brought hither to convert our paradise into a hell filled with impious monks and hypocritical priests? If not, let us cease from supporting any of the misnamed benevolent societies of our country. Let every liberal, every enlightened, and philanthropic minded man take a decided stand against the high-handed measures with which this country is replete. The courts and splendid establishments are beginning to have too much influence over our people, and we think because England, or some other country subject to an arbitrary government, has a religious establishment, we must; and so we can be like other nations. Let this influence be

pointed out and discouraged. Let the superiority of plain republican institutions be faithfully shown; let the value of freedom be felt—the arts of the hypocrite and the wretched conduct of hireling priests be held up to public contempt, and the danger with which we are threatened will be averted.

To accomplish this it becomes necessary that there be exertions used. The press must be active. Truth must be told and the unsuspecting awakened to a sense of their danger. Let minor differences among liberal Christians be forgotten, and let them cordially unite to preserve mental independence, free inquiry, and rational liberty both civil and ecclesiastical. The call for union is imperious; the object is sufficiently important and the interest is the same. Let these men of liberal feelings and wishes combine to overthrow Dr. Ely's *Christian party in politics*, by discountenancing every criterion of decision which does not refer solely to a man's moral worth. By doing this, something will be done, and this something can and must be immediately done, or all is lost.

O. A. B.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

#### THE CRISIS---NO. 2.

In our last number we noticed certain indications of the fact, that **THE TIME HAS COME** when every friend of our country is called upon, to awake to a sense of danger, and prepare himself for a manful resistance of a powerful and well organized body of religionists.—We then adverted to the fact, that it had been openly declared, by orthodox ministers from **THE PULPIT**, that "**THE LINE IS DRAWN**," and the people must "**TAKE SIDES**." Had any thing been wanted to add "confirmation strong" to the facts before stated, we have it in the subsequent developments and increased exertions of the **PRESBYTERIANS** in this state, which have come to light since our former remarks went to press. There cannot remain the shadow of a doubt on the mind of any observing man, of the alarming and disgraceful fact, that the **PRESBYTERIANS** have entered into a solemn agreement, to go all lengths "**to put out of office**" all persons who will not "**fall down and worship**" the God they have set up, and to put in "**office**" such, and such only, as will swear allegiance to those who claim divine honours for taking care of our **SOULS** and our **CASH**.

We have once said, and again affirm, that a simultaneous movement has been made, with astonishing boldness and unexampled impudence, by the Presbyterians in this, and so far as knowledge has been obtained, in other states, to unite "**church and state**," and thus lay the corner stone of an odious and abominable hierarchy in this country! Other denominations, so far as we have been able to learn, have kept aloof from the unsanctified conspiracy; and it remains to be seen how far they will "**strike hands**" with those, who, with all their pretensions to humility and self-denial, are im-



piously aiming at the prostration of all the dearest rights of American citizens.

We took occasion to notice the various societies, falsely called "charitable"—the establishment of lines of stages—the purchase of publick houses, &c. &c. as among the proofs of what we asserted: But all these things should be regarded as the **MEANS** of effecting the object they have in view, and not as the **END**. It is not merely the money of the people that they want; it is the **POWER** which money, when once obtained, will place within their reach! **MONEY**, therefore, is valued no farther than it can be rendered subservient to their personal aggrandizement, and the exaltation of their *reverences*, the Clergy. "The root of all evil" is esteemed only as the **SEED** which is to spring up and bear "an hundred fold" of honour and power, to cluster round the heads of those who fraudulently obtain it, to put into the "Lord's Treasury," of which the "agents" are sure to keep the key.

With all these facts before our eyes—with the ominous declaration that "*the line is drawn*" sounding in our ears—with the proofs of their determination to persevere at all hazards, presented to our senses in ten thousand forms, **WHAT IS TO BE DONE?** Shall we, after all, "sin away our day of grace," and thus entail the threatened curse upon our posterity? Shall we, with all these alarming circumstances around us, slumber away the only time when resistance will avail any thing? Shall we suffer these admonitory warnings to pass by unheeded, and fold our hands, and close our eyes in a fatal, or to say the least, a dangerous, security? Shall we suffer these wolves in sheep's clothing, to prowl around the sanctuary of our liberties, without making an attempt to prevent their spoils? Our only alternative is, either to improve the present time in effecting our deliverance, or to yield up our dearest privileges, which are yet embalmed in the blood of martyred heroes! Reader, whoever thou art—whether Jew, Christian, or Deist—**TAKE THY CHOICE**. We have been told that a "non-intercourse act" has been passed, prohibiting an interchange of the common civilities of social life between Presbyterians and those who dissent from their opinions—**THEY** have told you, that they will **NOT** travel in your stages, nor stop at your taverns—their goods, wares, and merchandise will no longer be transported in your boats—their young people are prohibited from holding communion with your children—they will no longer employ mechanicks, unless they can have dominion over their consciences—they will not trade with those merchants who do not yield implicit obedience to their mandates!! These are **FACTS—FACTS**, we repeat, which can be substantiated by their own testimony! Our inquiry, **THEREFORE**, is—**WHAT IS TO BE DONE?** But one answer can be given, and that is expressed in what follows.

The enlightened and liberal portion of community must "**TAKE SIDES!**" Let them take active measures then, to find out "who is on the Lord's side."—Let the world understand by **WORDS**, and by **DEEDS**, who are, and who are *not*, the friends of liberal principles.

The Presbyterians can in this way be taught a lesson which they have not yet learned, *viz.* that they have reckoned without their host in supposing that the people of America will submit to their dictation. There is a "golden rule" which should be preferred to all others—to do by others as we would have them do by us; but in this case, as in any other of a similar kind, we must, in acting on our own defence, adopt a "*silver rule*," and "do by others as they have dealt with us."

As, therefore, the presbyterians have resolved not to travel in any other stages but their own, let liberal and enlightened people avoid travelling with *them*: as they will *not* employ boats belonging to the "world's people" let the "world's people" withhold their patronage from *them*: as *they* will not trade with *our* merchants, let us not give *them* a fraction of our patronage: as the young people under *their* influence will not exchange civilities with *our* children, let us enjoin it upon all our young friends and children to treat *them* with merited contempt and neglect: as *they* will not call at our houses of publick entertainment, let us keep aloof from *theirs*: and, as they will not vote for any but of *their own feather*, for any office of honour or profit, let us give *our* favours to moral, upright, independent and liberal candidates, without a dissenting voice!! Let this plan be adopted and vigorously carried into effect, and they will enjoy the satisfaction of an entire defeat! We repeat their own declaration—"THE LINE IS DRAWN;" and we will add, let it be a straight and continuous one—let there be no mistake—let them feel the legitimate effects of their own folly—let them be fed, to satiety, with the fruits of their own impudence!

But it will be said, "there are many liberal persons who will not, and dare not 'come out'—they are 'on the fence' and they will stay there." We have in our hands a remedy for that evil. Let such persons above all others be neglected—let them be considered as with the enemies of our civil and religious rights, until they will declare themselves for or against us!—"The line is drawn," and let a time-serving policy be despised and openly discountenanced. If there are **NONE** among us with independence enough to withdraw themselves from the ranks of our opponents, let us take active measures to find some who **WILL** openly espouse the cause of liberal principles. Let us find a sufficient number of merchants, mechanicks, lawyers, physicians, stage and boat proprietors, &c. &c. who **WILL** "come out," and let us devotedly, and religiously, give them our exclusive patronage! In recommending the adoption of this method, we should pay no regard to names, sects or denominations:—it is enough for us to know who we patronize, and that they are **LIBERAL**, and opposed, conscientiously, to the measures of our opponents. Let this plan be adopted, and strictly adhered to, and it will soon make an end of the boasting, and anti-social course, pursued by our infatuated neighbours. We say, therefore, since they have "drawn the line" and outraged the common civilities of social life, let them see and **FEEL** the

effects of their measures. They ask, with much confidence, "have we not a right to give our votes to whom we please, and to patronize those who are our friends?" Our reply is **YES**—and others have the same right. Let that **RIGHT**, if it be one, be exercised by both parties, and see how it will turn out with those who have first claimed it. They have their rights, and the objects of their hate, the subjects of their anathemas, the victims of their exclusive spirit, have, thank God, **THEIR** rights too, and if a trial of strength is to be made, we care not how soon the contest is begun.

But in all this, we should be cautious how far we go in self defence. We are the last to desire a continuation of retaliatory measures. No—while struggling against an unholy combination of men, we would extend the olive branch of peace to those who have so long trifled with our feelings and our privileges. Whenever they leave the ground they have taken, we will be first to tender them the tokens of our friendship and forgiveness. But while they cherish the spirit of hostility, which has for some time characterized their proceedings—so long our feeble arm shall be raised against them. What we lack in strength and influence, shall be made up in perseverance; and what we fail in performing, shall never—**NO NEVER**, be justly attributed to our want of exertion. Let others do the same and the contest will soon be terminated. A bold, fearless, and vigorous effort, will end the struggle; and then, we trust, with the blessing of Heaven, the peace, equality, and liberty of Americans, will be established upon the rock of ages, which shall remain to the joy of our posterity and the world, an impregnable bulwark against those greatest of all evils—**king-craft** and **PRIEST-CRAFT**.

#### "AWFUL WARNINGS."

##### "Sabbath breaking, and its consequences."

"We understand"—says the sapient editor of the Albany Christian [orthodox] Register, "that on Sunday week, a coloured boy belonging to a gentleman in Greenbush, while attempting to swim a horse, slipped from his back and was drowned. Last Sabbath, at the same place, a coloured man, while driving a load of hay, fell from the cart, and hurt his leg so badly, that his life was despaired of." Thus saith the pious, intelligent, and erudite editor of the Register. And first—it appears that a coloured boy, who no doubt had been ordered by his master to ride the horse into the river, as is often done, actually slipped off, and not being able to swim, was drowned. Secondly—if he had done so on any other day, he would not have been drowned—Therefore, thirdly, the whole affair must be considered an "awful warning." For nothing can be more evident than that the Lord, who changeth not, was sorely vexed, and exceedingly incensed against the little negro, and because the little "coloured boy" obeyed the "gentleman in Greenbush," he took the matter in hand, and by a special interference, destroyed the aforesaid negro. Query—why did he not drown the "gentleman in Greenbush" also?

Again. Another negro, full grown, having been wickedly instigated to "drive a load of hay" agreeably to the express directions of his employer, [we suppose,] did fall from the cart, and "hurt his leg so badly" that if he does not get well he will undoubtedly die. And that this was brought about by a special providence of God, is perfectly evident from the fact that if he had "fell from the cart" on any other day, it would not have injured his leg at all. And, farther, the correctness of our position is made wonderfully clear, by the undoubted truth that no negro ever "hurt his leg" on either day of the week except Sunday! So this too is another "awful warning" to all coloured people. Query—if God sets his creatures the example, by abstaining from all work but that of "necessity or mercy," why did he inflict the judgments above mentioned on the first day of the week?

ANOTHER! The same day on which the "coloured boy" was killed at Greenbush, a Presbyterian meeting house in Genoa, in this county, was struck with lightning, while the church were partaking of the Sacrament. The Electric fluid struck the spire, descended and shattered the desk to atoms, knocked down the parson, and the deacon who was serving the people with the bread, knocked the plate from his hands and prostrated several others engaged in the exercises of the occasion! And this, too, was an "awful warning"—an exhibition of divine wrath, forsooth, inasmuch as the work in which the people were engaged, was neither a work of "necessity nor mercy"—and moreover it should be held up as an admonitory warning to all "wine drinkers," inasmuch as those affected by the shock were about to drink of the juice of the grape. Will the editor of the Register notice this last event?

#### CONSISTENCY.

Every body knows that we are favoured with that pattern of piety, the "Pioneer" line of orthodox, Sabbath-keeping stages. The "proprietors," alias the clergy, alias the "Christian party in politics," alias the "moral and respectable part of community," as might be expected, are, and always have been, the great protectors of morality! The cheerful, laughing, dancing, good natured part of society, have, so long "that the memory of man runneth not to the contrary," been considered as the violators of all and singular the good commands of the New-England Primer and Westminster Catechism. A Ball, alas! such an abomination entered not into the hearts of our good and pious ancestors of witch-craft memory. But, after all, we have it upon the unquestionable authority of our own eyes, that on the evening of the 4th ult. the aforesaid "line of stages" did, with a full understanding of the enormity of the offence, gather together a party of young ladies and gentlemen, that they might recreate themselves in the assembly Room of the Western Exchange, by musick and dancing!

And we have it on good authority, that several horses for the aforesaid line of stages, have been purchased on "the first day of the week commonly called Sunday." And this, forsooth, is *consistency*! Do we



not read somewhere, about straining at a gnat, and swallowing a camel?

#### PUBLIC OPINION.

The proprietors of the "Pioneer" have expected their plan of compelling an observance of the Sabbath would be sustained by public opinion. If this be the criterion, we would respectfully inquire how the matter stands thus far? Report says, that if empty stages prove any thing, there is a decided expression of public disapprobation against the measure. With all their threats, and stigmas, "the people"—the respectable, we mean, are determined to frown the "concern" out of employment—which we hope will teach their reverence that we of the world choose to enjoy our liberty a little longer.

#### ABOMINABLE WICKEDNESS!

The editor of this paper has recently been accused of a dreadful crime—and who preferred the charge? A deacon of the Presbyterian church! And what, indulgent reader, do you imagine this great crime is? Is it Sabbath breaking?—Murder?—Treason?—Grand Larceny?—No—none of these things! What is it, then? Why, he, the said editor, did, on a certain day not distinctly recollected, with "malice aforethought" and without the fear of orthodoxy before his eyes, in a certain Book Store in this village, where two evil-disposed persons were showing their contempt of good order, by profanely playing a game of *checkers*, stay and remain several minutes in the same store, with his eyes open—and—what else?—*Nothing*—*NOTHING*!

*The following was intended for our last number but was crowded out by other matter.*

☞ We have received, and perused with much pleasure, the first number of a new series of the Boston Universalist Magazine, under the title of the "*Trumpet and Universalist Magazine*." It appears in an entire new dress, in the Folio form, on a Super Royal sheet, good paper, elegantly executed, and contains a good variety of useful and interesting matter. It has been purchased and is now conducted by Brs. Russell Streeter and Thomas Whitmore, whose talents and experience will no doubt ensure the work a liberal support, and contribute much towards disseminating the principles of pure religion. It is published weekly, at two dollars per ann. if paid in advance, to which fifty cents will be added if not paid within six months from the commencement of subscription.

#### SELECTIONS.

##### SUNDAY POLICE.

A pious man will always be desirous of complying with what he believes to be the will of God, but if his piety is tempered with discretion, he will never wish to enforce its observance on others by civil penalties. Such compulsion constitutes the very essence of persecution, and whatever disguises it assumes,

under whatever pretext it makes its appearance, it is still persecution. Moreover, that piety is always to be suspected, which busies itself with officious zeal about the spiritual concern of others. True piety is retired, modest and diffident of itself; it is the very reverse of the dogmatical, overbearing and inquisitorial spirit of persecution.

A pious man is conscious of his own fallibility. However strong his persuasion in the truth of his opinion, he knows that he may be in an error. All his feelings will instantly revolt from compelling others to adopt for a rule of life, that which they do not believe is the correct rule. Though God requires of every man an obedience to his will, he has given to no one an authority to enforce such an obedience on others. This he has reserved to be exercised according to his own pleasure—For man, to assume such authority, is an usurpation of the prerogative of God.

Religion is a thing exclusively between a man and his maker; it is the voluntary offering from the heart; and from its very nature cannot be a subject of civil cognizance. A Mahometan may be compelled to go into a christian form of worship, but in this cold and formal repetition of words, there is nothing that does honour to our religion, or that can be acceptable to God. So a Protestant in a Catholic country, may be compelled to abstain from meat during Lent, but such compulsory abstinence is no act of worship.

In the unquestionable truth of these maxims we find a very conclusive objection to the law of this state, prohibiting all the citizens from engaging in any of the usual occupations of life on Sunday. If a man does not believe that it is required of him by the law of God to abstain from these employments, that are not only innocent but praiseworthy on any other day, he will submit with reluctance, and only from necessity; in this forced submission there is no religion on his part, nor does it in any way conduce to the advancement of piety in others.

What reason can be given, then, for using this force, that will not apply with equal justice in favour of the Catholics enforcing on the Protestants an abstinence from meat during Lent; and in favour of Mahometans compelling Christians, to worship Mahomet? If we have a right to compel men to follow that mode of worship we deem the true one, the Mahometan and Catholic, who are firmly persuaded of the truth of their sentiments, must have the same rights. This would at once produce a system of universal persecution. Suppose, then, it were a fact, that Christ did require of his followers to observe Sunday, with a strictness approaching to Jewish austerity, he has certainly not given to one part of his followers to exact from others, who differ from them in opinion, such an observance. But does he in

fact require this of any? It may, I think, be clearly shown that he does not.

1st. There is no one precept in the New Testament, enjoining on us to keep a Sabbath. If we are bound to keep one, then it is in consequence of the Mosaic law. This no one will presume to call in question.

2d. The language of the fourth commandment is "The SEVENTH DAY is the Sabbath of the Lord." But Christians keep the first day and not the seventh. No Jew would think that he complied with this law, by observing the first day of the week if he laboured on the seventh. There is not a word in the Mosaic law, about substituting any other day for the one appointed, nor does it appear that such a thing ever occurred to the minds of the Jews.

3d. Neither is there a single word, nor even an allusion, relating to a substitution of the first day for the seventh, in the whole New Testament. The subject is never mentioned in any of the discourses of Christ, nor in any of the epistles of his Apostles.

On the whole, then, it is certain, that if Christians are bound to keep a Sabbath, it is in consequence of the fourth commandment, and it is the seventh day, and not the first, that is Saturday, and not Sunday, which they are bound to keep. The government of this state, therefore, in setting apart the first day of the week to be kept as a Jewish Sabbath, has added to Christian law, and imposed a restraint upon our Christian liberty, which neither Christ nor his disciples warrant. Let us now look to the usage of the first Christians—If Sunday was observed by them as it is in this country, we should find it recorded in the early history of the churches. No trace of the kind appears. In the Acts of the Apostles, written by the Evangelist Luke, the first day of the week is not mentioned but once, then not by any particular name. Till the reign of Constantine, the first Christian emperor, about the year A. D. 300, the practice of Christians appears to have been to assemble on the first day of the week for the purpose of religious worship in the morning or evening and sometimes both. During the rest of the day, they followed their usual occupations and there is not the least intimation that Christians were prohibited from attending to the common secular business of life more on that day than any other. On the contrary, it appears to be certain, that no such prohibition did exist till the period above mentioned. The power having then become Christian, it was made subservient to the aggrandizement of the priesthood. There is a work of Justin Martyr, a distinguished Christian advocate, who wrote about the year 150, which throws considerable light on this subject. Justin was one of the most distinguished Christians of his time—accomplished in all the learning of the age, whose zeal and sincerity in the cause of his

faith were proved by his martyrdom. The work to which I allude is a defence of the Christian religion, written in the form of a dialogue between himself and Trypho, a learned Jew. One of the objections of the Jew is, that the Christians did not observe the Sabbath. He says, that—"The Christians, tho' they boasted of the truth of their religion, and wished to excel all other people, differed in nothing from the heathen in their manner of living, because they neither observed the festivals, nor the Sabbath, nor circumcision." Now what answer would one of our ministers make to this objection from the mouth of a Jew? I have it to my hand, in the answer of the fifty-ninth question of the Assembly's Shorter Catechism. These divines say that

"From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath."

And what authority have they for saying that God has appointed the first day, for the Christian Sabbath? Not the least. There is not a single precept in the New Testament, nor a single word enjoining on us the first day nor any other to be kept as a Sabbath. Let us now see what answer Justin makes to his Jew.

"There is," says he, "another kind of circumcision, and you think highly of that of the flesh. The law will have you keep a perpetual Sabbath; and you, when you have spent one day in idleness, think you are religious, not knowing why it was commanded."

Would Justin have sneered at the one day's idleness of the Jews, if the Christians had adopted the same usage with only a change from the seventh day to the first? But this is not the whole of his answer; we will hear him farther.

"As, therefore, circumcision began from Abraham, and Sabbath, and Sacrifice, and Oblation from Moses; which it has been shown were ordained on account of your nation's hardness of heart, so according to the counsel of the fathers, they were to end in Jesus Christ the son of God."

I will add one farther extract from Justin. "Do you not see," says he to Trypho, "that the elements are never idle, nor keep a Sabbath? Continue as you were created, for if there was no need of circumcision before Abraham, nor of the observance of the Sabbath, and festivals, and oblations before Moses, neither now is there likewise after Christ."

The first remark to be made on the extracts from Justin, is, that he admits that the Christians of his time did not keep a Sabbath. And the second is, he contends that they are not bound to observe it, more than they are the rite of circumcision or the Jewish festivals and sacrifices. All were abrogated by Christ. It



is impossible that the Christians of that age should keep a Sabbath, and the most learned man in the church be ignorant of the fact.—Equally impossible is it, that if the Christians in the age of the apostles kept a Sabbath, the practice and memory of it should be so completely lost so soon after their deaths, particularly as St. John did not die till about the year A. D. 105, only 50 years before Justin wrote. We may, therefore, consider it as certain that till the year 150, no Sabbath was observed by the Christian church as a “day of idleness,” to use the words of Justin, or as a day of abstinence from the secular affairs of life. It may then be asked, when was the first day of the week observed as a Sabbath? I answer, in the reign of Constantine, A. D. 300.

His edict is as follows :

“Let all the judges and town people, and the occupations of all trades rest on the venerable day of the sun, (die solis.) But let those who are situated in the country, freely and at full liberty, attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines, lest the critical moment being let slip, men should lose the commodities granted them by the providence of Heaven.”

The great autocrat did not think it prudent to extend the prohibition to the whole of his subjects at first. The business of agriculture was left as before; the husbandman laboured on his lands on Sunday as on any other day. It was not till sometime later, that the priesthood obtained sufficient power to arrest the business of agriculture. On the whole, it is very certain, that it is no part of Christian duty to keep a Sabbath; but if any day is to be kept it is the seventh and not the first. It is undoubtedly an innocent usage, and those who think it their duty to do so, ought to continue. But it is highly unjust and unchristian, to compel others to observe a Sabbath which is nowhere enjoined in the New Testament, which was not observed by the Apostles and first followers of Christ, and which was not introduced into Christianity until it became a state religion. It sprung from an unnatural union of church and state, its origin is from the same source with all the other papal corruptions of Christianity which have overwhelmed and buried the simplicity of our religion, under a flood of idolatrous ceremonies.

*Boston Patriot.*

From the Christian Register.

*Mr. Editor:*—I have no faith in the boasted triumphs of Orthodoxy. They are in the main false and delusive. Very much against their intentions, the Orthodox are contributing greatly to the spread of Liberal Christianity. As to the intelligent and reflecting portion of the community, it is only necessary that they should

have Orthodoxy presented to them naked and undisguised, in order to revolt from it. On the thinking part of society the Orthodox have lost their hold, and they are now attempting to make themselves amends, and to keep up their power, by enthralling the ignorant, and subjugating the thoughtless. Among the means resorted to for this purpose, I expect, ere long, to see advertised the following:—

#### PROSPECTUS OF A COURSE OF LECTURES,

*To be delivered in all the Churches.*

##### LECTURE I.

On the personal existence of an omnipresent Devil.

##### LECTURE II.

That God made a law, and annexed to the breach of it the penalty of eternal damnation to a material fire and a local hell.

##### LECTURE III.

That God created a frail and imperfect being, who, he knew, would, among the first acts of his life, violate this law.

##### LECTURE IV.

That the circumstance, that the law was broken, without any deliberate intention on the part of the transgressor to offend the Lawgiver, but through the delusions and temptations to which, by his constitution, he was made liable, can make no difference with a God of immutable justice.

##### LECTURE V.

That God pronounced the sentence of eternal damnation, nor only upon the transgressor, but likewise upon all his progeny, whether they personally offend or not.

##### LECTURE VI.

That it is infinite justice on the part of God, to impute to children the transgressions of their parents.

##### LECTURE VII.

That the human race are born into the world, enemies of God, haters of all goodness, and the children of the Devil, and justly subject to torments here, and the pains of hell hereafter.

##### LECTURE VIII.

That God, possessing infinite mercy as well as infinite justice, accepted the infinite sufferings that were due to him for the guilt of the world; and thus relieves mankind from the curse of the law, and conditionally saves them.

##### LECTURE IX.

That notwithstanding this infinite substitute, whereby the justice of God was satisfied, the pardon of mankind is, nevertheless, forgiveness of free grace.

##### LECTURE X.

That the contract made in the councils of eternity, tripartite, between the Father, Son, and Holy Ghost, whereby the Father agreed to release from his vindictive justice a select and limited number of the human race, if the Holy Ghost would come down and sanctify them, and the Son would suffer punishment in their

stead,—is an infinitely wise plan of salvation; reconciling at once the infinite justice with the infinite mercy of God.

## LECTURE XI.

If, by this infinitely wise plan of salvation, only one sinner should be saved out of the world, and all the rest be eternally damned, it would fully establish the infinite mercy of God.

## LECTURE XII.

That notwithstanding the Devil should get by far the largest portion of the human family, it would be no impeachment of the power, the wisdom, or the mercy of God, but he would thereby be glorified.

## LECTURE XIII.

That human reason is inimical to religion.

## LECTURE XIV.

That the first step towards becoming religious, is, to prostrate and discard the understanding God has given us, and to yield ourselves unreservedly to the dogmas of Orthodoxy.

We also anticipate that a new Professorship will be founded, to be entitled, "A Professorship for the re-establishment of the exploded vagaries of the human mind during the dark ages; and especially for the restoration of the axiom, then recognized, that 'the more absurd and impossible any thing is, the greater should be our faith in it.'"

We know several individuals, whose principles and qualifications eminently entitle them to fill the chair of such a Professorship.

And now, O ye simple ones, say, how would you be able to resist an apparatus fraught with such persuasive wisdom, and, withal, so honourable to God and useful to men? PICTOR.

*"Hold fast the form of sound words."*

**Doctrine v. Doctrines.**—Speakers and writers on theological subjects rarely distinguish between the scripture uses of these two words. The teaching of God is mentioned as *Doctrine*, in the bible, and the singular is uniformly written. *Doctrines* of men, and *doctrines* of devils, are distinguished by the plural. The doctrine of God is *one*, and hence the use of doctrine in the singular number. The doctrines of men are many, and therefore called "divers and strange *doctrines*," in the plural form. To some this may seem a nice discrimination, but the distinction is not made without a clear view of the difference. A speaker or writer who wishes to be correct in all things, may easily satisfy himself by an examination.

*Religious Enquirer.*

## THUNDERING PREACHERS.

"There is, I confess, a sort of men, sons of thunder, (but by a new way they thunder from hell, not from heaven,) who delight to represent God with all the terror and hostility to men, that their own base spirit and sordid melancholy can suggest. They so account him

a Maker, that they scarce allow him to be a Preserver; they describe him as a father without bowels; they make him to triumph and, please, and, as it were, recreate himself in the confusion of all his works: as if our destruction had been the sole end of our creation, and God only made us that he might afterwards have the pleasure of destroying us.

"With what pleasure may we hear some persons tell men that they are damned! Indeed with so much, that they seem to taste the expression more, than if they had heard that they themselves should be saved; persons fitter to blow the trumpet upon Mount Sinai, than to proclaim the glad tidings of the gospel.—But still, after such have said all to bespatter God's natural kindness to the sons of men, all their furious, blustering expressions will be found not to have been copied out from any harshness in God, but to have issued only from the fumes of an ignorant head and an ill-natured constitution.—SOUTH.

**SENSE.**—A gentlemen of eminence, talking one day with the late Bishop of L——, concerning Dr. Clarke, said, that he was surprised the Convocation had set themselves to persecute, with so much violence, a man that was an ornament and honour to their whole order by his great learning and sense. Sense! cried the good bishop. Indeed I think Dr. Clark is very deficient in that: for if he had but *common sense*, he would take more care of himself, O, my lord, I understand you. But if neglecting a man's worldly interest prove that he wants common sense, I fear it will be found that the apostles and our blessed Saviour himself had no great share of it.

**INTOLERANCE.** I own that there have been many wars and tumults raised in the world upon account of religion. But I would have it observed, that this has not happened from the different opinions of mankind in this affair, but from that cursed spirit of *intolerance* which has been inspired into almost every party,—to bear with but themselves.—*Persian Letters.*

**ARTICLES OF FAITH.** It is well known that the Council of Trent added twelve articles to the ancient creeds. Why, then, might not another council of the clergy add as many more? So that, at this rate, they may, by such improvements, continue adding to the Christian religion to the end of the world. And if this be allowed, it will be no easy matter to refute Mahometanism itself, which pretends to be nothing else but an *improvement* on the religion of Jesus.

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L. S. EVERETT, EDITOR.

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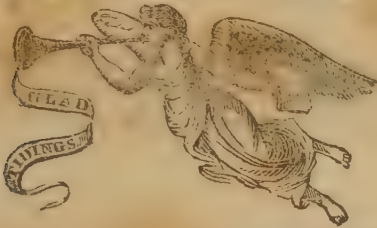


## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, AUGUST 16, 1828.

## THE PREACHER.



"Give attendance to reading, to exhortation, to doctrine."

A SERMON,  
ON THE NEW BIRTH.*Delivered at Auburn on the first Sabbath in August,  
1828, and published by request.*

BY O. A. BROWNSON.

"Except a man be born again he cannot see the  
kingdom of God."—John iii. 3.

## CHRISTIAN AUDITORS:

I have selected for our consideration this morning a subject in which we are all deeply interested:—one which the religious part of community deem the "one thing needful"—the qualification absolutely necessary to secure our immortal peace and felicity in the world beyond the grave—one which is the burden of self-styled orthodoxy, and the beginning, middle and end of nearly all the sermons which they deliver for the benefit of our souls. This all-important subject, is the doctrine of the *new birth* or spiritual regeneration. As your speaker is a dissenter from the commonly received notions on this extraordinary birth, he claims the privilege of laying before you a brief statement of the reasons for his dissent, together with his own belief respecting the doctrine really taught in our text.

With a view of accommodating the plain, simple doctrine of Christ to the fanciful notions of the oriental philosophy, the Gnosticks, even in the days of the Apostles, denied the sufferings and humanity of the Saviour, alledging that both existed only in appearance. They thus laid the foundation for those long and aggravated controversies which distracted the primitive church, and gave rise to those absurd creeds and dogmas which have continued from that time to this to pervert the common sense of mankind, and to fill society with discord and suffering.

To avoid the imputation of ignorance, the

language and many sentiments of the heathen school, were borrowed, and the simplicity of Christ was lost amid the unintelligibility of Plato. That the new religion might not appear deficient in point of dignity, and want no proofs of its celestial origin, the paganizing Christians converted the whole into mystery, which neither themselves nor others could understand. Hence originated various absurd and contradictory dogmas, such as a "Three-One God," the "Incarnation of the Son," the "Procession of the Holy Ghost," Transubstantiation, &c. and from causes, no doubt similar, has originated the popular opinion of the doctrine under examination. To this doctrine, according to the common belief, we object,

1. That it is unintelligible. A proposition demanding our assent, should be cognizable by the human mind—should be plain, easy to be understood. Make to me a proposition which I do not, which I cannot, and which I know I cannot understand, it is folly in you to demand my assent; and if I pretend to believe it, I encourage suspicions of my discernment, or of my want of honesty. Now, the notion in question is in the highest degree unintelligible.—The most learned of its advocates can say no more of it, than that it is a certain perceptible, mysterious, inexplicable impulse supposed to come from the Holy Ghost. All that he, who professes to have experienced it, knows, is that he has a certain feeling. All beyond this is mystery, a land of shadows or of frightful monsters. Who produced this change, no one can know. How it was produced is not in our power to ascertain, nor indeed what it is when produced. Now a proposition with the imposing importance with which this is clothed, we think, and we believe justly think, ought to present itself in a tangible form, that judgement may be passed upon it according to its merits. But exert all your faculties, it escapes detection. It bids defiance to reason, laughs at the exercise of thought, and tramples all intellectual greatness in the dust. We must not attempt to examine, for we cannot touch it—must demand no evidences of its truth, for none can be given; it is neither to be proved nor disproved; if believed it is received without reason, and if maintained it is without argument. Now, a sentiment of this description cannot, in the eyes of rational or honest men, have strong claims upon our credence, but ought to be treated with indifference.

2. We object to this dogma, as commonly believed, because we know nothing about the properties of the Holy Ghost, its alleged cause. We know little about causation. All we know is, that when we see one event always precede another of a given description, we pronounce it the cause. But that the antecedent, or what we uniformly term the cause, does actually produce the consequent or effect, is more than we can, in a single instance, ascertain. All we can say, is, so far as our experience goes, the appearance of the same antecedent has been followed by the same consequent. This antecedent may or may not be the cause of the consequent. We are accustomed to believe it is, though we must not, in these cases, say a thing *positively* is so. But if we see only one event, if we cannot discover its antecedent, to attribute this event to any specific cause, is as much as to acknowledge ourselves ignorant of the cause producing the phenomenon in question. The antecedent or cause must be known—must be perceived as well as the effect or consequent, or else we shall be unable to say that there is any relation existing between the thing perceived and the thing or event to which we ascribe it. The presence of the sun has, so far as our experience has any thing to do with the case, always been followed by light. Now, supposing we had never seen the sun, and that no one ever had seen it, but all had beheld the phenomenon of light, should we, I ask, be warranted in saying the sun is the cause of light? If we did say so, would it not be a full acknowledgement that we did not know the cause of light?—Whenever we attribute an effect which is known, to something for its cause which is unknown, it may be taken for granted that we have no knowledge of what is its cause. We must see the cause as well as the effect before we pronounce it the cause, and if we do not see or perceive it by any of our faculties, the name to which we attribute the effects, stands for nothing but our ignorance.

Now the Holy Ghost is a being of which the faculties of the human mind can take no cognizance. We know nothing of his properties—we know not the effect his influence would have on the human heart; consequently we know not whether the impulse which we feel is such as he would give or not. If it be said the effect is such as the Holy Ghost would naturally produce, I answer, we know nothing about it. It may be so; but as I have never been able to ascertain the qualities of the Holy Ghost—as I have never seen him in connection with this impulse, it would be absurd for me to say that he is its cause.

3. Another objection to the popular opinion of this subject, is, the discordance which the same popular opinion exhibits. Though nearly all orthodox Christians agree that it is absolutely necessary to their final salvation, yet

there is nothing like agreement among them respecting what it is or how it is produced.—Every proposition which presents itself to all alike, with the same clearness in itself, and with the same evidences of its truth, is understood and judged of in the same manner.—Every body who has seen the sun, as it appears in the heavens, will pronounce it of a circular form. All that have seen it, have drawn this conclusion, and for this simple reason, that it presents itself to all alike. But when we see different opinions about any subject—whenever we hear disputes, and especially if the disputers are characterized by a large share of bitterness, we may justly conclude there is in the minds of the disputants, if not in the subject, some uncertainty, or at least, some obscurity.

The new birth, if true, is a subject in which the eternal interests of the whole family of man are involved. The evidences of its truth should be universal, immediate, so clear and decisive that not a single dissenting voice should be found. The subject is alarming. How few of mankind have ever heard of it! how many less have believed in its utility! Millions and millions, both before and since the coming of Christ, have died in total ignorance of it; and still we are told, all must be eternally damned, if we do not undergo its operations before we die! How liberal are these theologians to the devil! how readily do they rob Christ of his purchased possession! We tremble at the awful catastrophe, if the doctrine be true. We ask what it is?

One says the new birth is a radical change from nature to grace. Alas! I am as ignorant as before! How is it produced? He answers it is produced by the irresistible influence of the Holy Ghost; but that influence you can resist. When will he produce it? The advocate of the dogma replies, “when you repent and believe; but know, that in consequence of your corrupt heart, you cannot repent and believe until the Holy Ghost does produce it.”

Another calls it the implantation of a principle, or a small sprig of grace, in the heart, which, if duly cultivated, will make one as perfect as the Father in heaven; but notwithstanding this perfection to-day, the person may wilfully sin to-morrow and go to hell after all. Another says it is a ray of light which the Holy Ghost lets into the mind. But unfortunately the light thus let in not unfrequently makes one man a Baptist, another a Presbyterian, perhaps one a Methodist, and, sometimes, one a Universalist. “But did you say this light ever made one a Universalist?” asks the Presbyterian. “That is a false light, a strong delusion sent by God that he may believe a lie and be damned.” “Did you say,” cries the Baptist, “that this light ever made one a Presbyterian? That is a delusion of Satan, for it taught me that immersion is the only true mode



of Baptism, and the Presbyterian sprinkles." "And I am sure," thunders forth the Methodist. "that this light never taught Baptists or Presbyterians the doctrine of election and reprobation, for it taught me salvation is possible to every one; but it bade me be particularly careful not to allow my daughter to wear a ribbon on her bonnet, especially if tied in a bow."

O ye believers in the new birth, agree among yourselves what it is, what it teaches, and how it can be produced, and we will listen to your arguments, if you have any, in its support.

4. I object to this doctrine from the different conduct of those professedly under its influence. Now I do not say that this mode of judging is infallible; but since I have no other means, than the man's own words to determine whether he is "born again," or not, I must judge him according to his profession.—Some persons, who profess to have been born again, are very kind, are honest and virtuous citizens, while others love the soul, will do much, that is, make many prayers to save that from hell, while the body is left without assistance. Some are led to murder, as in the case of the assassination of Henry IV. of France—of Archbishop Sharp, of St. Andrews, of Scotland, and in the circumstance of those who hung witches and Quakers in our country. Sometimes the Holy Ghost makes his subjects very happy, sometimes very miserable, and not unfrequently compels them to the commission of suicide. But it is alledged, that these were not influenced by the Holy Ghost, but were deceived. Be it so. If a man can deceive himself or others in this case, I conclude there must be some defect, either in the quality or quantity of the evidence, consequently the subject cannot be very clear nor very well established: I shall therefore claim the privilege to doubt yet longer.

5. We object to the common view of the subject under consideration, that its demands are unreasonable, and if complied with, are useless. This new birth is contrary to the laws of nature, and not necessary to enable them to perform their operations. It is not only contrary to nature, but proposes itself as a change of the characteristic principles of man, as a radical change of his nature. It is then undoubtedly a preternatural thing, and one of which we can form no rational opinion. A subject above our comprehension cannot be proved by arguments we can comprehend; consequently should be delivered over to those beings who can know something about it.

By a change of nature, we must understand some alteration of the constituent principles of either mind or body. But mind and body are intimately connected. I know not any change which can be effected in one, without producing a corresponding effect in the other. My nature is such as God made it. He has either

made it right or he has not. If he has made it right, a change will make it wrong. If he has not made it right, it is either because he did not know how, or because he did not act agreeably to the suggestions of wisdom; but as neither of these can be admitted without being lost in the abyss of Atheism, or founding upon the rocks of infidelity, nothing remains but the conclusion that he has made us right, consequently we need no change of nature.

Man has by nature all the faculties requisite to be all that God can, in justice require him to be—has all the faculties which belong to him as man; and if the Deity is not satisfied with the being he has produced, it is his business, not ours, to make us to suit himself. All that can be demanded of us, is, that we exercise the powers we find allotted us in the best manner possible. This will give us all the knowledge, holiness and happiness we need. With this consideration we should be satisfied. To desire some additional faculty, whether moral, physical or mental, is but a plain murmuring against God for making us as he has—a serious complaining because we are not more exalted beings, which ill becomes us in the presence of our Maker.

A revelation from God, to enable us to understand and obey the laws of nature, is desirable, if we cannot obtain the requisite knowledge by any other means. Such a revelation, we, as Christians, consider the bible. If that is sufficient, we need no other. If it is not, we can only say, God has given us a defective book, and whether this reflects honour on the character of Infinite Wisdom, or not, I leave for the candid to judge.

Every revelation made from God to man, must be made in a manner we can understand, so that there can be no room to doubt that God has made it, and with evidences too, sufficient to convince others, or it can be of no use to any except to the one to whom it was first made. This is not the case with the dogma in question. The believer in it, cannot convince others of its truth, nor prevent even himself from having the most serious doubts, until he succeeds in stifling the voice of reason, and in sinking himself beneath the degradation of a brute. And after all, so far as we can discover, the man who has experienced this boasted change, who has been brought from nature's darkness into God's marvellous light, knows no more about God, man, beast, or any thing else, than he did before.

Boast of this new birth as much as you will, —let its praises be sung in every temple of orthodoxy, and be responded by every fanatic, bigot, hypocrite and ignoramus in the world, and we still ask, and ask with emphasis too, *what are its mighty fruits?* Shall I be pointed to acts of benevolence, of kindness, of humanity, to the widow relieved of her load of re-

culated afflictions, to the orphan, fed, clothed and sheltered from the inclemencies of the weather and the more merciless cruelty of those whose God is the "root of all evil?"—Shall I be pointed to the angel of relief it sends to the lowly cottage; to the prison to smooth the captive's fate; to the house of sorrow to heal the broken heart and dry the mourner's tears, as its legitimate fruits? Would to heaven its advocates could do this! but alas! I see the consequences of this *godly* change in rent societies—in the alienation of friends—in the want of love in the father or mother for the child—in the want of filial and fraternal affection in families—in the wranglings, backbitings, calumnies, discord, and persecution which embitter our peace, and make life itself almost a curse. Great God! shroud these consequences with a veil of impenetrable darkness, and grant that thy children, by pretending to less wisdom and virtue, may acquire more.

I have seen the professors—the pretended, and for aught I know justly pretended, possessors of this *radical* change. I have marked their conduct; I have seen revivals of *religion*; I have seen young and old, male and female, crying, telling how bad they had been and how good they intended to be. My heart rejoiced. I thought God was indeed to work. I looked for righteousness; but ah me! I found nothing in these new converts to distinguish them from what they were before, or from the rest of mankind, except their bigotted, intolerant, fanatical or pharisaical conduct. This charge is weighty, but if you will use your eyes and ears you will easily find a justification for all I have said. With this conviction fastened on my mind, that the change is neither reasonable nor useful, and fastened by facts I have seen, and which every one may see, I could willingly consign the dogma to the shades of eternal night.

6. So far as human observation extends, we can rationally attribute all that men feel in these cases, to physical causes. There need be no doubt that all the sensations, men pretend to have in this new birth, are actually felt. I have had similar feelings; and so far as I could communicate them, they were, by those who considered themselves judges in such matters, pronounced genuine. I then attributed these feelings to the Holy Ghost. But more familiar acquaintance with the human heart and the laws of the human mind, has convinced me, that what I then attributed to supernatural agency, may be easily resolved on natural causes.

Before one is born again, he is told, and generally convinced, that the new birth is absolutely necessary to his eternal welfare. With this conviction, there will be a strong desire to obtain it. Now overwhelm the mind with all the thunders of Sinai—play upon his imagina-

tion with all the lightnings of God Almighty's wrath—make the astonished, trembling victim of divine fury, see the world on fire—the flames ascend and involve heaven and nature in one vast sheet of liquid blaze—make him hear globes fall on globes, suns dash on suns, systems on systems, till all is one boundless ocean of rolling fire—point him to the awful Judge upon his throne, with a countenance that turns the burning ocean pale!—to the nations of the dead trembling before their God—let him see the saints welcomed to the palace of their king amid the shouts of ten thousand angels—let him hear the awful sentence pronounced against himself and others, "Depart ye cursed," while devils drag them down to infinite despair!—uncap the bottomless pit, present him the horrors of hell, the pains, the groans, the anguish, the shrieks, the tortures, the agonies of the damned—roar out in a voice of thunder, "there, *there*, sinner see thy doom, thy eternal dwelling place!" Well may the thunderstruck mortal be under "concern of mind." Well may he, if he believe this frightful exhibition, feel a *load* at his heart, and in the voice of frantick fury, cry out, "What shall I do? how can I escape? how save myself from a doom so awful—horrible—beyond description?" Change your tone. Speak the soft, suasive accents of love, of tenderest compassion—open a dying Saviour's veins—let him see the blood freely flowing for his salvation—let him see Jesus dressed in robes of mercy, rushing towards him, bearing relief in his hand—strike the heavenly choir—let the music of heaven pour a balm into his wounded heart and infuse a gentle thrill through his soul. The scene is changed. His grief—where is it? his sorrow?—it has flown; his remorse? the blood of a God has washed it away. The scene is changed—his fright is over—his fears are gone—he is calm—he is filled with joy—angels sing—trees clap their hands—all nature is vocal with the praise of God. He is born again—he is a new man—old things have passed away, all things have become new. Glory in the highest. Poor man! 'tis fancy—nothing but the freaks of a bewildered imagination. Fancy saw the world on fire—fancy saw the Judge—fancy screamed over the burning lake, the torments of hell and the wretchedness of the damned. Reason had nothing to do with it; but the fright was no less real on that account. What followed was also the work of fancy—there was no reason in it; but the joy was no less really felt because it was the production of imaginary scenes. The constitution of the human mind, with the nature of the circumstances exhibited, is all that is wanting to account for the different feelings which are manifested. The description I have given is but a common process. The first thing requisite, is to make the person believe he is in an awfully dangerous



situation—that heaven frowns above and hell yawns beneath. In the next place the person must, by the fears thus excited, be driven to beg for help. The priest who excited, can allay his fears. This is done by pointing to a Saviour, reading promises of God's love, singing some pleasing tune with words adapted to his condition. The poor creature is asked how he feels—answers, he feels better: Every countenance is lighted up—he sees nothing but smiles playing around every one who speaks—hears nothing but praises to God or congratulations to himself or his friends for his miraculous escape from hell—he is in raptures.

All this is a natural process. The means used are adequate to the end; and if there be any thing marvellous, it is, how any can hold out against these powerful means impelled by high steam pressure as they are in seasons of revivals. The orthodox clergy, half of them must be mere ignoramuses, or they might have made us all undergo the new birth long ago.—To get up a revival is the easiest thing in the world. It only wants a little praying, fasting and crying, with exhortation, preaching hell, telling dreams, and a remarkable experience; and some young or old child will take fire, and the clergyman, if he knows any thing, may keep it burning as long as there is any thing to burn.

I may add that the new birth, in the opinion of its advocates, is produced by means, at least, within the control of the priests. Councils have met, committees have been appointed, deliberations have been held, votes have been taken, respecting the best possible means to produce a revival of religion, or in other words, to produce the new birth. Now if they supposed these sensations, called the new birth, were produced by the Holy Ghost, would they attempt to produce them? or do they suppose the Holy Ghost too weak or too ignorant to go on alone with the important work? They tell us, indeed, that the Holy Ghost works by means, and they have lately, I believe, decided that he shall not use such means as he has for some years past, for those means have been the occasion of much scandal, and very injurious to the cause of orthodoxy. But enough! The Holy Ghost usually employed in these seasons is a creature of human manufacture, and may be dismissed with the whole catalogue of orthodox follies, till the reappearance of the dark ages. Universalists have not much success in producing revivals, for they have abjured the devil, and laughed at the eternity of hell torments, consequently are unable to avail themselves of the assistance of either. This is all as it should be. The new birth, as it is commonly represented, is unintelligible. The agency, by which it is supposed to be produced, is unknown and not to be ascertained. The dogma is unreasonable, productive of no good but of much evil, and may fairly be attributed

to the weakness and credulity of the human mind, and to the exertions of a set of men who love to sport with the ignorance and passions of mankind. Such are the reasons why we dissent from the popular opinion. What remains now, is to explain our text, and give our own opinion respecting what kind of a change reason and the scriptures require in mankind.

All the text means may be easily ascertained by adverting to the circumstances under which it was spoken. Christ was appointed to establish a kingdom—a new order of things, which should produce righteousness in the earth, and cause the most distant isles to wait for his law. He began to unfold the principle on which his government was founded, and to establish them by the performance of miracles. Nicodemus saw the miracles Christ performed; he had no doubt that God aided him, "For," says he, "no man can do the miracles which thou doest except God be with him." But a difficulty occurred: Nicodemus was a Jew; he had been taught and he believed Judaism was from God. Was the doctrine Christ taught the same as Judaism? If so, what need of miracles to establish it, since it was already established? If not, why teach another? Christ does not give him a direct answer, but informs him that no man, unless born again, can enjoy the blessings of his kingdom; i. e. "no man, unless he renounces Judaism, Paganism, or whatever system he has formerly embraced, and receives, as a little child, the doctrines I teach, can share the benefits of the order of things which I am about to establish in the earth." The phrase "to be born again" may be understood by adverting to the practice of the Jews with their proselytes. When any one renounced Paganism and wished to become a Jew, he was received either as a proselyte of the gate or as a proselyte of justice. If received as a proselyte of justice, he was baptized and taken into the church or congregation of the Lord, as it existed under that dispensation. This event, to wit, the conversion and baptism of a person was considered as the most important epoch in a man's life. He was taught to date his existence from it—he was called a *new man*, and the change itself was called *being born again*. Now all the phrase could mean in the mouth of a Jew, was simply a conversion or change of faith. The phrase I consider was proverbial, and when Christ used it to Nicodemus, he intimated, without expressly denying Judaism, that he must be converted to another faith.—Christ reproved Nicodemus because he did not understand him, which he could not have done had he taught him a new dogma similar to what is now called the new birth. Christ's exposition, in which he refers to being "born of water and of the spirit," plainly indicates that he had the treatment of proselytes in his eye, and in his mouth the expressions commonly used respecting them. Being "born of wa-

ter," referred to the water used in baptism—and being "born of the spirit," showed the distinguishing feature of the gospel and the nature of the change required. The new birth, change, regeneration or new creation so frequently spoken of in scripture, had reference to conversion or change of faith—to the renunciation of Judaism or Paganism, and the reception of Christianity. This I consider to be the true meaning of the text. Christ would say, "though you have been born a Jew, you must be born a Christian, that is, you must become a Christian, before you can share the blessings of the gospel," and this we must all admit.

The change required in us, is, that we "cease to do evil and learn to do well." This change is effected in a natural way, by acquiring that knowledge of God and ourselves which a thorough acquaintance with the doctrine Christ taught is calculated to give. The doctrine Christ taught, lays the foundation for correct conduct and gives us proper motives or persuasives to the performance of our duty.—The spiritual influence is the power or energy which this doctrine exerts over the mind of a believer.

The design of Christianity, is to make us better. This it attempts by giving us, not in a supernatural, but a natural way, a knowledge of what we ought to do in order to have a commendable practice or to pursue a proper course of conduct. By teaching us what is proper for us to do, it points out the path we are required to walk; and by teaching us the character of God, and unfolding to us our future destiny, it prevents us from going wrong. This instruction is found in the bible, in nature, in our own observation and experience. Hence, these are what we are to study and what they teach, we should follow.

Thus, Christian auditors, I have, as briefly and conclusively as I could, gone through my subject. The subject is embarrassed with difficulties, not only from its abstruse nature, but from the delicate feelings we all have, or have had respecting it. It is unpleasant, as well as ungrateful, to oppose the errors of our brethren, and recall them to the purity and simplicity of the gospel. But this must be done or our holy religion will fall to rise no more. The indiscretion of its friends has already given it a blow, the evil consequences of which will require the labour of years to remove. The age of miracles has gone by. We live too late by some hundreds of years to have unintelligibility pass for knowledge, or mystery for evidence of truth.

Infidelity has availed itself of our folly in contending for absurdity, and is already erecting on the imprudence of professed Christians an empire of scepticism alike ruinous to religion, to civil order, and individual happiness. What has been tried, amid the effulgence of science, at the tribunal of reason, and found

wanting, must be relinquished. The advocates of religion must be foremost in the encouragement of science and the cultivation of rational sentiments, or they will lose their influence and be cast aside as the refuse of the earth.

The dogma we have been examining, is replete with so many absurdities, enveloped by so much mystery, and followed by so many evil consequences, that each should be ambitious to stamp it with the marks of his disapprobation. Let Christianity shine once more in its native purity and simplicity. Let its ministers discard all the foreign ornaments it received from the barbarous taste of the dark ages, and its temples will be crowded by the wise, the virtuous, the scientific and the pious.

Let preachers point their hearers to what they can do to make themselves and their associates happy. Let the people with unanimous voice inquire what good work we can perform, and be resolved to persevere in its performance, and the abstruse and often unintelligible points of polemical theology may be dismissed. Men may become virtuous, holy, and useful to their brethren—society be filled with peace and joy—earth itself be converted into the paradise of God watered by the pure streams of the river of life.

Brethren: We say, and say it with confidence of its truth, all that is required of you, is, to "*do justly, to love mercy, and to walk humbly with your God.*" Do this and rest with the fullest assurance that the God, who has given you, while here, so many proofs of his loving kindness and fatherly protection, will be no less mindful of you wherever he shall be pleased to continue your existence. *Do this*, we repeat, and rest in the hope, that you will triumph in the hour of death and be received with joy, amid the acclamations of heaven, into that world, where sin, imperfection, sorrow and death are unknown; where praise to God and love to man shall dwell on every tongue, and fill every heart and bosom forever and ever.

AMEN.

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## ORIGINAL COMMUNICATIONS.

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FOR THE GOSPEL ADVOCATE.  
THE ESSAYIST, NO. 9.

Nothing is more important to the elevation of the human character than philosophy. But philosophy has a thousand enemies. Mankind, or a large proportion of them, have a thousand prejudices, and, in most cases, they are prejudiced against it because they know nothing about it. There are numerous systems of something or nothing called philosophy, advocated with much zeal and no little ingenuity, to which all but learned fools ought to be opposed: but to real philosophy no man who knows any thing can be opposed. The opposition which the great mass of the people have



hitherto exhibited against the name and its study has arisen from mistake; from not knowing what philosophy is, or what it requires of its votaries.

Philosophy is simply a love for wisdom or knowledge. A philosopher is one who loves, desires, or seeks after wisdom or knowledge. The true philosopher is not a systematizer, is not one who forms theories or who builds upon hypothesis or conjecture, but one who endeavours to examine the phenomena of nature and represent them as they are. He seeks to learn what is, and what valuable use can be made of the circumstances which surround us. He is, and ever must be, a character which every friend to human happiness must love.

Men have called themselves philosophers when they were little entitled to the appellation. They have builded for themselves in the fields of imagination certain airy castles, which they have called substantial dwellings; have spider-like spun from their own resources systems which they have dignified with the name of philosophy. Such things are nothing, or worse than nothing. Philosophy has nothing to do with systems, it rejects all systems and depends solely upon observation. It observes facts, or is a knowledge of facts. Its provinces are the world without us and the world within us. It studies, it examines the various objects around, the relation of one body to another, and the laws by which matter is regulated in its changes either of time or place; how various bodies may be combined or brought within apparent continuity, or separate those which appear contiguous, &c. It looks within, and endeavours to ascertain the several emotions, passions and affections of which the mind is susceptible; the relation of the mind to external objects, its power of affecting them, or being affected by them. In a word, philosophy attempts to discover all the phenomena of the material world. With the world of spirits it has no connexion, that world being the peculiar province of Faith.

Formerly men attempted to establish theories or systems. They attempted from the examination of certain particulars to draw general maxims which should apply, not only to the particular phenomena examined, but to all others which they supposed to have a general resemblance. But this is no mode of philosophising. It is now abandoned. And philosophers, or those who deserve the name, adopt no maxims or lay down no general laws as being established, any further than the particulars examined warrant. Formerly, those who were called philosophers attempted to explain the phenomena which they discovered, and to account for their existence; but this belongs to faith. It is not the province of the philosopher. All he can do is to represent things as they are, without telling how they came to be so. He can tell the relation one body of mat-

ter holds to another, trace one occurrence to another, or a consequent to its antecedent; which last if it be uniformly followed by the same event he denominates a cause; i. e. if two events uniformly appear in connexion, one the precursor and the other the successor, he denominates the first the cause producing the second; not because he sees in the one any physical connexion or force producing the other, but from the fact that they always appear in the relation of antecedent and consequent. In relation to *matter*, the philosopher when he discovers a body seeks to ascertain the number of smaller bodies which are apparently contiguous of which it is composed. This is called analysis. If he cannot separate it or discover any new combination of different substances, his investigation stops; he has gone the length of his chain. In relation to *events*, or the changes matter undergoes, or the changes he has discovered it to be capable of undergoing, he traces each train of consequences to the remotest antecedent in his power to examine, and then stops. What is the remotest antecedent cause or power which produced the whole he does not pretend to tell. That again is the business of faith.

Every man is a philosopher in proportion to his desire after knowledge, and the number of facts he has examined, or the facts he has established by observation or experiment. The difference between the ploughman and the most learned, is not in the different modes of judging they adopt, not in the power of the one over the other of accounting for an event or an appearance, but in the number of particulars they have examined, in the number of facts they have discovered or in one's having seen more things as they are than the other. The simple man, untaught by schools, knows as well why an apple falls to the ground, when broken from the tree on which it grew, as a Newton or any philosopher, though he may never have heard of gravitation.

We are gravely told all heavy bodies have a tendency to fall to the earth, to its centre, and this tendency is the attraction of gravitation. But this does not account for the phenomenon. If it be asked, why a body falls to the earth, and it be answered because of the power of gravitation, it is only saying the body does fall.—For if it be asked again, what is gravitation; it can only be said it is the tendency which bodies have to fall to the earth, and we are back where we were before; but if we ask how these bodies come to have such a tendency, philosophy can give no answer. Here, Faith must answer. Thence we see the philosopher, the ploughman and every other class must pursue the same path, viz. observation and experiment. All that either can do is to tell what is in the department of nature he has investigated, and the sum of the facts he collects constitutes the amount of his know-

ledge. He is the greatest philosopher who has observed the greatest number of facts.

Knowledge is necessary for our happiness. By acquiring knowledge, we not only open to ourselves a new source of enjoyment in the acquisition itself, but become acquainted with the best means of satisfying our wants and of contributing to the happiness of society. Let every man, then, be a philosopher.

Some object to philosophy because it makes men irreligious. We might say the person who first ascertained that the churning of cream would produce butter, was an irreligious man, and that he who discovered that cultivating and sowing the earth is necessary to procuring a crop of grain, was an irreligious man. But who would believe us? They might indeed have been irreligious, but nobody believes that their discovering these facts ever made them so. The same remark may be applied to every discovery in philosophy.

True philosophy does not travel out of this world. It may not teach the existence of a devil. But though philosophy does not affirm the existence of such a being, it does not deny his existence. For philosophy never presumes to assert or deny the existence of those beings or things which are beyond the limits of its province.

The line of distinction should be drawn between faith and knowledge. To regulate the former is the business of the priest: to assist us in acquiring the latter is the office of the philosopher. If the priest is careful to regulate faith according to the suggestions of philosophy, he may unite both characters in himself. He may be a priest and a philosopher. In this case, it will appear evident that philosophy will not destroy one's faith or make him irreligious. But, if the preacher enjoins a religion contrary to all facts we have discovered, contrary to all the facts we do or can possess, why, let mankind be irreligious; we think they will do as well as those who embrace such a religion.

O. A. B.

FOR THE GOSPEL ADVOCATE.

#### FREE INQUIRY.

MR. EDITOR,—The present is emphatically an age of inquiry and close investigation. No veil of antiquity, no character, however sacred, protects sentiments from the test of strict examination. This augurs well. For I am fully confident that truth is able to bear its way, and will finally prevail. Ignorance has long feared to present her opinions to the eye of reason, or to submit to the deductions of wisdom and enlightened philosophy. The spirit of the age may give her uneasiness, deprive her of sleep or give her unpleasant dreams: but this is no cause of alarm. I rather rejoice at it: for if I have embraced sentiments which

if I know my own heart, I have no wish to retain them. But, Mr. Editor, I remark a number of sentiments, advanced by some liberal publications, conducted by men, for whose boldness and independence of mind I cannot but have the most profound respect, which, to my understanding, seem poorly calculated to benefit the present state of society, or to comfort and console mankind under the pressure of calamities which have hitherto been found inseparable from this mode of existence.

I am not ambitious to be one of that number who sit down under every unfortunate occurrence, say it is unavoidable, and console themselves with imagining a happy world in some other state of being, where bliss shall be unbounded, enhanced, no doubt, by the remembrance of pain endured here. No, Sir, I would examine carefully, and whatever unpleasant circumstances I could remove should be done. But the condition of mankind is various. Some have little time for reflection. The immediate wants of nature demand all their attention. The man sees a wife, a child, whom he tenderly loves, looking to him with anxious eyes for a subsistence which he scarcely knows how to procure, and which the least contingency may render impossible. This class is by no means small. And though it is generally overlooked and too often neglected in our estimate of what is good for mankind, yet this is the class most deserving the attention of philanthropists. Can we calculate how much relief religion, the hope of future life affords these our unfortunate brethren? It often converts the lowly cottage into a palace of bliss, gives a smile of content to the little circle when partaking of the last scanty pittance spread upon the board: it smooths the haggard brow of poverty, and disarms affliction of its power to render us unhappy. Take away this hope, tell the poor man, beaten by the tempest of adversity, scorned by the wealthy, the proud and the vain, that he must trudge along a few days more, then sink to the grave unhonoured and forgotten—that his body shall moulder to dust, his sympathies, his affections, the warm emotions of his bosom shall sleep the cold unending sleep of nonentity—tell him this, O sceptick! and can you think the tidings will be welcome, that he will hail you as his benefactor? Pause, O sceptick! weigh well the matter before you snatch from the poor, the neglected part of community, the only solace they have in their journey through life.

But this is not the only class that needs the aid, the consolations of religion, the balm infused through the soul by the hope of future life. The great, the learned, the philosophical must at times resort to the same fountain, however much they may affect to despise its streams. No man is always great. Every one, notwithstanding all his boasted superiority, must descend from his elevation to the lit-



tleness of man. The student will at times become weary of his books, the learned of their researches, the philosopher of his examinations and logical deductions. Notwithstanding the whole of ancient and modern literature may have been accumulated, the whole arena of nature may be exposed to view, there are, and we know not but there ever will be, moments when the mind will sicken at the sight and spurn even the weight of thought.

'Tis in these moments we wish rather to *feel* than to *reason*—to indulge a silent communion with the God of nature rather than to pursue the track of demonstration. It is then we feel the full value of religion. It relieves us from weariness and fills up a vacuum which would often be felt in the best informed minds. There is something sublime, something peculiarly adapted to our condition, to our habits, if not to our nature, in feeling ourselves in the kind embrace of an affectionate Father who knows all our wants, and is ever ready to relieve them—in prostrating ourselves before him and pouring into his paternal bosom, the various sensations which swell our souls—in adoring him for his kindness and his benefactions. It may be folly; but I must confess myself so far a fool as to attribute to such folly most of the happy sensations which have made me willing to encounter the reproach of men, and devote myself to the melioration of my brethren. Under its influence, if it be *folly*, I have felt my heart expand with benevolence to the human family—have felt anxious to soothe the afflicted, to protect the friendless, and reform the vicious. It may be *folly*, but I know not as society could long exist without such folly. It may not be philosophy; but philosophy, cold, stern and forbidding as she may sometimes seem, never discountenances any thing which has a tendency to soften the rigours of our condition, or to make us happier or better. I have been a votary of philosophy—I have sought her influence, and basked amid the rays of her sun. I love her still, and would ever solicit her to direct me; but I cannot, at present, abjure my God, or relinquish my hope of future existence.

But setting these considerations aside—allowing the sentiments which some publications advance, have not the cold, chilling aspect sometimes ascribed to them; that they do not deprive us of some of the strongest motives to virtue, and of some of the sublimest sensations of which we are susceptible, I am to be convinced that there is no evidences in NATURE, even setting aside revelation of a future state of existence.

Nature with one voice proclaims the existence of a Supreme Power and Intelligence, to whom are ascribable all the phenomena of the Universe. True, he is in a great measure hidden from conception; but from the little we can perceive of him, it seems fair to infer, that

he is a wise, great and good being. Hence it seems equally fair to infer, that his actions are directed to some end; and as we are unable to conceive of a power which can thwart his intentions, we think it is just to conclude that the end he has in view will be attained. We do not know what this end is; but if we propose an end, it should correspond to the greatness and goodness which we believe God to possess. To force beings into existence for a day, afflict them with excruciating pains, and take their life at evening, is not, cannot, in our estimation of things, be a proof of goodness. If God be good, I think we may reasonably infer a future state of being.

The condition of man, his capability of improvement, the structure of the mind which seems capable of almost infinite expansion, the pleasure derived from the acquisition of knowledge, and the adaptation of the various objects of creation to increase this pleasure, and aid the pursuit of knowledge, our love for life, our ardent desire for its prolongation, the hope which seems to be almost universal as to time or country for such an existence, the analogies of nature, what we discover in some of the minor grades of being; though they are not, I admit, positive proof of such a state, yet they do, I think, render it probable. To assert that there can be no such existence, is more than any one should presume to do. I know as well that there will be such a life, as any one does that there will not. The case is, we neither of us *know* any thing about it. But the considerations I have mentioned, to me, appear to render such conclusion; to say the least, probable.

It is not my intention to discuss this subject, but I submit these remarks with the hope that every argument brought against the utility of a future state of existence, may be listened to with extreme caution, and not be admitted without the most careful, and the most close examination. The publications to which I allude, are, no doubt, disseminating much useful knowledge, they are doing much to break the chains of bigotry and superstition. This is well. They will undoubtedly expose many of the abuses of religion; this is wanting, and I hope all the abuses of religion may be laid open, and all the secret machinations of priests be exposed to public contempt; but Mr. Editor, I also hope, that every philanthropist will be cautious not to pass indiscriminate censure, or involve religion itself in the ruins of superstition. I am, with esteem, yours;

O. A. BROWNSON.

FOR THE GOSPEL ADVOCATE.

### "THERE'S NO MISTAKE."

This popular phrase is obtaining considerable currency in this age of the world. The truth or falsity of it may be ascertained from its first use, as it was applied to "the printer."

"There's no mistake in a printer." But, now, the phrase is not confined to the printer alone. It is applied to any thing and every thing.— "There's no mistake." Hence the propriety of saying, "there's no mistake in *Orthodoxy*." For the definition of the term itself is, "soundness of doctrine," i. e. "there's no mistake." Hence, if the orthodox Trinitarian say, God is one, or, God is not one, but *three*, "there's no mistake." If he say Jesus Christ is the Son of God, the Father, or Jesus Christ is the Eternal God, the Father himself, it is all the same, "there's no mistake." If he say, Christ is man, he is God, he is begotten of the Father, he is before all things, he is "the beginning of the creation of God," he is uncreated, Independent, Self-existent; it is all the same, "there's no mistake." If the orthodox Trinitarian say, Christ of himself can do nothing, or, of himself he can do all things, being Independent, Self-existent, it is all the same, "there's no mistake." If he say, Christ is ignorant, or, he is omniscient, "there's no mistake;" for he is God, and he was ignorant of the day and hour of the judgment on the Jewish nation. If he say, God is not man, he is man; he is Man-God, he is God-Man. "There's no mistake." If he say the Holy Ghost is a person, he is a spirit, he is God, he is every where present, or, he moves from place to place, it's all the same; he can accommodate himself to any phrase concerning the Trinity, and "there's no mistake." It is impossible for him to make a mistake. If in addressing the Trinity, he inadvertently says, O God, thou Son of Jesus, "there's no mistake;" for Jesus is God the Father, and God the Father has a Son, and that Son is Jesus Christ; so "there's no mistake." If he say, Christ has "two distinct natures and one person forever," or, he is *three* persons; "there's no mistake," for he is the Eternal God, and the Eternal God is three persons. If he say, the Eternal God is the Son of man, "there's no mistake," for the Son of man is Jesus Christ, and he is the Eternal God. If he say "God cannot be tempted," or, God can be tempted, "there's no mistake," for Christ was tempted, and he is God. If the Trinitarian say, the atonement was nothing but a human sacrifice, "there's no mistake;" for nothing but the human part of Christ died; for the divine nature is God and cannot die. If he say the atonement was infinite and divine, "there's no mistake," for "God the mighty maker died." Hence, he can say the atonement is human, or, it is not human; it is divine, or, it is not divine. He can admit or deny any thing concerning the Trinity or the atonement, and "there's no mistake."

If he say, God is unjust to mankind, "there's no mistake," for the justice of God requires the endless damnation of all mankind; and yet he saves some from that damnation which

his justice requires. He can say God is just, for he renders to every man according to his deeds. Hence, he can say God is just, or, God is unjust. "There's no mistake."

The Trinitarian has the advantage of the Unitarian. He can turn his whole faith into ridicule. This the Unitarian cannot do, for "there's no mistake" in the faith of a Unitarian. He admits all things: he denies all things; and he can easily show the absurdity of the Unitarian doctrine. This has been done very recently from a pulpit not more than ten miles from Auburn, in discoursing from these words, "*Quench not the Spirit*." "By the spirit, here," he says, "is meant the Holy Ghost, the third person in the Trinity, against which a sin committed hath never forgiveness, neither in this *life*, nor in the *life* to come." But some have said, (meaning Unitarians,) the Holy Ghost is the power of God! or an emanation! What! to sin against God it shall be forgiven; but to sin against his power, or something created, an emanation, it shall not be forgiven! Then, it would be to sin against God's power! sin against God's power! Or sin against an emanation! What is an emanation? Can any one tell what an emanation is? Now all this language or the substance of it and much more similar to it caused the Unitarian doctrine to appear ridiculous. But for the Trinitarian he could have admitted it all and denied it all, and there would have been "no mistake." But let us take the Unitarian's part and turn the tables. Poor Servetus could not believe all that was said about the Trinity, and was forced to endure the burning faggots by order of the great Trinitarian, John Calvin, the founder of Calvinism and vindicator of persecution.

It is said in the text, "*Quench not the Spirit*," by which is meant the Holy Ghost, the third person in the Trinity, against which a sin committed hath never forgiveness neither in this *life* nor in the *life* to come. Now this is Trinitarian orthodoxy; from this no absurdity can be deduced, though the minister in the next breath affirms that the Holy Ghost is the very God. Now for the deduction. Quench not the spirit, or, quench not the third person in the Trinity, or quench not God! Now, from the Trinitarian's premises they can draw these legitimate allegations and conclusions, and "there is no mistake." They need only exclamation points. But to say, sin against an emanation from God! or, quench not an emanation from God! is really absurd.

But another deduction from orthodoxy is, as the Father is the Eternal God and the Son is the Eternal God and the Holy Ghost is the Eternal God, and these three are one God; and as all sin is committed against God, so therefore all manner of sins and blasphemies shall be forgiven unto the sons of men, where-withsoever they shall blaspheme; but the blas-



phemy against God hath never forgiveness:—"here's no mistake." The Trinitarian can say all sin committed against God SHALL be forgiven; but whosoever shall sin against God SHALL NOT be forgiven; and "there is no mistake." Once more, on the last clause, as the minister repeated it, "It shall not be forgiven him, neither in this *life*, neither in the *life* to come." Here is "no mistake." And if he had said, neither in this *world* neither in the *world* to come, there would have been "no mistake." Unless he had used the word *world* in the same sense the Apostle Paul used it, when he said, "But now once in the end of the *world* HATH he appeared to put away sin by the sacrifice of himself." And again, "on whom (the Apostles,) the ends of the world ARE COME." This would have been a "mistake;" for it would not have been Trinitarian Orthodox!

Therefore, let us all be orthodox, for then we can be popular. We can say nothing but what is orthodox! Let us affirm what we will, "*There's no mistake.*" A. C.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### THE NEW BIRTH.

Several of our most gifted brethren have given illustrations of that truly important subject, the "New Birth." So far as our knowledge extends there is but one opinion relative to it entertained by Universalists. All agree that it consists in a change of feelings, views, and inclinations, wrought by the TRUTH, and of course produced by the gentle and refreshing operations of the spirit of that God whose nature is Love, and who is without change, partiality, or hypocrisy. All Universalists concur in the opinion that it is (with every transgressor) an indispensable requisite to our entrance into the kingdom of God. There may be, and probably is, a shade of difference in the modes of explanation adopted by those who have written on the subject; yet, in general there is a greater degree of harmony of sentiment on this point of doctrine, than on almost any other so difficult of comprehension.

We would not make invidious comparisons when so much excellence is discernible in the several attempts heretofore made to illustrate the doctrine under notice; but must be indulged in recommending to the favorable notice of our readers the Sermon on John iii. 3, published in this number of the Advocate. The discourse, as will be seen, is from the pen of Br. O. A. Brownson, whose writings have contributed so largely to the edification of our readers for the last year.

The errors of the popular views of the "New Birth" are exhibited with coolness, perspicuity, and fidelity; and while they stand before the eye of the reader in bold relief, in all their deformity, the IMPOSITION so long practised on the credulity of mankind, is stripped of its covering and exposed to the contempt of those upon whom it has been practi-

sed. The craft of those who have been wilfully engaged in perpetuating the pious fraud, will, we conclude, suffer from the exposure; and although, like the magicians of Egypt, the high priests of orthodoxy may hereafter imitate the prophets of God, by converting their wands into serpents, yet the genius of truth will devour the productions of their sorceries, and open the eyes of the people to view with abhorrence the imposition.

It may be said that too much plainness is used by the author of the Sermon, or, that milder treatment would be more efficacious. But we doubt the correctness of the objection. When it comes to pass that the professed ministers of Christ get together and gravely resolve, that a "revival" must be "got up" in this, that, or another place—when they agree to pray, preach, and exhort thus and so—to pull this or that string—or when they unite to vote down an "excitement," (when their popularity is injured by it)—then, we conclude it is high time to speak, and to *speak plainly*. The truth is, the condition of the world is desperate, and requires severe treatment. When a limb is gangrenous we hesitate not to apply the amputating knife, and the only thing that requires care and caution, is, to be satisfied of the skill of the one who performs the operation.

That the author of the sermon under consideration understands the complaint and has applied an effectual remedy, will be evident to every candid person who will carefully peruse his production. Should others derive the same satisfaction from reading, that we enjoyed in hearing it from the desk, we doubt not they will thank us for uniting with many others in requesting a copy for publication. There may be errors in it, (though we confess our inability to detect them,) and submit it to our intelligent readers, to be handed down the stream of time to the period when the effulgent beams of the sun of Glory shall illuminate the minds of mortals that all may see, and enjoy the kingdom of our God.

"Overruling Providence."—The "Albany Christian Register," alias "orthodox dullness personified," holds the following language:

"The editor of the Universalist Advocate appears to sneer at the notice we took of the premature death of two individuals, by drowning, a few Sabbaths since; and ridicules the notion of an overruling providence in the affairs of men. This is just what we should expect from the editor of a universalist print, of the peculiar stamp of the Gospel Advocate. The particular case of a church being struck with lightning which he wishes us to notice, shall receive attention, if the editor will inform us *why* the Lord suffers his rain to descend on the unjust as well as the just—*why* He who is the disposer of all things; who loveth righteousness, and hateth iniquity, should suffer his saints on earth, to partake of the scanty "crumbs that fall from the rich man's table," while many a modern Dives, who

perhaps daily breaks every command in the decalogue, is "clothed in purple and fares sumptuously." Will Mr. Everett tell us *why* this is so, and we will then *try* and answer his enquiry. Quere. What is meant by that harvest, when the tares and the wheat are to be separated?"

We would humbly ask Mr. Hoffman *when* we sneered at his notice of "premature death of two individuals?" We took the fact as he stated it, and he informed us that the small negro was *drowned*, while the large one only fell from a load of hay and injured his leg! We should think that an editor could tell the difference between drowning and breaking a leg! But perhaps we err, as Mr. H. sees things through his spiritual spectacles, he is probably correct, and we could not find it in our heart to contradict him!

He accuses us of ridiculing "the notion of an overruling providence in the affairs of men." How so, Mr. Hoffman? We positively deny your charge, and hereby call upon you to point us to any thing we have ever said, to that effect—do it if you can—if you cannot we shall charge you with "bearing false witness against your neighbour."

In reply to his inquiries, we observe 1. God sends his rain upon the just and unjust because, he is and ever will be "good unto all, and his tender mercies are," and always will be "over ALL his works," 2. God suffers his saints on earth to partake of the "crumbs" &c. because the people are so duped as to suffer "lazy priests," missionary beggars, tract society agents, &c. &c. to impose upon them by their unsanctified pretensions of a love of their souls, when *CASH, CASH, CASH*, is their object, their motto, and their "one thing needful." We have answered his inquiries, and now call upon him to tell us, or to "*try*" to tell us what proof there is that God turns aside to kill "little coloured boys" because they ride horses into the water on Sunday. But if he concludes not to "*try*," we would ask him how much three times one is?

The truth is, we have no desire to "ridicule" the absurdities of our opponents—we would ever treat their persons with tenderness—but when an editor of a religious paper gravely tells his readers, that God inflicts awful judgements on his creatures for driving a load of hay or watering a horse on a particular day, argumentation is useless and satire is the only thing that can be brought to bear on such stupidity. Let editors only meet us on fair ground—let them appeal to the law and the testimony—to argument and fact, in support of their theories or in opposition to ours, and they shall never have just cause of complaint against us for a want of candour. But while they resort to fables, to assertion, to hard names, or to awful judgements, which viewed by the light of reason, neither prove one thing or another, they may expect to receive their pay in their own coin. We do not marvel that lightning should strike a church—there is nothing in such an event to "stagger our faith or confirm it;—indeed, it is not so strange that the meeting house should be struck, as it is that intelligent men should erect a tall steeple and suffer it to remain without a good lightning-rod;

but if the orthodox will persist in attributing such events to supernatural causes, we shall meet them on their own ground and fight them with their own weapons. Let us hear no more about these tales of the nursery—they do not suit the spirit of the age—let us have argument, we repeat, and we are ready to meet it with sober truth and logical reasoning.

#### A LETTER TO THE EDITOR,

Painesville, June 5th, 1828.

FRIEND EVERETT:

I have lately heard from three of your brethren in the ministry, viz. Williams, Cotton, and Rains, who have been baptized by immersion. Rains is baptizing and preaching baptism as a very necessary duty in order to gain admission into the Kingdom of Heaven. Now, dear sir, I wish you to examine the subject, and give your views upon it. In doing so, you will not only gratify me, but a number of your readers in this section of country. From what little attention I have been able to give the subject, I have concluded that it is a useless and unnecessary ceremony in this enlightened age, especially in our enlightened country, and must confess that I am very sorry that our brethren of the Universal faith have adopted the practice.

SOLOMON KINGSBURY.

#### REPLY.

We cannot but regret that our ministering brethren, who profess to have been made free from spiritual bondage, should be constrained, or in any way induced, to return to the "beggary elements of the world."—Not that we feel in the least disposed to censure or condemn our brethren for the course they have pursued—far from it—but we deplore the circumstance, inasmuch as it argues that, in their estimation, a thing so obviously unimportant should be reckoned among the means of grace. Now, to us it appears, that, when a person can be made willing to receive the ordinance of baptism at the hands of a priest, either by sprinkling a little water on his face, or by being dipped in a pond, he has not only lost his sight of the "true and living way," but is in a situation to be led almost any where. Will it be urged that the weakness of some, render it *expedient* to adopt such ordinances—our reply is, it would be best to let such weakness cure itself; and above all, let the faithful and enlightened ministers of Jesus avoid setting an example of weakness. Will it be said that the bible requires the observance of such ordinances?—our reply is, if so, it teaches us that God Almighty has instituted an ordinance at once inconvenient, and, to the eye of reason, vain and absurd. But we are fully persuaded that it is not a duty that devolves upon us to attend to any such thing. We have neither time nor inclination to enter into an examination of the subject at present; but if our brethren who differ from us in opinion feel disposed to break a lance with us on this subject, we have no particular objection, when time permits, to try the cause at issue between us.

Ed.



## ORTHODOX POLICY.

Any person capable of making observations on the "signs of the times" can discover, in the movements and manœuvres of the self-styled orthodox, that with all their "management" their cause is on the decline. There can be no doubt that the more intelligent among them are becoming tired of a cause, and the means resorted to by its advocates to sustain it, which requires an abandonment of reason and a servile submission to priests to keep it alive. Hell has lost half its terrors, and the devil a great part of his influence on the minds even of those who yet cling to a system so full of error.—While those who fortunately have never been brought into subjection, are inclined to laugh at the calamities which fall so profusely upon the heads of the beast. Threaten an intelligent person with hell, and he will inquire for proofs of its existence—brand him with the name of "infidel," and he will only express his contempt for the impudence of the one who attempts to disgrace him—talk to him of the devil, and he will advert to the hanging of witches—mention the wrath of God, and he will significantly point to the evidences of divine and impartial goodness!

The astonishing stubbornness of mankind has carried "moral desolation and misrule" into the very sanctum sanctorum of orthodoxy. "Amazing infidelity"—"dreadful coldness"—"astonishing obstinacy"—have crept unawares into the very heart of the church; and all their denunciations cannot drive them out. Universalism, that dreadful scourge of priest-craft, has desolated "missionary fields,"—turned the world upside down, and bids fair to throw out of employment a large number of those worthies, who, for a reasonable compensation, would engage to do all in their power to gather up the fragments of morality yet remaining, and take upon themselves the arduous responsibilities of both church and state. So many "poor immortal souls" are endangered by this state of things, and moreover, so many wicked people are left in the hands of God, that great exertions must be made to avert the calamities with which the church is threatened.

God works by means, they tell us; and hence, his servants are becoming as wise as serpents. This accounts for the policy of the priests and their minions. As hell and the devil fail of promoting obedience, they have concluded to cry out that their plans are popular, and give the people to understand, that none but the mere "rabble" are opposed to their schemes. Hence, we frequently hear them tell how wonderfully God has poured out his spirit in places far distant—how the honourable Mr. Congress—the honourable Mr. Senator—the honourable Mr. Representative—his Excellency Mr. Governor—General Military—Esquire Mitimus—and all the "respectable part of community," i. e. "good so-

ciety," are engaged in their cause, and devoted to their interests. This sounds well in the ears of certain persons, and many, by the means, have been gulled by this kind of policy.

Next comes on the "Revival" scheme. The Lord is said to be in this village, and that city,—pouring out his spirit upon this universalist and that unbeliever—the bait answers the purpose, and an excitement is "got up" and attributed to the Holy Ghost. But if the fever rages too much, and the wicked become refractory, a mandate is forthwith issued from Boston, or somewhere else, and the "revival" ceases! All this serves to sustain the cause, inasmuch as some are called, chosen, and elected, so effectually, as to be made willing to aid the priests in the work of saving souls.

But, seeing that the time approaches, when, neither threats nor persuasions will answer their turn, they have latterly adopted a new scheme. Since the "goats" will not stand still to be milked, and the "sheep" have been pretty well *fleeced*, they have at length undertaken to *compel* them to yield their favours, by a kind of policy, which, to their praise be it said, is of American growth—no other nation or people would even had ingenuity to contrive, or skill to execute a plan so curious, a policy, to evade the effects of which would require the consummate prudence of a Doctor of Divinity.—They have at last hit upon the expedient of *running stages for God's sake*. This is the last, but master-stroke of their policy; though belonging to the scheme are other manœuvres which it may not be amiss to notice.

It was no very difficult matter for them to establish a line of stages—especially when they had money enough at command—but the object to be secure was to make the people ride in them, and that object must be obtained at all hazards. The refractory portion of community, that is to say the "rabble" or *anti*—"respectable" were a little backward about accommodating their reverences at all times; and some even preferred to travel in what way, and at such times as suited them best, notwithstanding so great exertions were made to accommodate them with a seat in a "sabbath keeping stage." This obstinacy, this perverseness, this obduracy of heart, on the part of the "rabble," has led to a new plan altogether.—It is now recommended in orthodox publications, to devote one day in every month to *praying* for the "sanctification of the Sabbath." If the people do not yield now, one of two things will follow,—either our orthodox friends will spend their breath for nothing, or else their ridiculous policy will excite the contempt of community.

REMARKS.—No persons desire more to have the sabbath observed in a proper manner than ourself; but we protest against the policy of those who have, unasked, assumed to be the guardians of the publick morals. Nor do we

disapprove any laudable attempts to spread religion; but we look with abhorrence upon those measures which are designed only and exclusively for the aggrandizement of a sect.

The policy which has been pursued by our orthodox friends is calculated to injure them more than any other portion of community.—We frequently wonder at their blindness. Did they but know the publick sentiment, they would, we are sure, adopt a different course. They reckon without their host. Viewing the opinions of their neighbours as springing from the depravity of their hearts, they go on headlong in this mad career, and, by so doing, bring upon religion of any kind reproach and dishonour.

Feeling a degree of solicitation for christianity, we deplore the effect produced by the policy we have just noticed. The enemies of Jesus are rejoicing at every movement of the orthodox, knowing full well, that if they can but identify the religion of our Saviour with its abuses, the work of its entire overthrow will be easily performed. And if we look at the churches in this section of our state, we shall find it a truth, that within three years, (during which time the greatest exertions have been made to carry the foregoing policy into full effect) the cause of orthodoxy has declined with astonishing celerity. It is now a fact, that, excepting in our villages, there is hardly a place, in the western part of the state, where orthodoxy is decently supported. And even in many villages, symptoms of their decline are visible, and in some instances meeting houses are entirely unoccupied!

We would, then, in view of these facts, affectionately recommend to our orthodox friends, to abandon their schemes, to assume the demeanour of the Saviour of sinners, to preach and practice the gospel of God, and thus save their names from disgrace, and their cause from reproach. Ed.

#### A QUESTION.

Would it not be well, since the priests of this state and throughout America are so actively engaged in carrying on their ruinous schemes—*would it not be WELL* for a general meeting in each county to be called, without delay, that the sentiments of the liberal part of community may be fully and forcibly expressed? The subject has been agitated, but we fear there is a great want of energy on the occasion. "THE LINE IS DRAWN"—and it would be strange indeed if all were found on one side! *Are the people asleep.*

During a short absence of the editor of this paper, Br. O. A. Brownson will assume the direction.—When we can trust it in the hands of one so able to do justice to the cause so dear to every liberal heart, no apprehensions can be indulged that our readers will be dissatisfied, and therefore we shall make no apologies.

It was our intention to have furnished an original

Sermon for each number of this paper; but in compliance with the request of several of our patrons, we shall republish one from the pen of Br. Brownson, in our next, and before long, another, delivered by Br. H. Ballou of Boston; the first appeared in the "Gospel Preacher," the latter having recently been issued in pamphlet form from the Philadelphia press. The value of both will be appreciated when read.

## SELECTIONS.

### FROM THE CAYUGA PATRIOT.

We had some hesitation in publishing the following communication, as it does not come exactly within the plan of our paper. We wish not to interfere with the arrangements of religious societies, further than is necessary to defend the civil and religious liberties of the people. It must be remarked however that the times are perilous. Religious pecuniary combinations are forming, to control business, and overawe our citizens. An alarming crisis has arrived, when we must defend our rights, or lose them forever. Under such circumstances, some latitude of discussion should be allowed in our public journals. Should any one wish to answer "A Friend to civil and religious liberty," he shall have the privilege of our columns.

Mr. Editor,

One principal means priests make use of to further their object, and by which they intend, if possible, to obtain the ascendancy in Church and State, is by the system of Sunday Schools. Whatever design the founders of this institution may have had at the time of its commencement, I do not pretend to determine; I would charitably believe however that it had its origin in benevolence; and it would afford me the greatest pleasure to believe that its votaries were now actuated by the same noble principle: No doubt many sincere well meaning persons still support it on that ground; but the object of its managers is no longer concealed. Let any impartial observer carefully notice their measures, and if he is not wilfully blind, he must see their object is absolute rule in Church and State. Let those who doubt it read Dr. Ely's address on the subject—review the petitions to our State Legislature to get a law to stop Boats from running on the Sabbath.—Let them witness the experiment now exhibited in the "Sabbath line of stages," and they will discover some of the prominent steps towards accomplishing that which would deprive us of our dearest rights and privileges: And of all the numerous systems and experiments that the inventive power of priests have been able to produce in order to bring it about, that of Sabbath schools ranks the highest; it being the most effective mode of obtaining their end.—I turn round on either side and ask the question, Who have independence enough to oppose it? With painful sensations I anticipate a reply. Has it come to this, that the friends of freedom dare not express themselves freely on a subject which so vitally interests them, through fear of being proscribed and called infidels? Or do they fear the cords of interest will be severed? Galling indeed must be the yoke to those who are sensible of wearing it. I repeat who dare come out and declare himself on the side of his country? Will not every true patriot's answer to this question be heard? It may be asked by some, What injury can children sustain by attending Sabbath Schools and there learning to recite lessons and answer questions out of the Bible?—I answer, I am far from being opposed to having children read the Scriptures, and of treasuring up the excellent precepts there contained;—But I am opposed to making them bigots and the followers of theological delusion. It is a Christian political party to which I am opposed, and not to the sacred cause of truth, virtue and morality. As a well wisher to my



country and the rising generation, I would earnestly desire that the pure spirit of Republicanism and tolerance which shone so conspicuous in the immortal Jefferson, may be as lasting as the eternal fountain from whence it springs.

Let priests keep in their proper places. Let them not transcend the bounds of reason and assail the bulwark of our liberties, and they will be respected. But such advice, I fear, will be by them disregarded. If they will persist in their unholy course then, and are permitted to fill up the measure of their wrath, may they live to witness the explosion!

I repeat, as my opinion, that the most effectual means by which the union of Church and State is to be achieved, is by the regular system of Sunday Schools. Only let the system become popular, and every one who opposes it be branded with the name of *infidel*.—Let every parent be persuaded into the belief that it is his sacred and bolder duty to send his children to Sabbath Schools; and that it is worse than heathenism and the very height of infidelity to say aught against the institution or its directors, &c. When that is effected, this grand engine of priestcraft will be in successful and vigorous operation; and which would soon, if not checked, complete the entire destruction of our religious and political freedom. May heaven avert so terrible a calamity:—It would indeed be one of the greatest that could befall our beloved country. The substance of the language held by the supporters of the Sunday School system is, We will begin with the tender mind of youth—gently lead it along—instil into it principles and views congenial with our own—impress it with the belief that ours is “*the cause of the Lord and must prevail*,” &c. This is the mode by which a certain class of priests design to establish “*a Christian party in politics*.” One of their champions\* has already boasted that his sect alone, could carry a million of voters to the polls; and that by a regular system of Sabbath Schools, in twenty years their party would be sufficiently powerful to enable them to elect the principal part of the officers of government!—and if they have officers at the head of government of their own choosing, it is very easy, we know, for them to have laws to their own liking.

Patriots, open your eyes! Slumber no longer! be at your posts actively engaged to save your country from bondage and oppression! Do I go too far, am I indulging in chimera? Is the danger unreal? am I mistaken? Would to heaven, it were so.

Fellow citizens, it is the threatening danger which hangs over our country, that has propelled my pen to action; I therefore entreat you “*by all that is sacred and all that is dear to you*,” to guard well your rights—those heaven born principles on which our happy republic was founded, and by which it is to be perpetuated; for there is no thing that can sustain it but the same glorious spirit which actuated its immortal founders.

Mr. Editor, I am well aware of the incompetency of my abilities to do justice to this very interesting subject, but my love of country, and deep concern for her welfare, and the hope that others more able would be aroused to action, are my only apologies for writing. These considerations, Sir, are sufficient to inspire me with confidence; and were it possible, I would kindle the fire of patriotism, until it became an inextinguishable flame! *A friend to Civil and Religious Liberty.*  
Ledyard, July 27, 1828.

At a numerous meeting of the citizens of the village of Utica, held at the court room, on Tuesday the 5th of August, 1828, pursuant to the following notice:

#### PUBLIC MEETING.

A meeting of the citizens of Utica is requested at the court house this evening for the purpose of expressing their sentiments upon the measures now in

progress for enforcing the observance of the Sabbath.

Tuesday, August 5th, 1828.

Gen. Joseph Kirkland was appointed Chairman, and Kellogg Hurlburt Secretary.

The following resolutions reported by a committee appointed for that purpose, were, after full consideration and discussion adopted:

*Resolved, as the sense of this meeting*, That all attempts to enforce by temporal pains, penalties, or disqualifications, the observance of those moral obligations for the performance of which man is accountable to his Maker, are unwarranted by revelation, abhorrent to enlightened reason, and inconsistent with the principles and spirit of the free institutions of our country.

*Resolved*, That amongst this class of duties is that which consists in a due sanctification of the Sabbath, and that to presume to prescribe authoritatively to our fellow men the precise manner or services in which such sanctification shall consist, is an attempt impracticable in its execution, repugnant to the rights of private conscience, and irreconcilable with the free exercise of civil liberty.

*Resolved*, That we fully recognize and cordially reciprocate the sentiments set forth in the third article of the constitution of “the general union for promoting the observance of the Sabbath,” which is in the following words: “Article 3d. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.”

*Resolved, therefore*, That all associations or combinations having for their professed object the enforcement of the moral duties, before mentioned, by attacks upon the business, the interests and the property of such of our fellow citizens who may decline to observe such duties in conformity to the prescriptions, of such associations, are wholly unwarrantable in themselves, and destructive in their consequences to the peace, harmony and well being of civil society.

*Resolved*, That although the strict principles of retributive justice might perhaps justify a retaliatory system of non-intercourse in business and good offices, in respect to all such persons as may have made themselves parties to a combination for the purposes specified in the preceding resolutions, yet it would lead to a result which we should deeply deplore and would most willingly avert. And that we deem it expedient therefore, to suspend for the present, such determination, hoping, as we earnestly do, that the occasion which calls for it will cease upon further consideration on the part of many who may have been induced into such a measure without due reflection upon its principles and tendency.

And for the prevention of an injurious misconstruction of our views on this subject, it is further

*Resolved*, That the due observance of the Sabbath by setting it apart to the exercises of religion and the instructions of morality, by an habitual abstinence from all recreations inconsistent with its solemnities, and all such servile labor as is not essential to the necessary purposes of civil society, is, (independent of its divine ordinance,) an institution eminently conducive to the good order of community and friendly to the cause of humanity. And that it be and is hereby recommended to our fellow citizens so to regulate their customary business and recreations, as shall tend so far as is reasonably practicable, to promote a respectful observance of the Sabbath, and to afford no unnecessary cause of offence to the most scrupulous friends to this institution in our country.

*Resolved*, That the proceedings of this meeting be published in all the papers printed in this village.

JOSEPH KIRKLAND, Chairman.

KELOGG HURLBURT, Secretary.

\* Dr. Ely.

**HERESY.** Selden, in his Table Talk, says, It is a vain thing to talk of an heretick, for a man cannot, for his heart, think otherwise than he does think. In the primitive times there were many opinions. One of these opinions being embraced by some Prince, and therefore received into his kingdom, the rest were condemned as heretics; and his religion, which was but one of the several opinions, declared to be orthodox and derived from the apostles.

**CONTROVERSY.** Disputes in religion will never be ended, because there wants a measure by which the business would be decided. The Puritan would be judged by the Word of God; but he means his own explication of it, though he is ashamed expressly to say so. Ben Johnson satirically expressed the vain disputes of divines by *Inigo Lanthorne* disputing with his puppet in Bartholomew Fair, *It is so*—It is not so—*It is so*—It is not so; crying thus one to another a quarter of an hour together. It is to little purpose to labour to reconcile religions. It is well if they could be reconciled so far that they should not cut one another's throats!

**MYSTERY.** It is surprising that mankind should suffer themselves to be mocked, abused and insulted by certain dealers in hard words, who, when they are driven by men of spirit out of every other fort, retire to the impregnable one of Mystery, where they think themselves secure, and impudently defy all the attacks of human understanding and common sense. Like the philosophers of old, who, when they were puzzled to account for any phenomenon in nature, resolved it easily by the convenient term of *occult quality*.

**MARRIED**—In this village on Sunday evening last by L. S. EVERETT, Mr. GEORGE CARR, of Lyons, to Miss HANNAH CROUL, of the former place.

## Poetick Department.

*From the Recorder and Telegraph.*

### MISANTHROPIC HOURS.

I sometimes feel as I could blot  
All traces of mankind from earth—  
As if 'twere wrong to blast them not,  
They so degrade, so shame their birth.  
To think that earth should be so fair,  
So beautiful and bright a thing;  
That nature should come forth and wear  
Such glorious apparelling;  
That sky, sea, air, should live and glow  
With light and love and holiness,  
And yet men never feel or know  
How much a God of love can bless—  
How deep their debt of thankfulness.

I've seen the sun go down, and light  
Like floods of gold pour'd on the sky—  
When every tree and flower was bright,  
And every pulse was beating high,  
And the full soul was gushing love,  
And longing for its home above—  
And then when men would soar, if ever,  
To the high homes of thought and soul—

When life's degrading ties should sever,  
And the free spirit spurn control—  
Then have I seen, (oh how my cheek  
Is burning with the shame I feel,  
That truth is in the words I speak,  
I've seen my fellow creatures steal  
Away to their unhallowed mirth,  
As if the revelries of earth  
Were all that they could feel or share,  
And glorious heavens were scarcely worth  
Their passing notice or their care.—

I've said I was a worshipper  
At woman's shrine—yet even there  
I found unworthiness of thought,  
And when I deem'd I just had caught  
The radiance of that holy light  
Which makes earth beautiful and bright—  
When eyes of fire their flashes sent,  
And rosy lips look'd eloquent—  
Oh I have turn'd and wept, to find  
Beneath it all, a trifling mind.—

I was in one of those high halls  
Where genius breathes in sculptur'd stone,  
Where shaded light in softness falls  
On pencil'd beauty.—They were gone  
Whose hearts of fire and hands of skill  
Had wrought such power—but they spoke  
To me in every feature still,  
And fresh lips breath'd, and dark eyes woke,  
And crimson cheeks flushed glowingly  
To life and motion. I had knelt  
And wept with Mary at the tree  
Where Jesus suffer'd—I had felt  
The warm blood rushing on my brow  
At the stern buffet of the Jew,—  
Had seen the God of glory bow  
And bleed for sins he never knew,—  
And I had wept. I thought that all  
Must feel like me—and when there came  
A stranger, bright and beautiful,  
With step of grace, and eye of flame,  
And tone and look most sweetly blent  
To make her presence eloquent,  
Oh then I look'd for tears. We stood  
Before the scene of Calvary,—  
I saw the piercing spear, the blood—  
The gall—the writhe of agony—  
I saw his quivering lips in prayer,  
"Father forgive them"—all was there.

I turn'd in bitterness of soul  
And spoke of Jesus. I had thought  
Her feelings would refuse control!  
For woman's heart, I knew, was fraught  
With gushing sympathies. She gaz'd  
A moment on it carelessly,  
And coldly curl'd her lip, and prais'd  
The high priest's garment! Could it be  
That look was meant, dear Lord, for thee?  
Oh what is woman—what her smile—  
Her lips of love—her eyes of light—  
What is she, if her lips revile  
The lowly Jesus? Love may write  
His name upon her marble brow,  
And linger in her curls of jet—  
The light spring flower may scarcely bow  
Beneath her step, and yet—and yet—  
Without that meeker grace, she'll be  
A lighter thing than vanity.

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L. S. EVERETT, EDITOR.

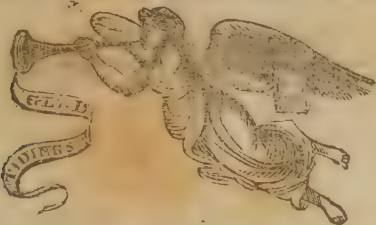
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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, AUGUST 30, 1828.

## THE PREACHER.



"Give attendance to reading, to exhortation, to doctrine,"

A SERMON,  
ON THE SALVATION OF ALL MEN,

BY O. A. BROWNSON.

(Originally published in the *Gospel Preacher*, Providence, Rhode Island.

"For the grace of God which bringeth salvation to all men hath appeared:" Titus ii. 11.

The point of doctrine laboured in this discourse, is that the grace of God, will in its final operations, produce the happiness of all mankind.

Grace is favour. In our text it implies that benevolent, that compassionate disposition of Almighty God, which he exhibits in the redemption and final salvation of sinners of the human family, and that declaration which he has made to us by his Son Jesus Christ, by which he assures us that he is determined to bestow, on the objects of his love, all the happiness, which the nature he gave them is capable of receiving.

We institute no inquiry why we are made as we are, or why we are incapable of receiving no more happiness, or why we are capable of receiving so much, but conclude that Infinite Wisdom allotted us that rank in the scale of being, which he considered best, from which we have no right to dissent. Hence our inquiry naturally resolves itself into three parts:

1. What happiness are we capable of receiving?

2. Is it consistent with what we can ascertain of the moral perfections of Deity, to bestow this happiness?

3. Will he bestow this happiness upon all who are capable of receiving it?

1. In answering the first, we shall not say man can enjoy a degree of happiness equal to that of Jehovah. Man is finite, consequently, the highest felicity to which he can attain must

be finite, proportioned to the limited powers of his nature. His happiness may be complete, but it is still the happiness of a man and not of a God. By complete, I mean as perfect as his nature will bear, that is, as perfect as in his original constitution he could receive. Deity may enlarge this capacity; this capacity may also continue to enlarge through all eternity, but whether so or not, we shall not now inquire. Man may also have fallen from his original perfection, and by transgression may have lost his relish for many pleasures which at first were suited to his taste. But restoring him to that primeval perfection and giving him all the felicity which naturally attaches itself to that state, is giving him nothing which does not properly belong to him as man. Hence if we can ascertain that original state, and what happiness is connected with it, we can, at once, answer our first question.

This state is commonly supposed to have been a state of innocence and active virtue.— "It may be so easily perceived that without any unusual exertion of the imagination, we can figure its revival. All the duties to God and man that are neglected, we may fancy performed; all the crimes committed we can conceive forborne." Man would then be restored to his moral perfection, and this restoration will present the idea of what is generally supposed to have been his primeval condition. He is endowed with all the faculties requisite to love God and be benevolent to his fellow men. He requires no new principle to enable him to perform all the duties to his God, obligatory on his station and all the offices of justice and humanity due to his brethren. If he have fallen from such a state, let him be restored, or let him be placed in such a state and he will then receive all the felicity, the consciousness of having discharged his duty, supreme love to God and a cheerful submission to his will can give—increased, no doubt, by the interchange of those kind feelings and good offices which enrapture the heart and raise it in gratitude to God for the blessings he receives.

This state supposes, first, the absence of all those painful sensations which we receive from external violence, from the wrongs and outrages of mankind, the beating, oppressing and enslaving of one another; from the cruelty of tyrants, from the rapacity and devastation of armies, from private murder, assassination, and

the long catalogue of crimes which under various names and in various forms, embitter the peace of society, and banish tranquility from the domestic circle.

Secondly, this state supposes the absence of all that internal pain which is produced by transgression—all the compunctious stings of conscience occasioned by guilt or by folly, to which we may add a large share of the sickness and distress which we suffer, for most of them are in some way or other chargeable upon ourselves—to our imprudence or to some impropriety of our conduct. Hence in such a state we should be free from nearly all the evils of which we now complain, and if we may add an indistructible body and a sound constitution, which we hope to receive in the resurrection, and which some suppose was possessed by man before transgression; we may say man, without making any material alterations in his moral nature, is capable of being perfectly free from pain. Let the *degree* of happiness be what it will, we readily discover that we are susceptible of a condition far above inconceivable woe.

How much happiness one might feel, who faithfully performs his devotions to his God—who trusts him in every situation—has the approbation of his own conscience, the peace and tranquility of a good heart and the complacency of believing whatever he does, is pleasing to his heavenly Father and beneficial to his brethren, I cannot tell. But from the little experience I have had in such things, I conclude it must be great. The most virtuous can best tell how great. This much I say, I wish for no greater than I believe such considerations can give. To me it would be a paradise. I should recline in the bowers of Eden, feast on the tree of life, and drink the pure waters which flow from the temple of God.

2. *Is it consistent with what we can ascertain of the moral perfections of the Deity to bestow this happiness?*

I presume not to scan the Almighty. All I know of him is what he has revealed of himself. The volume of nature, stored with knowledge for all mankind, stands open for the perusal of all who wish to be instructed. On each page is stamped the impress of its Author, in characters so plain that he who runs may read—on leaves so durable that no time or circumstance can efface or render the writing illegible. Here let us read: The first section is devoted to his power, which is seen in the immensity of his works, their magnitude and innumerable variety. The second displays his wisdom, in arranging the whole in the most beautiful order, instituting the best and most salutary laws for its government, in preserving harmony amid all the complexity of its parts and causing it to pursue with undeviating accuracy, the path he at first prescribed for the scene of its operations. The third com-

bines the two first, and shows them resulting in benevolence, or exhibits every part adapted to some useful purpose—to the convenience or pleasure of the sentient creation. With this conclusion, the scriptures of truth harmonize. An apostle sums up the moral character of God in short terms—"God is love," nor materially deficient is the testimony of the Psalmist, "God is good unto all, and his tender mercies are over all his works."

From the union of infinite wisdom, and infinite power, unbounded goodness is naturally produced. I grant that I am unable to ascertain the extent of God's wisdom or of his power, but it would be folly in me, for this reason, to limit either. As far as I have been enabled to extend my observations, I have seen these attributes equal to any purpose of him who possesses them; hence I infer they are infinite;—and if infinite, Deity can have no want, or imperfection. Whatever he desires, his wisdom devises the best means for its accomplishment and his power at once carries it into execution. With these attributes, and the nature which possesses them, he must be perfect, and if perfect, he must be happy. Hence my idea of God, is, that he is a happy being. If he be happy himself, it is natural to infer that he is delighted with happiness in others, or pleased with the production of happiness in his creatures. This proves him a good Being.

Now that disposition which delights in the misery of others, so far as we have any knowledge of it, is an unhappy disposition. We never know a man to take pleasure in afflicting his neighbour, unless he is in some degree of uneasiness himself. Man has sometimes murdered his brother, but it was because he believed his brother's existence was prejudicial to his own. And I think I may lay it down as an invariable law of human nature, that we never voluntarily disturb, or wilfully destroy the peace of others unless we are unhappy ourselves. Hence the most virtuous are not only the most happy, but the most happy are the most virtuous.

From the fact that God is happy, perfectly happy, I infer his perfect goodness. If good, he must delight in goodness, must be pleased with the production of happiness. For his creatures to become happy, they must become good, and this will make them more like God; consequently a good and happy creation must be more pleasing to him than a wicked and miserable one. Scripture speaks the language of reason, when it represents God as having "no pleasure in the death of the wicked,"—"not willing that any should perish," but rather all would turn and live. If God has no pleasure in death, we may suppose he has pleasure in life. If he delight not in the misery of his children, we may reasonably infer he delights in their felicity. Hence I see no reason why our question may not be answered in



the affirmative. It is consistent with the moral perfections of the Deity to make his creatures happy.

Perhaps it will be said, man has sinned, and his iniquity has rendered him obnoxious to the justice of God. This is conceded; but it is inquired, what is justice? It is nothing else than God manifesting himself in a particular manner, or towards a particular description of individuals. Disguise it by what name you please, it will retain the traces of its derivation; it is goodness, or at least so intimately connected with it, that if Deity were not just, he could not be good; nor could he be good if he were not just. The fact is, no being can be just without being good, nor can one be good without being just. Justice is so far from being opposed to the bestowment of this happiness, that it exerts itself for that purpose, and is one of the principal means Jehovah uses to effect it.

But it is still alledged, "God's honour, as a sovereign and a lawgiver, stands pledged for the execution of the sanctions annexed to his laws." This we grant; and we verily believe that his honour will never be tarnished. God is not honoured by disobedience, but by obedience. The bestowment of the happiness we have proposed, is only, in other terms, reducing man to a willing obedience to the laws of God. If, as cannot be denied, I honour God more by my obedience than disobedience, so much more shall I honour God by the reception of this happiness than I should by remaining in a state of sin and misery.

But it is said, God told the sinner, "In the day thou eatest thereof, or transgressest, thou shalt surely die." Very true: and the long catalogue of sufferings which blacken the page of history, or which depress the spirits of mankind, fully verify the prediction. But there will be no inconsistency in God, should he induce the sinner to reform and then bestow on him all the happiness he is capable of receiving.

There are doubtless some, who think the existence of evil now, may be considered as a sure indication that it will eternally continue. But such persons would do well to consider the original design of God in creating mankind, was to make them happy. This is evinced by the capacity or pleasure he has given them, and the external supply he has so munificently contrived for their gratification. Evil, though perhaps inseparable in the present mode of existence from it, yet in no instance, that we can discover, does it form a part of that original design, and it must be overruled so as to coincide with it, unless we suppose God may be disappointed. But as this argues imperfection in perfection itself, it cannot be admitted. Therefore, though we may not be able to determine the origin of evil, or the bounds of its existence, we must conclude that in some way or

other, it will be made subservient to the original design of God. Hence we infer the existence of evil now, does not necessarily afford conclusive evidence that it must always exist.

It is also alledged that God is holy, is opposed to all unholiness and without holiness shall no man see him. Men are unholy. How then can he consistently, with his moral perfection, bestow this happiness upon them?" To which we answer, in the same degree as God is opposed to unholiness, he must love holiness, and as he is represented as determined to destroy unholiness, no man can dream it is inconsistent with his moral perfection to produce holiness. If it be, tremble, ye believers in total depravity; for according to your own concessions, you must be completely unholy, and be assured, that God will never contradict himself for the sake of making you holy. But nature, reason, scripture and every thing else, declare it cannot be contrary to holiness to produce holiness. And as all we ask, is, that men become holy in order to be happy, the objection falls lightly to the ground.

But men are not naturally unholy. My nature is as it should be. By nature I mean that constitution of mind which every one possesses, or which God gave man when he made him. This is human nature. This nature Christ took upon himself, and yet he was not unholy. All the unholiness we have, is our evil practice. This was all the unholiness Adam had. His transgression did not corrupt his nature, nor does our transgression corrupt or render our nature unholy. Our practice is wrong; let this be corrected and all will be well. A change in man is undoubtedly required, but this is only that he may "cease to do evil and learn to do well." No man in his senses can suppose holiness will ever object to a change of this kind. Therefore, it is consistent for God to bestow the happiness we have supposed upon the unfortunate children of men.

3. Will God bestow this happiness upon all who are capable of receiving it?

We trust we have prepared the way to answer this question and to answer it with effect, and we hope that after this day, we shall have no occasion to resume it.

We have already shown that the bestowment of this happiness is consistent with the attributes or moral perfections of God. It is only making mankind holy, and since God is holy it can never be inconsistent for him to bestow it, and if it be not opposed to their happiness, which it cannot be, then we may naturally conclude he is perfectly willing all should receive it. The bestowment of it would be a due manifestation of his gracious disposition, and the withholding of it, when he had it to give, would be a certain proof of his want of affection for his own offspring. One of three things must be admitted: God can bestow this happiness and will not, or would but cannot, or

can bestow it and will. If you say he can, and will not, you impeach his goodness, and if you say he would, but cannot, you limit his power. But either being Atheism in effect, nothing remains but the last conclusion, he can and will make his children holy and happy.

Only two objections can be raised against this conclusion. The first is the existence of misery in this mode of being. "For," says the objector, "either God can make all mankind happy here, and will not, or would, but cannot;" and proceeds to the same conclusion, which is contrary to fact. But the objection has no weight, because, if we suppose that the evil we now suffer, may have an end, or be succeeded by endless felicity, its existence may be no argument against the goodness of God. Should it continue eternally, we have no proof of the goodness of God. For we know evil is not good, that is, evil, absolute evil; but a temporary suffering, like that we have in this world, may, upon the whole, be for the happiness of mankind. If it be not, we say God should, if he could, destroy it. By allowing that evil will have an end, we perceive clearly that God may be good notwithstanding its existence.

The second objection is, God would save all mankind, or make all holy, if it were not inconsistent with his righteous government.—Now whatever government Deity may have established, he can have established no one that is inconsistent with his holy nature. And as we have already shown that holiness cannot be opposed to the production of holiness, the objection may be dismissed. We therefore say, God can bestow this happiness and will.

The fact is, the attributes of God can never, according to our perception of them, be harmonized upon any other plan, than the final happiness of all mankind, because in this inquiry each and every individual is to be considered a distinct and separate creation. For should there be only one individual, who would, taking the whole of his existence into consideration, receive a preponderance of misery, Deity, so far at least as that individual is concerned, would prove himself unkind. Had but one man been created, what may we suppose, knowing God to be love, would have been his destination? Happiness to be sure. The same conclusion must be adopted, let the number created be swelled to any amount. Should it be said that we are reasoning upon assumed principles; we answer, we reason upon what we know. We indeed do not know the whole extent of the attributes of God, but the conclusions we adopt accord with what we do know of them. To draw a different conclusion, we must be referred to what we do not know, which can never be called a sure method of reasoning.

2. We infer that God will bestow this happiness, because in our original constitution we

are made capable of receiving it. All are alike in this respect. Every man is susceptible of all the happiness we have supposed. All have a desire for it; and this desire is the first principle developed in their nature. "It grows with their growth and strengthens with their strength." God does not mock his children. He does not implant in their bosoms, desires which he intends never to satisfy. Hence it is reasonable to infer, that when he gave this desire, he intended to satisfy it; and as no power can thwart his intention it must be satisfied, consequently the happiness must be conferred.

3. We draw the same conclusion from the superiour worth of a holy and happy creation over a wicked and miserable one. God, it is said, seeks for himself the highest possible glory. But he has made his glory and the happiness of his creatures inseparably connected. God declares that he has no "pleasure in the death of the wicked," and every body knows it would be absurd to say, God is glorified in that which gives him no pleasure.

A sovereign is glorified when all his subjects are obedient to his laws, and are happy in consequence of their obedience; for this shows him to be a good sovereign, not only good but wise, because he presents his instructions to his subjects in such a manner as to secure their approbation. The same may be said of God, our sovereign. He is glorified when his laws are obeyed, and receives the highest degree of glory when this obedience makes his subjects happy. Obedience to his laws, proves him to be a wise and powerful sovereign: happiness in consequence of obedience proves him to be a good sovereign.

"But may not a sovereign punish?" Yes, but if he is powerful, wise and good, he will punish on the same general principles as he governs, viz. for the good of the punished.—Certainly to us that sovereign would appear the most glorious, who so adapted his punishment to the capacity of the criminal and the nature of his crime that he should be reclaimed, and any thing but glorious, would the one appear, that should punish eternally without doing any good to the punished, to himself or others.\* Hence as the glory of God requires all mankind to be obedient and happy, it is inferred that all in due time will be.

\* Punishment according to the strict sense of the term is inadmissible. For punishment seems always to imply something of retaliation, which is contrary to the doctrine of Christ and of the principles of enlightened humanity. Deity has so ordered it in the dispensations of his providence, that certain actions or a certain course of conduct does invariably produce painful sensations and ends in misery or death. But this is not to be considered a punishment but a necessary consequence of such actions, and should teach us to avoid them. Why Deity attached pain to certain actions we do not know; nor can we assign any other reason why any action is wrong than that it produces painful sensations. These sensations have a



4. We infer the same fact from the consideration, that man has within himself those seeds of improvement, which, if allowed to expand, would, in a period much short of eternal duration, reach the felicity we have supposed. See that helpless infant in the arms of its nurse. Who would imagine that feeble mind would ever have power to scan the celestial orbs, determine their revolutions, and returning disarm the riven bolt of its fury and direct the harmless fire? Yet such was a Newton, such was a Franklin. Allow that mind to continue its expansion for a thousand years without any interruption, and how vast the sum of knowledge it must have collected, and how much greater if you permit its exertions to continue eternally! The most prolific source of our misery is our ignorance. Time would obliterate this, and experience would teach us that the only way to be happy, is to obey the commands of God, and thus we should be induced to obey.

5. We believe God will confer this happiness upon all mankind, because he has declared it to be his will. Negatively he is "not willing that any should perish: 2d Peter iii. 9. Positively "he will have all men to be saved and come to the knowledge of the truth:" 1st Tim. ii. 4. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and in earth, even in him:" Eph. i. 9, 10. These declarations clearly show that it is the will of God that all men should be happy, be raised or gathered together in Christ, which are only different ways of expressing the same thing.—Now, since it must be admitted that God worketh all things according to the council of his own will, we conclude it will be effected and men be holy and happy.

6. We infer the fact that God will bestow the happiness we have supposed upon all men, from the consideration that he has actually adopted measures for that purpose. These measures are found in the system of divine grace which he has communicated to us by his Son Jesus Christ. This grace we are assured in our text, brings salvation to, or more properly saves, all mankind. This grace contains the will of our heavenly father. Jesus is appointed to see it executed. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world:" 1. John iv. 14. If it be God's will that the world, or all mankind should be saved, and if it be true

that, he has sent his Son to execute this will, that is, to save the world, will not the world be saved? or shall we say that God has been unwise in the choice of means? God has all means under his control. He can produce means, or he can perform a work without means; but since he has chosen means to accomplish his will, it would be a derogation from his wisdom or his power, to say that the means adopted are not adequate to the end he had in view. Therefore, we conclude that the purpose of God will be effected and Jesus finish the work he was commissioned to perform.

7 And lastly, this conclusion is adopted because it is supported by the positive declarations of scripture.

I shall notice in this place only a few passages out of the many that I might enumerate. See Matt. i. 21: "Thou shalt call his name Jesus, for he shall save his people from their sins." This passage positively asserts that Jesus shall save *his* people from their sins, which is the same thing as bestowing the happiness for which we contend, and the only inquiry is, who are his people? Inasmuch as we are told he shall save them from their *sins*, we infer his people are sinners. Matt. xi. 27: All things are delivered unto me of my Father, settles the question whether all mankind or only a few are given to him. For if it be contended that all things do not comprehend every thing, we may with propriety reply, it at least comprehends the most important things, and it would be a strange perversion of language to say a phrase of such broad import should not include all mankind, or had reference only to the minor parts of creation. John xviii. 2: "As thou hast given him [Jesus] power over all flesh, that he should give eternal life unto as many as thou hast given him." This verse read in connection with the other two, clearly proves all for which we contend. Here it is asserted, that the Father hath given the Son power over all flesh, and that the object for which this power was entrusted to him, was, that he should give eternal life to those that were given him. Now if he had power over all flesh, all flesh must be in his hands or under his control, and if he will save from their sins, or give eternal life, which is the same thing, to as many as the Father hath given him, or over whom he hath power, and he has power over all, it is evident he will save all mankind from their sins.

John xii. 32: "And I, if I be lifted up from the earth, will draw all men unto me." Jesus was lifted up. The promise therefore remains, that all men shall be drawn unto him.

Acts iii. 21: "Whom [Jesus] the heavens must receive, or retain, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets ever since the world began." The word here rendered *restitution* implies, not merely being pla-

ced back in a former condition, but signifies being raised from a previous bad or unhappy state to a good or happy one. Hence this passage contains a full and unequivocal assertion of the doctrine for which we contend. No exposition can, to a rational mind, do away its force. Here then we rest. Reason, nature and scripture, in unequivocal language demand the discontinuance of sin and misery, and imperiously require the universal production of righteousness and felicity. It shall be done. The last enemy, death, shall be destroyed. Christ shall deliver up a reconciled, a happy universe to the Father, and God shall be all in all. AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### THE ESSAYIST, NO. 10.

As faith, by the majority of mankind, is deemed to be more important than philosophy, this number will be devoted to its consideration. I speak of religious faith. The objects of this faith are, the existence of God, his providence, the accountability of man to him, and a future state of happiness or misery. To discuss these subjects or to inquire their truth or falsity, is not my present aim; nor indeed do I know that I possess any *infallible* criterion by which I can *positively* pronounce any thing concerning them. Each of them lies beyond the boundaries of my knowledge, though I do not wish it to be understood, that I consider there are no reasons which can justify our belief of them, but that, we can never positively know them. They are therefore matters of faith and rest for the most part on that kind of evidence which we are but ill prepared to col late in this mode of existence.

Such being the character of the principal articles of religious belief, or such the foundation on which they rest, we seriously inquire their importance? What is their utility? How far shall we make them the principles of our actions, or the rules by which our actions should be governed? To give a clear and satisfactory answer to these questions, is neither easy nor safe, in the present state of society. But fear is something with which the writer of this essay is unacquainted, and to be told the subject is difficult is only giving him an additional motive to attempt the removal of its embarrassments.

What is the importance of religious faith?—Mankind have ever since the age of history, embraced all the articles I have enumerated, experience informs us what *has* been its importance, and the tale it unfolds is too mournful to repeat. But two classes of benefits can be expected from adopting a religious faith: One is happiness in the other world, and the other greater felicity here. With regard to the first class I can only say it has reference to a world

I have never explored, and to a mode of existence of which I am totally ignorant. Whether the opinions I adopt in this world will have any effect on my condition in the next or not, is something which I cannot know till I “shuffle off this mortal coil.” I may believe this thing or that, but it will make no difference in the truth respecting it.

The second, “to produce greater felicity here,” demands our attention, for we cannot, consistently, be indifferent to any thing which is advantageous to us, poor mortals, while travelling through this world. This class of benefits may be numerous. It should be closely examined, not with a prejudiced, but with an impartial eye. We want the truth, but have no anxiety to deceive or be deceived. Is a belief in the articles we have enumerated essential to the happiness of mankind here, is the question. How shall it be answered?—Shall we appeal to experience? shall we ask what effect this belief has had on the nations which now sleep beneath our feet? What can that tell more than they were miserable? We may speak of wars, of outrages, and sufferings, which it makes us weep to recollect, but tho’ a religious faith was the *apparent* cause, we may be answered, they were occasioned by the abuse of such a faith, and notwithstanding such in almost every instance has been the consequences, we may still be told it is owing to the abuse of faith, and we have no means of disproving the assertion. Mankind have been miserable with a religious faith, but we do not know but they would have been more miserable without it. They are miserable now, they are quarreling about faith; but they might quarrel about something else, if they had no faith.

Another consideration is important. How many articles shall we adopt? all above enumerated? But why stop here? why not do as mankind always have done, add a thousand more? or who shall prevent the world from doing the same hereafter? Mankind never have agreed. Christians, though they nominally admit all I have stated, explain these articles so as to mean things diametrically opposite, and each tells the other he will be damned if he does not believe as he does. How shall this evil be prevented? We all appeal to the Bible, but the Bible either gives us no information on the subject, or may be, and actually is so interpreted, as to give about equal support to contradictory systems. For instance, one believes the Bible proves a devil, another believes it does not—one believes the Bible proves all but a few favorites will be eternally damned, another believes it proves all will be eternally happy—one is confident the Bible declares God is angry every day, and another one is equally confident that the Bible declares God is love and that anger rests in the bosom of fools. Hence our difficulties multiply.—



For if we agree what shall be the common source of our faith—we each claim the privilege of interpreting the books according to our own understandings, of turning the streams which flow from the common fountain into the channel of our own particular opinions. If we agree on the number and names of the articles we are to believe, we can easily find means by our exposition of these articles to damn each other for the glory of God and the good of souls. What shall we say? Shall we give up all faith? By no means. Why not? What is its utility? Its utility is the comfort or consolation a belief in a God and a future state may afford the suffering son of humanity. But does every system of faith do this? No: if such was the case one system would not be preferable to another. But no system but one which represents God as boundless in his goodness, and promises an eternal state of ceaseless bliss can do this. Such then is the system we will patronize.

But shall we make this system a rule of our conduct? Yes, if we understand it. But as we are liable to mistakes, it will be the more safe to act only as experience has determined to be most for our felicity. To attempt to convert every body to our belief is not very wise. It immediately produces a sectarian spirit, which, if we know any thing, we know cannot be beneficial to ourselves or others. One important consideration is necessary in reference to our contending for faith; what we believe may be true or it may not, and our anxiety to circulate it should never exceed the ratio of good it will produce.

But it may be asked, is not faith necessary to please God? I know nothing about that;—the only way I know of pleasing God (if he can be pleased) or which it appears most rational to believe will be pleasing to him, is that we do good, i. e. do justly, love mercy, and endeavor to make our brethren of the human family happy.

So far as reason goes in this matter, it informs us religious faith is a subject between the individual and his God, that is, it is an individual concern with which society has nothing to do. "But should not preachers endeavour to inculcate their own views or to establish their own religious faith?" The preacher's office is to point out to us what we should do, and persuade us to its performance. But what he believes has nothing to do with this. Faith in religious dogmas is no part of man's duty, and should be considered rather as indifferent, yet may be proposed to an audience for their adoption or rejection. The reasons by which it is supported may be presented, the advantages supposed to flow from it clearly stated; but here the preacher must stop—another step carries him beyond his province.

My opinion is nothing, but my conviction is that faith is less important than philosophy;—

that if we would be happy we must pay less attention to the examination of religious dogmas than heretofore, and devote more to the investigation of those subjects which are within the limits of our means of observation.

O. A. B.

### INTOLERANCE.

It does seem the orthodox are bent upon their own destruction. They seem ignorant in spite of experience, and determined to gratify the vindictive spirit of their creed at the expense of the cause they are endeavouring to support. This, though it may be no cause of regret to the friends of liberal principles, elicits one fact not to be passed over, viz. the views of those who are professing to do so much for the cause of God are more *personal* than they would be willing to have the world believe. They appear to have some object which they are determined to effect, whether they support christianity and the character it requires, or not.

Jason Walter, of Newark, Tioga, N. Y. a member of the Presbyterian Church in that place, out of curiosity or some other motive, attended a Universalist meeting once or twice, and what is the consequence? Before the *Church*, session perhaps we should have said, he must appear and say he is sorry. Not considering it any very great crime to exercise his natural right, he makes no confession. What then? Why he is suspended from the communion, or the sacraments until he gives them evidence of his humble contrition. We can but pity the church which cannot exercise such a right without being liable to censure—perhaps excommunication.

Mr. Walter addressed the church a request to make his defence, but had the mortification to have it rejected. He addressed the church again, which address at his request we readily publish.

O. A. B.

### THE ADDRESS.

FOR THE GOSPEL ADVOCATE.

*Brethren and Sisters of the Church.*—It seems a matter of considerable regret with some that I should presume to vindicate the doctrine of God's impartial goodness—that he is good unto all, and his tender mercies are over all his works, and that Jesus Christ is the propitiation for the sins of the whole world.—But why they should regret this or dislike the doctrine I know not, unless it be because it is good tidings to all people. Perhaps the reason is as one (B. W.) said to me, and as another (L. D.) expressed himself:—"If he believed there was no punishment in another world for such characters as he mentioned, he should be the most unhappy creature in the world, and if he believed all would finally be saved he would never again read his Bible!"

Brethren, at first view I am disposed to wonder at the narrow minded conceptions of many, but when I consult the scriptures I ascertain there were formerly "certain that trusted in themselves that they were righteous and despised others." Of this class was Paul; when under the popular creed of his day, and influ-

enced by the tuition of the orthodox Gamaliel, he thought he ought to do many things contrary to the name of Jesus of Nazareth. But why did he think so? Because he trusted himself was righteous and despised others. Is not, I would ask, a similar feeling but too often manifested at the present day? and will not the expression of Christ to the Pharisees, appear justly applicable in our day of light, to many, very many of our brethren, "ye are they who justify yourselves before men." But God knoweth your hearts and that which is highly esteemed among men is abomination in the sight of the Lord.

What, allow me to inquire, is highly esteemed among men? May I not say it is the creeds of Luther, Arminius, and Hopkins, together with the *CASH* collected from the people? Are not these the things so highly esteemed among men? If not, why is there such hostility manifested towards those who believe the "Lord shall make unto *all* people a feast of fat things," and that "God shall wipe away tears from all faces, for the mouth of the Lord hath spoken it." Why are persons anathematized for believing that Jesus "gave himself a ransom for all, and that the ransomed of the Lord shall return and come to Zion, and that it shall be said in that day, lo! this is our God; we have waited for him and he will save us; why should it be so? Do the heads of the house of Jacob and of the house of Israel judge for reward? Do the priests thereof teach for hire, and the prophets thereof divine for money, and lean upon the Lord, and say is not the lord among us?"

But to attend to the subject proposed by the church. It is expected that I express my sentiments; and now to the law and the testimony. And first,

1. I believe that the SEED of the woman, that should bruise the serpent's head, has accomplished his work for the redemption of ALL sinners, whether Jew or Gentile.

2. I believe that the predicted Shiloh has come, that to him shall the gathering of the people be, that he is exalted to be a prince and saviour—to give repentance to Israel and forgiveness of sins to all men.

3. I believe that Jesus Christ is the mediator of the new covenant, and that he is appointed to execute his father's will. I also believe that God has abounded towards us in all wisdom and prudence, having made known to us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him.

4. That Jesus Christ was made a little lower than the angels, that he by the grace of God should taste death for every man, and that inasmuch as the children are partakers of flesh and

blood he also took part of the same that thro' death he might destroy him that hath the power of death, that is, the devil.

And yet I find that some say that the atonement is sufficient for ALL, even for every man, but that the folly, blindness, and obstinacy of the greater part of the human family are so great and powerful, that they will not choose Christ for their portion, and consequently, they must, after they have departed this mortal life, be tormented endlessly; and I find that some Calvinists have also adopted this same Arminian sentiment; but what saith the scriptures? "By grace are ye saved, through faith and that not of yourselves; it is the gift of God, not of works least any man should boast."

Again—I find that "the LORD looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." Therefore I find that *Paul* taking up this same doctrine, the words of David, speaks thus—"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ: unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God: for being justified fully by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Do we then make void the law thro' faith? God forbid: yea, we establish the law," for thus spake the apostle, and so say I. And why may not I also who delight in the law of God after the inward man, believe, without being branded with the appellation of heretick for believing that "as by the offence of one, judgement came upon all men to condemnation; even so the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Shall I add my brethren and sisters: "Moreover the law has entered that the offence might abound: (But I have found that) where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by JESUS CHRIST our LORD."

The apostles, doubtless considering the cavils that some would bring in contrary to this doc-



trine, thus adds, "shall we continue in sin that grace may abound? then says, God forbid," then he proceeds in the two following chapters to show the dangerous nature of sin, and the holiness of the law, and then shows, positively, that "by the deeds of the law shall no flesh be justified, and then concludes that a man is justified by faith without the deeds of the law."

And now my brethren why am I thus suspended from your fellowship? Is it because I have not faith, or is it because I have too much faith, to suit your mystical discernment of the destinies of the workmanship of God's hands?

Again brethren. Is it not because I am not willing to be trammelled with the appellation of heretick, and to receive for gospel the doctrine and commandments of men? Is it not because I was not willing, heartily to assent to the dogmas of Calvin, which was acceded to by the self-styled Reverend Assembly of divines at Westminster; for you know my brethren, that at the church meeting when I was arraigned before your phreacher Mr. Riggs, I was then suspended from church fellowship, for the following causes:

First. For encouraging heresy by going to the *Universalist* meeting, and secondly, for not assenting to a clause in one article of the church creed, to which I once assented, namely; that the punishment of the wicked will be endless; I then told you, that if I had offended against the rules of the gospel, I was willing to meet you on gospel grounds and then make any confession and acknowledgement that the gospel required.

Hence my brethren, every christian church ought to govern and regulate the conduct of its members, according to the rules and discipline of the gospel of Christ; and then deliver such as are guilty of the abominations contained therein, "unto satan for the destruction of the flesh, that their spirits may be saved in the day of the Lord Jesus." But, my brethren and sisters, I trust in God this has not been my unhappy and deplorable condition! For I trust I have a conscience void of offence towards all men. But what is my offence? Oh, it is that I am inclining to believe that God the Lord has more mercy, love, and compassion upon the works of his hands, than you can believe him to have! Yes, I am inclining to believe that the Lord is good unto all, and that his tender mercies are over all his works; and that the righteous shall be recompensed in the earth; much more so the wicked and the sinner;"—and that Jesus Christ became partaker of flesh & blood, that thro' death he might destroy him that had the power of death, that is, the devil; and so deliver them, who through fear of death, were all their life time subject to bondage."—In consideration of the theme that God is love, and that our blessed redeemer "came not into the world to condemn the world but to save the

world," well might the grand apostle say, "If any man love not the Lord JESUS CHRIST, let him be ANATHEMA MARAN-ATHA." Now my brethren, (for we all have one father and all we are brethren) I say that the church should be subject to Christ in every thing, and be governed by his gospel law to the end of the world. I therefore say that the church has no right to give her ministers any higher authority than any other member of the church has. For them to assume undue veneration derived solely from their office, regardless of the rectitude of character, is one among the most dangerous impositions upon mankind. For the written word of God is the only rule, and the sufficient rule, both of our faith and practice; it is the right and duty of every man attentively and candidly to inform his mind as extensively as he can concerning all subjects on which his happiness depends.

Therefore I say, that all civil or ecclesiastical attempts to take away those rights from any man, or number of men, is tyrannical; and such tyranny is unjust, unreasonable, and irreligious, bigotry and partiality; these are the constituent and pernicious principles of moral evil.

Therefore brethren, all stratagem or priestly policy to conceal the truth from man, by taking advantage of their ignorance, their passions or their fears, has in it the essence of lying and fraud; and ought to be discouraged by all people, as having a pernicious influence upon the best interests of society.

For the kingdom of Jesus is not of this world; and its design is to subdue the malevolent affections of man into the divine nature, and thus to fit him for eternal happiness; therefore all attempts to change our Saviour's mild system of religious discipline, and to convert it into a temporal or worldly dominion, are utterly unchristian, and destructive of the gracious ends he had in view, in coming into the world, for all ecclesiastical bodies are responsible to God in their social capacity, for their official acts.

And for them to make laws for the expulsion of members not founded upon the laws of Christ is to act upon independent authority, and officially to renounce their allegiance to the supreme governor of the church, for all people who believe the record that God gave of his son, and who from the influence of that faith, will sincerely labor to obey that gospel, are Christ's true disciples, and ought to be acknowledged as such; therefore all sectarian policy, legislation, or intrigue, intended merely to rival, degrade, or destroy any other christian sects, is unchristian, and ought to be discouraged by every religious heart.

Brethren, I find that ignorance and error are the greatest promoters of sin and misery among mankind; and the maxim that general ignorance is advantageous, as the mother of devo-

tion, and so had its origin in the darkest regions of ecclesiastical despotism and imposition.

Therefore the human mind in its intellectual inquiries, has a right to progress without any restrictions other than those of truth or evidence; all religious truth is to be ascertained and determined by the light of reason and revelation, which should never be suspended or set aside by the mere decisions of human authority. All are led by the testimony presented to their understandings, either to believe or disbelieve; and although coercion may induce a person to profess an assent to the belief of a doctrine or proposition, which to his mind is not sustained by gospel evidence, yet his assent only proves that he dares not avow what his real convictions are.

Therefore we may conclude, that thousands in our day do outwardly assent to doctrines which they cannot understand is very evident; and if mankind are incapable of believing what they cannot comprehend, no doubt then, there are many more nominal than real believers in those doctrines of men; therefore it seems to argue but little knowledge of human nature in any one, to suppose that the mind of man can be controlled by coercive measures, mankind can be kept in ignorance by the fear of the popular priests; but I say, whenever the understanding becomes enlightened, it will be free; for saith the apostle, "stand fast in the liberty wherewith Christ hath made us free; and not be entangled again in the yoke of bondage." The apostle commands us saying, "let each esteem others better than themselves."—I ask now, can a man have that humility and charity required in the gospel, who thinks that thousands, yes, almost all the human family, will be endlessly miserable for the want of that grace which he possesses himself? Do such people possess an uncommon share of humility? Are the devotees of such a doctrine more disposed than others to deny themselves, and take up their cross and follow Christ? Are they less extravagant in dress, less anxious to be sought after than others? Humility will be found wherever charity exists in the heart; and is evinced by those who are willing to "labor and suffer reproach for trusting in the living God, who is the saviour of all men, especially of those that believe." Finally, brethren, be ye followers of God as dear children, bless them that curse you, and pray for them that spitefully use you or persecute you.

JASON WALTER.

FOR THE GOSPEL ADVOCATE.

### REMARKS ON IMPRUDENCE.

Amongst the great mass of mankind there are many imprudent people. Among the clergy there are many; and even among the orthodox there are many who too often overstep the

bounds of prudence. The common people, or those who commonly attend our meetings, and are members of the church, are too often seen conversing with Universalists and other heterodox persons, which must unavoidably lead to inquiry and investigation, particularly of orthodoxy and the holy scriptures. Now this is imprudence; and if such persons knew the natural tendency of such a course—the inquiry which it leads to, they would, in future, be more cautious. Ministers too have been very imprudent in this respect. Some seem to delight in matters of controversy. They seem to possess a zeal which is not according to knowledge. Some have deigned to answer the writings of Universalists with a view to refute them. This is imprudence; for ministers should bear in mind, that the examination of such books, is calculated to lead the reflecting part of community to a desire for the perusal;—whereas if such books were unnoticed, there would be less examination of the subject.

Our Presbyterian minister in this place, (Elbridge,) has been very imprudent in this respect in condescending to answer Mr. Balfour's Inquiry, and notwithstanding the members of the church who are more prudent, have expressed their disapprobation to such a course, reminding him at the same time that it was imprudent and unprofitable, yet he has deigned to write and deliver four discourses on the subject, as an answer to, or refutation of, the work. Now this is imprudent—'tis unprofitable. But he has insisted that his object was to "illustrate God's word," and if we did not approve of it, "the fault was our own."—True: but he could "illustrate God's word" in a different and more prudent manner than in the examination of a work which was written by a dissenter. We could see farther than this. We were aware that the examination of such a work would lead to inquiry. As this book calls in question the doctrine of our religion, *alias*, endless misery, this must be known by the congregation who assemble to hear its examination. But what is still more imprudent and more subversive of good church policy, is, that in the introduction of this examination, our minister has acknowledged that Balfour's book is ingenious; that he is a man of talent, learning and candour. Now such a concession as this, is enough to vex one's soul. What! Walter Balfour a man of talent! a man who conducts his "Inquiry" with a good degree of fairness; that his "Inquiry" maintains that the word translated *hell* in the scriptures, never originally signified a place of endless misery in a future state! All this is too much to tell a whole congregation: this is imprudence truly; for all these things are calculated to excite a curiosity to examine the work; therefore we do most sincerely wish that our minister had conducted more prudently. We have reason to believe, however, that the



priests generally are more schemy and exercise more policy than this; for look at the Professors of Auburn Seminary. They understand church policy better than to engage in the examination of books written by dissenters. The Faculty of that Institution knew better than to write even an Essay against Universalism, to be received and examined by Universalists; and although Universalists have insisted, that if Universal salvation is a false doctrine, it ought to be refuted and exposed; that as this sentiment is fast spreading and many are embracing it—embracing a fatal delusion—a delusion which will destroy their dearest interests—a delusion which will effect their eternal destiny, and destroy their everlasting peace, if believed and proved to be false. All these considerations have been presented to the faculty by Universalists, urging at the same time with much earnestness that such an Essay ought to be written if such consequences are involved. But does the Faculty allow this request to be granted? No: notwithstanding all these important considerations. These are not all. They will not grant their request for a fair compensation. The sum of twenty dollars has been offered to the students of Auburn Theological Seminary for their best written Essay against the doctrine of Universal salvation; also a complete set of Mosheim's Ecclesiastical History for the second best, their comparative merit to be decided by the Faculty of said Seminary. But these considerations are not sufficient to induce the Faculty to grant their request. They well know that this premium was a fair compensation for writing such an Essay, but still it was no inducement; and for this reason—it would lead to inquiry, to examination and to thorough investigation. It would lead to a controversy, to an examination of our restraining and all important doctrine of endless misery and of the basis on which it was built. It will excite inquiry as to its origin and correctness. The Faculty well know, and we are pretty well persuaded that the doctrine originated in heathenism; that its basis is pagan philosophy. These things will necessarily be inquired into, and our craft will be in danger. Probably the students, being young and inexperienced, would have written the said Essays; but the Faculty, these wise heads, would not suffer it. These "old chickens" knew better. Nay, let us, like them, endeavour to suppress every inquiry of the kind. Let us discourage all such controversies, for great is the Dianna of Orthodoxy. Therefore, let no such Essays be written, for such inquiry will destroy our craft by which we have our wealth.

#### PRUDENT ORTHODOXY.

FOR THE GOSPEL ADVOCATE.

*"Universalism no test in a dying hour."*

It is with no small degree of regret that I read the accounts of death-bed scenes, so fre-

quently published by the believers in endless misery, and so triumphantly alledged by them as irrefragable proof of their horrid sentiments. To show that expressions made on the brink of the grave are deserving not more, if so much, as those made in sound health and a tranquil state of mind, is vain; for those who depend on such questionable testimony, are generally deaf to the voice of reason and strangers to the language of common sense.

A man labouring under a wasting disease, racked by the most violent pain, cannot be supposed to be in a proper condition to weigh the testimony of scripture, or attend to the suggestions of unperverted reason. The enervation of the body, in almost every case, weakens the mind, and all experience demonstrates the fact, that in seasons of sickness and distress, we are more prone to dwell upon the dark side of the picture, and to believe the worst is true, than we are to do otherwise.—Death, when apprehended to be near, tries both a man's sincerity and the strength of his mind. Nothing more; unless, indeed, it be supposed that God makes to him a supernatural communication, and informs him respecting the future destiny of mankind; which, though it be an old tradition, I have never yet seen demonstrated and trust I never shall. What a man says when he is about to die, may be taken as good proof of what he, at the moment of speaking, fears or believes to be true. I say *fears* or believes to be true, for I think that in nine cases out of ten, where persons have died expressing their belief in endless misery, it was rather their *fears* than their belief which they expressed.

In relation to endless misery we all know it is the doctrine we learned in the nursery, and that it is the one with which we are most conversant during almost our whole lives. The early impressions received, often obtrude themselves in spite of revelation and the power of reason. Hence it is nothing to be wondered at, should the convictions of after life be overpowered by the influence of early instruction, especially when the mind has lost its strength and is confused by the awful annunciations of those *kind* friends who are ever ready to prevent one's dying in peace if he be not of their faith. Should a person, therefore, whose infancy and youth were spent in hearing the doctrine of endless misery, afterwards embrace the doctrine of universal salvation, but in a dying hour, when reason was in part overpowered by the intensity of his pain, should he have his earlier impressions and his fears get the better of his understanding, we should consider it no proof of the truth of endless misery or of the falsity of Universalism. Go to our forest—convert the "untutored Indian," from his rude worship of the Great Spirit, to the truths of Christianity. For a while he may appear convinced and at rest. But let the grim

monster death appear, the hope of the Christian is gone. He hears, in the moaning of the winds, the hollow voice of his ancestors, commanding him to die an Indian, and hope for the happy hunting grounds where his fathers have gone. To urge this as an objection against Christianity, would argue our ignorance of human nature, or our intention to deceive. The fact is, the dying confessions or professions of a man prove nothing but his honesty, his fears or hopes. They are not, they *cannot* be a proof of any system of faith whatever; and the party or parties resorting to such kind of evidence to support their respective systems, encourage the suspicion that they are at great loss for proper arguments, and like the drowning man, refuse not to catch at a straw.

I have been led to these remarks, from frequently seeing in orthodox papers and tracts, articles with a title similar to the caption of this article, but more particularly, from observing, in a late paper, an article from the Rochester Observer, relating to Mr. David W. Bell, who, it is said, was an advocate for universalism, but renounced it before his death. I always respect the ashes of the dead, and dislike to speak much about them, from the regard I have for the feelings of the living who survive to lament their loss. But I can say that Mr. Bell did advocate the doctrine of Universal salvation, and the reasons he assigns for its truth in his letter to his father, are to me much more powerful and convincing, than those which he offered against the doctrine in his dying hour. If those editors who have published the article to which we allude, will refuse, by fair argument, the reasons offered for the truth of Universalism, by this same David W. Bell, I engage to publish their arguments and renounce my faith in the impartial goodness of God, providing they will publish his letter to his father, which may be found in the 30th No. and vol. 5. Gospel Adv. O. A. B.

FOR THE GOSPEL ADVOCATE.

#### A FRAGMENT.

It was a burial ground. I did not think of those who were sleeping beneath my feet.—My mind, busy with schemes of ambition, had already seen several fine air-built castles dissolved before the rude approach of reason and conscience. I was framing another: I had painted the goddess *Fame* in her brightest robes—was listening to the shrill swell of her clarion, which, I fancied, would carry my name to the latest posterity. I was already meditating a violent attack upon——. A grave was close by me, fresh with new raised earth. It attracted my attention.

An old man, whose head seemed silvered over with the frosts of four score winters, was leaning over the new made tomb. He raised himself from his stooping posture—dropt a tear

—cast his eye towards heaven, and seemed to say, “I shall clasp thee once more to my bosom.”

I was young. Misfortune had not then marked me for her victim—adversity had not then strewed my path with thorns and brambles. Sorrow had not found its way to my heart. I had lived—laughed—dreamed of no evil—loved and was loved. Thoughts of bliss beyond the grave had not been encouraged. I had read, I had *doubted*—was a sceptick.—“Old man,” said I, “art thou so foolish in spite of thy experience? Thy years should have taught thee wisdom. Thy son is dead. Why wilt thou deceive thyself with a hope so vain? *Meet him again!* Thou wilt moulder by his side and be forgotten.” He replied not; but he cast upon me a look. O that look! I shall never forget it. Years have elapsed, but I see it now and feel its reproach. There was no resentment in it, but it seemed to say—“Young man, God forbid thou mayest ever see the need of this hope to buoy up thy mind and tranquilize thy spirits, when all the ties of earth shall be broken, and all sublunary joys shall fail to support thee.”

’Twas evening; I returned, sought my bed, but could not sleep. The image of the old man who had braved so many winters, stood before me. He had been a husband—he had been a father. Six lovely children had hung upon his knee and blessed his paternal care. He had outlived the companions of his youth; the associates of his riper years were not; his wife, who for half a century had shared his joys and sorrows, had gone down to the land of silence; his children, one by one, had followed to the grave. The last, the only remaining solace and support of his years, the staff which guided his tottering steps down the decline of life—the fond child who had promised to close his eyes and lay him calmly to rest when his Master should call him to sleep, was now laid in the “narrow house.”

The old man stood by his grave. He stood like an aged oak stript of its foliage, rived by the frequent bolts of heaven, with its branches mouldering at its feet. There was no tie which bound him to the earth. All for whom he was ambitious to live, were dead. The world to him was a wilderness. He seemed cast upon a waste, sandy desert; no living thing to charm the eye or make amends for the solitude within.

He had cast a look to heaven; hope, the friend of the friendless, assured him that he should again meet his wife, his children, his friends, in a happy land, where parting could not come, and sorrow was unknown. The old man tasted the bliss, forgot his years, his toils, his sufferings, his losses, and his bereavements; he seemed to swell with joy. ’Twas this joy I would have taken away.—’Twas this sweet vision I would have destroyed.—**FOR WHAT?**

SENEX.



## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

## SABBATH SCHOOLS.

So much has been said, so much has been written on the interesting institution of Sabbath Schools, that it is with reluctance we advert to the subject. We would be the last to oppose an institution which promises to be useful to mankind. We have no sectarian views to promote. We utterly disclaim every thing of a party consideration, and though we oppose these schools, it is because we are compelled by a sense of the duty we owe to God and to our country, not because the supporters of them, profess different religious sentiments from our own.

The Sabbath School has undoubtedly strong claims upon the friends of virtue. Whatever tends to form the character of the child, must be interesting to community. The writer of this article recollects full well when he was a zealous supporter of Sabbath Schools, and an active teacher in them. He then thought the institution a good one. He has had no reason to change his mind since. The arguments by which its friends enforce its claims, are not to be lightly treated, they are deduced from a correct principle—from a principle disclosed by experience, and sanctioned by revelation, viz. "Train up a child in the way he should go, and when he is old he will not depart from it."

We duly appreciate education; we are pleased to see schools multiply, and are ready to patronize any which will imbue the young and tender mind with useful knowledge, and give it an exalted sense of moral virtue. But we know not how to repress our indignation at the perversion of Sabbath Schools, to the baseness of party purposes, and to the meanness of supporting the sectarian intrigues of clerical demagogues. We confess ourselves sensitive on this subject. There is a voice heard from other years, a warning from the tomb bids us "beware." The pages of history, blackened with the crimes of priests in power, solemnly admonish us to look with a jealous eye on every measure, which is calculated to give the clergy an undue ascendancy over the people.

We cannot recollect their conduct in former times, without being convinced, that power is unsafe in their pretended hallowed hands. Europe, drenched in her noblest blood, speaks a language, too plain not to be understood, and too mournful to be disregarded. Spain, once so renowned for its bravery, and the noble mindedness of her inhabitants, presents a scene over which the philanthropist may justly weep. Impoverished by priests, eat up by monks, and rendered ignorant and almost barbarous by clerical influence, she struggles in vain for liberty—contents uselessly for freedom till she can break the chains of superstition. The finest country in Europe is thus overhung with a sickening gloom. A sanguinary religion, a persecuting faith, holidays, baubles, whimsical rites and sanctified shows, are nearly all the nation can boast. It is not for the want of genius, it is not for the want of schools and seminaries of learning, for no country has more; but it is the want of free ecclesiastical institutions, which

unshackle the mind and give it liberty to pursue its own course in the investigation of religion and the phenomena of nature.

England the birth place of our ancestors and the land allied to us by similarity of language, laws and customs, can unfold a tale that should make us stare, pause before we implicitly follow her steps. Whether a monarchy or a republic, she knew no peace till her clergy were humbled, and part of their influence taken away. Catholic or Protestant, Episcopalian or Presbyterian, there was no difference. The reign of Henry the VIII. is traced in blood and stamped with disgrace by religious persecution. The Commonwealth, whether under the direction of the Parliament, or the usurper Cromwell is sullied by the same disgrace, which ever follows clerical influence.

This country is at present free, but we are not sure it will always remain so. If we neglect the safeguards required, if we sit at our own ease, and say the day when church and state can be allied, is too distant to trouble us, we may find the evil approach and our carelessness may allow the priests to rivet the chains of our despotism ere we apprehend danger can reach us. We have seen our country free, seen her flourishing with unexampled prosperity. Seen her active and intelligent sons whitening every sea with her commerce, filling every port with her ships. We have seen them converting the forests into gardens, and the desert into pleasant fields, so pleasing was the sight that the sun seemed to linger upon our horizon, unwilling to cast a shade over so much loveliness; and shall we see our children trained by those who trample upon all rights, all authority and regard, only their own ambition?

There is not, there *cannot* remain the shadow of a doubt in the minds of those, who regard what is passing around them, that these Sabbath Schools are destined to effect an end very different from their avowed object. These schools are said to have an important bearing upon the safety of our political institutions; And if properly conducted we believe they would be useful, for virtue and intelligence are the bulwarks of a free government. But there is such a thing as erroneous instruction. Schools may be multiplied; teachers may be procured; but of what advantage to the cause of virtue when the schools are established for the purpose of teaching error, and the instructors dare not deviate in their lessons from the commands of aspiring priests who employ them? We appreciate instruction, but we abhor the poison infused by these Sabbath Schools, under their present directors. The books, the children are taught, commanded or persuaded to read, are such as must stifle every noble sentiment, cramp free inquiry, enervate the intellectual man, and make the poor priest destroyed child the dupe of any clerical despot.

These schools instead of teaching the child useful knowledge, seem instituted or at least supported by the clergy for the purpose of preventing its acquisition. We know in these schools a jargon is learned, but what is it worth? The child is taught the *fall of man*, the existence of a devil, the doctrine of the Trin-

ity, justification and final perseverance of the saints, the joys of heaven, and the miseries of hell; and what can a child ten or fifteen years old understand of these abstruse dogmas, which the learned, the acute, the philosophick have strived in vain to reduce to the level of human comprehension. In addition to these they may learn some scraps of scripture which are equally unintelligible, for no man does or can understand the Bible. They must then read about little Julia two and a half years old, praying for her papa, and about, how wonderfully pious various babies have been, and how important it is for children to go to meeting, to keep the Lord's day holy, to give or rather beg from their parents money to save the souls of poor heathen children, which God made on purpose to damn, &c.

Now what in the name of common sense is such instruction, but teaching ignorance or folly? It appears well calculated to bring back the dark ages, by making a pompous swell about education, when nothing but words are learned. Then the most important question was, whether two angels could occupy at the same instant, the same physical point; and we are in a fair way to have it the most important question to be discussed, whether one pleases God the more by having a little water put upon his forehead or by being put all over under water? When such shall be the case, the people will be prepared to follow their priest.

But can we patronize Sabbath Schools when we notice the COMBINATION formed to support them? We do not like these combinations. They are just causes of alarm. Combinations of the clergy or of any other class under a free government, may at some juncture sap the foundation of its freedom and establish a despotism degrading and distressing to human nature. Have we watched closely the movements of a certain party; do we know they have come into a solemn agreement to effect a certain object? do we know they have one class of agents to procure funds under various pretences, and another to prepare the minds of the people and mould them to the wishes of the managers of this combination? Whether the people know this or not, it is a fact, easy enough to be proved; nor is it difficult to ascertain the object they have in view.

Why, we solemnly ask, why have the leaders of this party sacrilegiously disturbed the ashes of the dead? Why have they endeavoured, to depreciate in our memories, the worth of such men as Jefferson, as Franklin? Why rail at those worthy patriots of the times which shed so much glory over our country? Why has the pulpit been made to utter the sentence of endless misery upon every patriot of our country who chanced not to be orthodox in his creed? The answer is at hand; to prepare the minds of the people for a change, to make them tremble at the thought of other than professed Christians for rulers. What then? Then come the Christian party in politics with Dr. Ely's million voters, and sound orthodox divines, or those who are pledged to be faithful to them, will be elected, and by the operation of such manœuvres, and

of the Sabbath School system, in twenty years such a revolution in the minds of the people may be effected that a religion will be established by law and the clergy be paid from the national treasury. Such no doubt is the object. Late developements have placed it beyond a doubt. The various combinations whether for the purpose of *running stages*, or sanctifying the Sabbath, or sending the Gospel to the Heathen, all have a bearing upon this object, and are designed to convince the people that our government is *irreligious*, and that we must have one which *will do more for the cause of God and the CLERGY*.

The Sabbath School is an important link in this chain, and if we do not wish for the fetters of clerical despotism, we must dissolve this combination, and place Sabbath Schools under the direction of patriotism and common sense. If these schools are not immediately reformed, if they are not separated from this powerful combination, called the "Sabbath School Union," every friend to his country, to rational piety, will keep his children at home and forbid the agents and managers from coming into his house.

The advocates of these schools are loud in their praises of education; but alas their zeal evaporates in teaching children a little puerile trash, and their friendship, their ardent desire for our political institutions die with the prospect of making our children learned fools or superstitious wretches. The prisons are adverted to, "no Sabbath School scholar has ever been known to be confined there." This, though it is not true may be deserving attention. The principle, that even those who have no principle but their own ambition, elicit, is a good one. All that is wanting to render our jails and penitentiaries useless is to raise the standard of education. We have for one no doubt that the five hundred, or nearly five hundred thousand dollars expended on the prison in this place, if it had been given to the common school fund of the state and expended in employing competent teachers, for the instruction of youth would have done five times the good it has now, either as it regards the safety of the community, or the suppression of crime.

Let these persons, who are saying so much about Sabbath Schools, about the value of education, stop begging money to send missionaries to the South Sea Islands, Bengal, Bombay, and the Lord knows where, let them stop expending so much in building meeting houses, let them retrench the overgrown salaries of some priests and put the sums they thus acquire into the common school fund, and they may have the pleasure of seeing the standard of education raised, may see the tone of moral feeling elevated and society become virtuous and happy. Let the children be taught useful knowledge, but we detest the sickish stuff of these Sabbath Schools; we abhor their tracts, their prayers and their exhortations. They all have a tendency to make the scholars devoted to the Church, but opposed to every thing else. Let them become schools of science, where the youthful mind acquires a knowledge of *things* and not merely of *opinions*, and we will support them with what influence we have.



## WHAT NEXT?

Our good orthodox friends are certainly not inactive. They seem determined to monopolize every thing. Not content with the numerous combinations which they have already formed, against the good of community, they have sent out their agents to form another, which if effected will doubtless complete their wished for monopoly. We have not time nor room to give particulars. We remark from what we have learned, the combination is for both **POLITICAL** and **religious** purposes. It is, by soliciting funds from the people to defray part of its expenses, to monopolize the Press, force out of existence every publication the directors do not choose to patronize, and thus not only to injure a large class of community, but to compel us to form our opinions according to the books and papers they shall please to put into our hands. Is not this another wheel in the mighty machine which the orthodox are erecting against our free institutions? The agents for effecting this we believe have traversed considerable part of our country, and one, we suppose by no means the least, visited our village, and received money—we know not how much. Let the people be careful. There is an enemy in the midst of us.

## SELECTIONS.

From the Christian Baptist.

## SPIRITUAL WAR.

This is a time of great religious excitement: and with it rages the spirit of partyism, to an alarming extent. Never probably, have we seen, in our country, such vigorous efforts made and making, as at present, to support clerical domination, and to put down all persons and things that stand opposed to its reign.

The most of the various sects seem willing, for the time being, to make friends, and unite their *mighty forces* and *mighty energies* against the sons of *religious liberty*, and the cause of *religious freedom*. The odds indeed is fearful, in favor of ecclesiastical tyranny. But the war between the parties is declared, and the battle has begun. Behold the armies in the field!

On the one hand you see an almost innumerable host of veterans, and new recruits, who have been trained in the schools of sectarianism; and are panoplied with learning; with eloquence; with great moral influence; with creeds and confessions of faith; with the authority of great names; of councils of the Church; and are spurred on to mighty exertion by interest and the love of Power. On the other you see a mere handful; a stripling band, with comparatively but little of the wisdom of this world; but little eloquence; but little moral influence; with no human Creeds; the authority of no popular Church, and no popular names to plead in behalf of their cause, nor have they any earthly interests to stimulate them to action.

While, therefore, their enemies are triumphing and rejoicing in their anticipation of vic-

tory, in consequence of their superior physical, moral and intellectual strength, and are approaching the onset with all the self confidence of Goliath of Gath; the sons of Gospel liberty, with all humility, all the confidence of faith, and all the armour of God, are approaching to meet them no less confident of victory, than was David, when he went forth to meet the uncircumcised Philistine. For greater is he who is for them, than all who can be against them. Though their enemies bring to bear upon them all their artillery, as well as their small arms; yet safely lodged within the impervious walls of salvation and truth, they remain secure; and see their enemies consuming their strength, and wasting their ammunition to little purpose. For their cause is the Lord's and must prevail.

But it may be asked, in relation to them—'What evil have they done,' that they should be so oppressed? Why this opposition to them from all the sects? The answer is easy. If *they* and *their principles* prevail, sectarianism must fall, like Dagon before the Ark of God; and those who have made merchandise of the people, and have filled offices, created by themselves for their own aggrandisement, will fall from their mighty eminence, and great will be their fall.

No wonder, therefore, that they exclaim, as the Jews did, in relation to our Saviour—"What do we? if we let this man alone, all the world will go after him, and the Romans will come and take away our place and nation." O Lord, stand by thy people, plead thine own cause, and let thy righteousness go forth as brightness, and thy salvation as a lamp that burneth!

## VOICE FROM THE MARGIN OF THE GRAVE.—

The venerable Nathaniel Emmons, D. D. of Franklin, Mass. with whose fame our readers are acquainted, as having been the principal leader of the orthodox party in New-England, has openly and plainly declared against Drs. Beecher, Griffin, and the other orthodox clergy of that stamp, accusing them of "intrigue, duplicity and artful management," and declaring it as his belief, that, "unless they are soon arrested in their course, an ecclesiastical hierarchy will be established in this country, as oppressive and dangerous in its effects as was ever exerted by the Pope of Rome." The obtaining of religious funds by these orthodox people, he considers as the certain steps to the consummation of their ambitious and unholy designs. We hope that the public will now believe there is something in the statement that the active leaders of the orthodox party are determined on obtaining the civil rule in connexion with their ecclesiastical authority. Many will believe Dr. Emmons when they would not believe persons of another faith.

[N. Y. Olive Branch.

## Poetick Department.

## THE BROKEN HEART AND LUTE.

BY MRS. HEMANS.

SHE dwelt in proud Venician halls;  
Midst forms that breathed from the pictured walls;  
But a glow of beauty like her own,  
There had no dream of the painter known.  
Lit from within was her noble brow,  
As an urn whence rays from a lamp may flow!  
Her young clear cheek had a changeful hue,  
As if ye might see how the soul wrought through!  
And every glance of her fervent eye  
Seemed the bright waking of poesy.

Even thus it was! from her childhood's years—  
A being of sudden smiles and tears,  
Passionate visions, quick light and shade;  
Such was that high-born Italian maid!  
And the spirit of song in her bosom-cell  
Dwelt, as the odours in violets dwell;  
Or as the sounds in Eolian strings,  
Or in aspen leaves the quiverings;  
There, ever there, the life enshrined,  
And waiting the call of the faintest wind.

Off on the wave of the Adrian sea,  
In the city's hour of moonlight glee,  
Oft would that gift of the southern sky  
O'erflow from her lips in melody;  
Oft amid festal halls it came,  
Like the springing forth of a sudden flame—  
Till the dance was hushed, and the silver tone  
Of her inspiration was heard alone.  
And fame went with her, the bright and the crown'd,  
And musick floated her steps around;  
And every lay of her soul was borne  
Through the sunny land on wings of morn.

And was the daughter of Venice blest,  
With a power so deep in her youthful breast?  
Could she be happy, o'er whose dark eye  
So many changes and dreams went by,  
And in whose cheek the soft crimson wrought,  
As if but born from the rush of thought?  
—Yes! in the brightness of joy awhile  
She moved, as a bark, in the sunbeam's smile;  
For her spirit, as over her lyre's full chord,  
All, all on a happy love was poured!  
How loves a heart, whence the stream of song  
Flows, like the life-blood, quick, bright, and strong?  
How loves a heart, which hath never proved  
One breath of the world?—Even so she loved!  
Blest, though the lord of her soul afar  
Was charging the foremost in Moslem war,  
Bearing the flag of St. Mark on high,  
As a ruling star in the Grecian sky.  
Proud musick breathed in her song, when fame  
Gave a tone more thrilling to his name;  
And her trust in his love was a woman's faith—  
Perfect, but fearing no change but death.

But the fields are won from the Ottoman host,  
In the land that quelled the Persian's boast,  
And a thousand hearts in Venice burn  
For the day of triumph and return!  
—The day is come; the flashing deep  
Foams where the galleys of victory sweep;  
And the sceptred city of the wave,  
With her festal splendour, greets the brave!  
Cymbal, and clarion, and voice around,  
Make the air one stream of exulting sound,  
While the beautiful, with their sunny smiles,  
Look from each hall of the hundred isles.

But happiest and brightest that day of all,  
Robed for her warrior's festival,  
Moving a queen 'midst the radiant throng,  
Was she, th' inspired one, the maid of song!  
The lute he loved on her arm she bore,  
As she rushed, in her joy, to the crowded shore!

With a hue on her cheek like the damask glow  
By the sunset given upon mountain snow,  
And her eye all filled with the spirit's play.  
Like the flash of a gem to the changeful day,  
And her long hair waving in riglets bright—  
So came that being of hope and light!  
One moment, Erminia! one moment more,  
And life, all the beauty of life, is o'er!  
The bark of her lover hath touched the strand—  
Whom leads he forth with a gentle hand?  
A young fair form, whose nymph-like grace  
Accorded well with the Grecian face,  
And the eye, in its clear soft darkness meek,  
And the lashes that droop o'er a pale rose cheek;  
And he looked on that beauty with tender pride—  
The warrior hath brought back an eastern bride.

But how stood she, the forsaken, there,  
Struck by the lightning of swift despair?  
Still, as amazed with grief, she stood,  
And her cheek to her heart sent back the blood;  
And there came from her quivering lip no word—  
Only the fall of her lute was heard,  
As it dropt from her hand at her rival's feet,  
Into fragments, whose dying thrill was sweet!

What more remained? her day was done;  
Her fate and the broken lute's were one!  
The light, the vision, the gift of power,  
Passed from her soul in that mortal hour,  
Like the rich sound from the shattered string,  
Whence the gush of sweetness no more might spring!  
As an eagle struck in his upward flight,  
So was her hope from its radiant height;  
And her song went with it for evermore,  
A gladness taken from sea and shore!  
She had moved to the echoing sound of fame—  
Silently, silently, died her name!  
Silently melted her life away:  
As ye have seen a young flower decay,  
Or a lamp that hath swiftly burned, expire,  
Or a bright stream shriek from the summer's fire,  
Leaving its channel all dry and mute—  
Wo for the broken heart and lute!

A CHILD'S FIRST IMPRESSION OF A STAR.  
A FACT.

She had been told that God made all the stars  
That twinkled up in heaven, and now she stood  
Watching the coming of the twilight on,  
As if it were a new and perfect world,  
And this were its first eve. How beautiful  
Must be the work of nature to a child  
In its first, fresh impression! Laura stood  
By the low window, with the silken lash  
Of her soft eye upraised, and her sweet mouth  
Half parted with the new and strange delight  
Of beauty that she could not comprehend,  
And had not seen before. The purple folds  
Of the low sunset clouds, and the blue sky  
That looked so still and delicate above,  
Filled her young heart with gladness, and the eve  
Stole on with its deep shadows, and she still  
Stood looking at the west with that half smile,  
As if a pleasant thought were at her heart.  
Presently in the edge of the last tint  
Of sunset, where the blue was melted in  
To the faint golden mellowness, a star  
Stood suddenly. A laugh of wild delight  
Burst from her lips, and putting up her hands,  
Her simple thought broke forth expressively—  
"Father! dear father! God has made a star!" Roy.

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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, SEPTEMBER 13, 1828.

## THE PREACHER.

"Give attendance to reading, to exhortation, to doctrine."



## A SERMON,

ON THE MORAL CONDITION OF MANKIND.

BY O. A. BROWNSON.

"Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"—Jer. viii. 22.

I wish my hearers not to misunderstand the discourse I am about to present them. I speak not of another world. I lay down no rules to ensure endless felicity in a future state of being. Heaven is not exposed to sale, nor can our labours bribe the Almighty to give it. On his grace we depend, not only for a future state of existence itself, but also for the particular degree of happiness we may hope there to possess.

The minds of the people have been misled. They have been taught to believe that the peculiar advantages of religion are confined to another mode of being, and that the rewards of virtue are delayed till after the resurrection. It is time to correct this mistake; and to let mankind believe that religion is designed to benefit them while here, and that they have no need to look beyond this to another, and as yet unknown, mode of existence, for the reward of being virtuous. What influence our faith and conduct may have on our happiness or misery in another world we do not, we cannot, at present, ascertain. The bible, which is our guide, no where teaches that future life is dependant on our exertions here, nor does it in any place inform us, that happiness, in the kingdom of eternal glory beyond the grave, is the reward of any thing we may have believed or done, while subjects of earth. It not only does not declare it to be a reward, but does not even represent our faith or works as being its cause or occasion. Hence what we do, should be valued according to its utility

here, and not from any supposed advantages to be derived from it hereafter.

It is time to speak plainly. The circumstances of the age require it. The mighty exertions of the self-styled orthodox, the means they use to acquire wealth, power and a courtly establishment for themselves, the prospects, the delusive visions they present to flatter the hopes or excite the fears of the thoughtless and the credulous, imperiously demand plainness of speech and correctness of instruction. The philanthropist must no longer be induced, by the fear of giving offence, to soften his sentiments, to conceal what might appear objectionable or to present them but partially to the world. The truth must be told—and told too with such independence of mind and clearness of manner, that the hypocrite shall tremble, error be driven from its last retreat, that virtue may have new confidence and benevolence additional ardour.

Mankind are infected with a moral malady. A powerful and malignant disease has spread its baleful contagion from time immemorial, and continues its rage, little wasted by time or exertion. Something is wrong. The head is sick, the heart is faint, and wretchedness extends its dreary reign over all ages and all countries of the world. Time swallows in its vortex the labours of man, and crumbles the proud monuments of his industry and ingenuity. Vice prostrates his greatness and transgression corrodes his heart and points the sting of conscience. Community feels the wound; the social affections are destroyed; the warm, endearing sympathies of the bosom are deadened; friends are alienated; both private and public life lose their charms, and are filled with bitterness, contention and discontent.

Is there no remedy? no balm in Gilead? no physician? doomed are we to plunder and devour each other? stamped are we with some fatal curse, that man must destroy the happiness of man and live on the misery he makes? Shall rapacity forever continue to glut her vengeance? Shall iniquity in all its death-like forms stalk the earth, or, rising, on the pinions of hell, scatter blight from her shaggy wings upon our brightest prospects and dearest joys? Forbid it, Great God! and let man inquire what remedy he needs and study to apply it effectually.

My Brethren: It is our object this day to inquire, if we can find a remedy by which this

powerful disease of whose existence we are all of us but too sensible, can be removed and man be restored to moral health.

The cause of the disease must be ascertained before we can, with any prospect of success, prescribe a remedy. To ascertain this correctly we must perfectly understand the moral constitution of man—how far dependant on his physical and how far separate; how far the mind is influenced by physical objects, and how far the heart is corrupted by circumstances over which, man, neither in his individual nor collective capacity, has any control. This is a degree of knowledge to which we cannot pretend. Our knowledge of human nature is extremely limited, and we cannot understand it fully without a perfect acquaintance with all other beings and things which are in existence. This we cannot hope ever to possess, for such knowledge would make us omniscient. But some knowledge respecting ourselves we can obtain. From scripture we learn "the creature was made subject to vanity," and all experience establishes the position, that our capacity is limited and our knowledge imperfect. A limited and imperfect being like man, propelled to action by wants and appetites not to be resisted, must naturally, in many things, go wrong. He would judge improperly, execute imperfectly—nothing would be done right: hence the cause of the disease. It, so far as we can ascertain, originated in the weakness of man, the imperfection of his understanding, and in the paucity of his knowledge, or rather in his absolute want of experience.

Man desires to be happy; experience has demonstrated the fact, that the order of nature is such, that if every man would pursue his own best interest, the whole would be happy. Why, we ask, does not every man pursue his own good? It cannot be said, that it is because he is so depraved. Depraved men no doubt are; but we have never seen any so depraved as to hate their "own flesh." Men adopt various methods to lessen their misery and to increase their enjoyment: some succeed and some do not, but we have never seen persons adopting methods for the express purpose of making themselves miserable; nor do we ever see people who desire to be unhappy. What then is the reason we pursue so many destructive paths? The answer is easy: every man desires to be happy, and would be, if he knew how. Hence the reason why we go wrong, is, because we are deceived; we err in our judgement; we make false estimations of things; and, acting under the influence of these wrong impressions, it is morally impossible for us not to go wrong.

Man, in his infancy, was without experience—knew not aliment from poison—could not predict the consequence of his actions, nor ascertain whether the immediate and remote result would be the same, or not. Driven by

hunger and thirst he must be active; impelled by new wants continually accumulating, he was obliged to extend the sphere of his exertions; and labouring without knowledge, without the light of experience, without guide except his appetites, he was a blind man groping in the dark, and no wonder if he ran foul of obstacles which impeded his progress, or stumbled upon objects which impaired his health, or prevented success? Such being the condition of man in his infancy, error was the result, and as one error paves the way to another, he continued to err, till habit fixed him in a course of aberration as wretched as it was far from the truth.

If ignorance be the cause of the evils which prevail in society, little discernment is requisite to know that TRUTH is the needed remedy, the balm in Gilead; and the knowledge and practical application of it, all that can be required to restore society to the soundness of moral health and to the strength and activity of virtue. Jesus was commissioned to save his people from their sins. This he does by teaching them the truth. "This is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Solomon the wisest of men says, "wisdom is the principal thing," and he exhorts his subjects to "get wisdom and with all their getting to get understanding."

Had mankind at first known the course they should have taken—had they known what was requisite for their happiness, they would have been happy, or if not, we could assign no reason for the errors they have committed, and we should be utterly unable to exonerate God from the charge of involving his children in miseries too great to be endured, and too dreadful, we should think, to proceed from a being of boundless benevolence. He made us as he saw fit. It does not become us to ask why he has made us as he has; but if he has made us such creatures that we are doomed to go wrong, to injure ourselves and others, when we know better, and when we have also no inducement to do it, reason justifies the assertion, that such creatures reflect no honour upon their Creator.

The Deity has placed us here; for what purpose we know not; but from scripture and from reason we conclude it is for a purpose not inconsistent with our own good. Experience has evinced the fact, that the only rational objects of desire or the only end to which we should direct our labours, is, the preservation of our lives and the increase of our enjoyment. This desire we have, and towards this end we invariably direct our labours. We fail—why? because the end is unattainable, or because there is any absolute necessity for our sufferings? We answer no; but because we, being ignorant and inexperienced, made a wrong choice, took, from mistake, the wrong road,



lost ourselves in the wilds of misery. Experience is the school in which we must learn to correct our errors, and the study of nature the science that must govern our future exertions.

It is not to be understood that we never do any thing which we know to be contrary to our own interests. The contrary is the fact; and too often have we to lament that men do not do as well as they know how. But ignorance is still the remote, though *habit* may be the immediate, cause. Our modes of thinking and acting are adopted at an age when the powers of the mind have scarcely begun to expand, and when we seldom reflect on the tendency of any course of conduct. The child from the prompting of nature acts and must act; but from his want of knowledge he acts to no end. He does what he sees others do, or what is within his reach, or what others, ignorant as himself, command or induce him to do. Thus habits are formed; an improper bias is given to the mind, whose influence is felt for years, if not till death. The passions, or rather the appetites are thus sharpened and receive a power which enables them to overcome the suggestions of the understanding and not unfrequently to lead the intellectual man captive, notwithstanding he is armed with knowledge and defended by experience. See Paul to the Romans, chap. vii.

This is the process. The cause is ignorance; the ignorance of the person when the improper habits are formed; the ignorance of parents and guardians who give him his first impressions, ann the ignorance of the society in which he lives and of that which existed before him. We are at no loss to discover that truth applied to our condition would remove the disease of which we complain and recover our health. By being cautioned in early life against the influence of habit we should be on our guard, and in after life we should, from our knowledge, resist the habits with all the power given us, and in the absence of temptations we should fortify the mind and render it invincible to the shafts of appetite or too ardent passion. Instruction also would be more useful; for parents, guardians, and teachers, would feed the mind with truth not as they have done hitherto with error. The impressions the child, the youth and the man would receive from association would be more favourable—in a word, every thing would have, if knowledge should become prevalent, the same tendency to make us virtuous, that it has had in the reign of ignorance to make us vicious.

Our reasoning is correct, for it rests on the maxim sanctioned by experience and revelation. "Train up a child in the way he should go and when he is old he will not depart from it."

But is truth within our reach? and if it be, what is the reason it has not long since been discovered and applied to the healing of the nations?

These questions are important and shall be answered separately. Is truth within our reach? But this provokes another question: what is truth? Truth, so far as we know any thing about it, is a knowledge of facts or simply the observation of things as they are. This observation may be extended to every thing which can come under the observation of our senses; and though we can never know every thing, it is confidently believed we can know enough to remove most of the evils of which we complain.

Jehovah is declared in the scriptures to be good; but what opinion should we form of him if we believed he had made us a prey to all the deleterious consequences of ignorance without putting into our hands or within our reach the means of instruction, or without intrusting to us the power to acquire that knowledge which he has made necessary to preserve our existence and produce our happiness?—Cruel indeed would seem his conduct; severe in the extreme would appear his treatment of his children, should he make them ignorant, make misery the consequence of ignorance and then prevent us from acquiring the knowledge we needed. Tyranny could not be better defined, nor a malignant being be more clearly characterized. But experience, the best instructor in things pertaining to earth, has answered the question—the sceptick may listen and lose his doubts. Knowledge has been obtained; we have risen high from our original degradation, and to the limited information of the primeval savage, we have added many useful and valuable improvements. Many of the evils which haunted our ancestors, have been made in particular places; and, from what individuals have done, we are led to infer of what the whole species is capable. Our bosoms swell with noble emotions—we feel a conscious dignity when we contemplate the acquisitions to the sum of human knowledge, which many of our brethren, by their unwearied exertions in the fields of science, have made, the evils they have lessened or removed and the increase of happiness they have given. I glory in the name of MAN. I feel grateful to Almighty God for the noble faculties he has allotted to the rank of existence to which I belong, for the wide field he has given it to explore, and the increasing delight afforded by every new discovery or improvement. The Christian loves mankind and could embrace them all in the arms of his affection. He only regrets that so many are still bewildered in the mazes of ignorance or groping their way in the gloomy walks of misery. Could he impart to mankind a desire for knowledge, and kindle an ardent zeal for the acquisition of wisdom, how soon would their sorrows die away and their sufferings be succeeded by a feast of intellectual delicacies, pure and permanent as the God whence they emanate.

Much is said of the spirit of the age—much

of the free inquiry which prevails, and the ardent desire for knowledge which is manifested. This is well, if he actually feel such a desire and act under its influence. But let us not be deceived by sounding words or pompous phraseology. Our love for wisdom may evaporate in praises for the spirit which we imagine prevails, and our exertions may end in flattering the noble minded philanthropy which we may fancy some to possess. Knowledge is not obtained without labour. The senses must be used; we must think; we must reason; we must reflect. But unfortunately too many choose to roam the fields of imagination rather than to traverse the plains of reality—to exhibit the fairy visions of fancy than to trouble themselves with sober facts or the cool result of demonstration.

Every age has boasted its ardour for truth, its zeal for knowledge and its tender regard for the interests of humanity. Every age has done something—may we make our boasting good, and leave to our successors less to reform than was left us by our fathers. There is fear that many are ambitious to be thought the advocates of free inquiry, the patrons of science and the promoters of useful knowledge and pure religion, who nevertheless seldom think, but waste all their supposed good intentions in merely reciting the names which are approved, without attempting to understand their import.

We are placed here to be active; nothing, in the world where we find ourselves, is gained without exertion. But if we act, and act understandingly, with a knowledge of the propriety of the actions we perform, we shall be amply paid for all the sacrifices of ease and tranquility we may be compelled to make. The most excessive labour we can endure is less burdensome than the mere weight of idleness. What becomes necessary to ascertain, is, what shall we do? What is proper to perform? What institutions shall we support? What innovations in the old order of things shall we make? How can we separate the good, in what now is, from the bad connected with it? How abolish what is injurious, and perpetuate what is beneficial? Such are the inquiries which press upon our attention, and which must be answered correctly, before mankind will have reached that degree of perfection, which will banish the evils with which we are now acquainted.

To answer these questions is not in my power. They involve a knowledge not only of all the sciences now discovered, of the arts invented, of the improvements made in each; but also a complete knowledge of every thing man is able, by the most assiduous application, to learn. We must endeavour to find the true path, go as far as we can and leave to our posterity to complete the acquisition. Some directions to aid us in the acquisition of knowledge is necessary.

The first thing for a man to study is himself, that he may ascertain what are his rational wants, and what are the powers which are allotted him. Certainly I do not mean to be understood that the character of the Great and Good Being, on whom we are dependant for all we are and all we can enjoy, is not to be studied. I have been a sceptick—I have run over the arguments of unbelievers, but to me the logick of the heart has peculiar force; and if it will not readily silence an opponent, it has more power than the mere logick of the head, to silence those angry disputants which a man sometimes feels within himself. I am so far from wishing men not to think of this Being that I believe a large share of their happiness depends on the contemplation of his character and pious resignation to his will. But Deity is known through the medium of his works. We must read him in man, trace his wisdom as displayed in the nice design which runs through the whole of our organick structure, must mark him in the succession of day and night, in the changing seasons, see his beauty in the green robes of spring, in the flowers and foliage of summer, and the golden sheaf of autumn—behold his glory in the heavens, and his goodness in that rich supply which he has contrived for our wants. To know God is to know his works, and as man, at least to us, is the most important of these works, it is proper to begin with him and learn what he is and of what he is capable.

The second rule to be observed in our inquiry after truth or knowledge, is to draw the line of demarkation between things which we can and things we cannot know. The only inlets of knowledge are our senses. What is not cognizable by these it is useless to study; for unless Deity should enlarge our senses or increase their number we should not be the wiser after studying a thousand years. We must avoid then disputes about spiritual beings and immaterial substances. Some suppose God is immaterial; it may be so; but we have no perception of his immateriality. We know him only by material objects and can worship him only as that Being in whom we live and move.

Those things which are within our means of examination we are to study; to them we may devote our time without fearing it will be mispent. It is only when we attempt to explore regions beyond the reach of sense we fail and lose our labour; and one thing is already discovered, *that which is most useful to us, is most easy to learn*; though it must be confessed that ignorance has been so fond of mystery, that through her misrepresentations, it so happens that what, in itself was plain, is now difficult although highly useful.

The last thing that I propose, is, that we learn to doubt; that we guard against credulity and place a higher value on matters of fact



than on the deductions of theory or hypothesis. We must doubt our own infallibility, learn we are liable to err, to mistake the subject and sometimes the evidence by which a position is supported. This will teach us modesty in proposing our own opinions, and candour and impartiality when speaking or judging of the opinions of others.

We must be cautious about believing every tale or placing credit upon every idle relation of occurrences which took place at a distance of time or place, for which no one stands voucher, and we must always remember facts are better than opinions, and truth is worth more than theory; hence those things which belong to our own sphere and to our mode of existence, are to be studied before those which belong to any other. These rules observed in our inquiries, we can set no bounds at present to the acquisition we may hereafter make, nor can we imagine the eminence to which the human race may arrive.

But if knowledge be the balm to heal our wounded hearts and to restore us to moral health, and this knowledge be within our reach, why has it not been hitherto attained? It is with regret we answer this question. We would ever treat mankind, however unfortunate, with tenderness, and towards individuals, however injurious their conduct may have been to the general interests of mankind, we would indulge no sentiments but compassion for their ignorance and grief for the misery they have occasioned.

The various systems of religion which have been promulgated, cruel and absurd dogmas which have been enforced, may be alledged as a strong reason why this moral disease has not been removed. Religious systems were not the cause of our sufferings. We were unhappy before they were invented, and we adopted them vainly, hoping to find relief. The remedy has proved worse than the disease. I need not point to the wars, to the popular commotions they have occasioned. I need not refer to the partialities and prejudices, to the irreconcilable animosities existing between kingdoms and empires embracing different religious creeds; nor need I rehearse the imprecations of Mahometans upon Christians nor the bitter reproaches which Christians cast upon Mahometans; nor need I refer to the violent persecutions of one sect towards another. These are themes of popular declamation, and you have all heard them repeated with all the force of human eloquence. These are but the most obvious effects of the evil deeply rooted in the bosom of society.

The evil consequences of these systems may be traced through all the complexity of our actions and be found to be, through the influence of habit, almost the governing principle of our lives. They penetrate the inmost recesses of our hearts, generate our thoughts and direct the train of our reflection.

Mankind newly settled here adopted the best religion they could. Gross in their perceptions and sensual in their wishes, they painted their gods like themselves. Rude and uncultivated in their manners and vindictive in their dispositions, they imagined despots for gods, placed a tyrant upon the throne of Nature and paid a worship of fear and painful sacrifice. Priests were called to propitiate the tyrant and conciliate the affections of the gods. These priests were pleased with the sacredness attached to their character and the influence and emolument they received from the supposed importance of their office. Hence they became fond of their station and used all their art and machinations to secure it.

I do not wish to be one of that number who are constantly crying "priestcraft," and full of bitterness to the clergy; but the evils this class of people have heaped upon us are more than I can or wish to enumerate. But they acted naturally, just as any other persons would have acted in their condition. It is not mine to look into the heart, to explore the inmost recesses of thought, and condemn or acquit our fellow beings of guilt for the miseries they have brought upon themselves and others. I neither praise nor blame the priesthood. I speak of the consequences which flowed from their institution.

When religion was first deemed important it was vague, inconsistent and often arbitrary and cruel. Formed by the persons who afterwards lived upon its revenue, it had no idea of the equality of the human family, but considered all as doomed to eternal wretchedness that did not embrace it. Such being the fundamental principle, such the basis on which religion commenced her fabrick, can we wonder that the superstructure should be imperfect, unequal and improper? Inequality increased among the wretched children of men—a privileged class arose to fatten on the labours of the ignorant, the timid and the credulous. The priest leagued with the despot, and both physical and mental liberty was borne on the winds to some lone retreat. Luxury began to rear her palaces—she spread her tables with the most costly viands and richest delicacies—consumed the wealth of a province at a meal, and laughed at the destruction she made. On the other hand, poverty—cold, unfeeling poverty—branded the multitude with the stamp of inferiority. The great neglected, the powerful oppressed, the pious taught them ignorance and the rich enslaved them. The higher ranks divided into factions; cabals and intrigues made them furious, and the poor were compelled to decide the quarrels of their oppressors by the loss of their lives.

Pride, vanity and luxury were the characteristic of the great: poverty, meanness and discontent of the lower orders. The priest saw this division—saw he was leagued with the great, and determined he would prevent

innovation. He despatched his emissaries to the little and the great. The great, the higher class, supported him from policy: the poor were flattered or frightened. To the poor the priest came with his face of sorrow and eyes suffused with tears. "Ah me," said he, "what a weary land is earth, full of briars and thorns; misery is the lot of mortals here; vain the attempt to be happy. Wealth is a mere bauble; power is a vexation, and pleasure is worse than mourning. God has wisely made these distinctions in society; he has, through his providence, appointed some to be masters; but there could be no masters without servants. He has appointed some to declare his will—to be priests; but there can be no priests without altars and sacrifice, and no preachers without hearers, consequently you must learn to obey, listen to us and believe what we teach. God has commissioned us to pray for your souls and to labour for your everlasting welfare. You are unhappy now: ah, thank God for that, you will be more happy hereafter. You are poor: blessed are the poor for they are entitled to the protection of the Gods."

Thus they endeavoured to silence the murmurs of those discontented wretches who wished for a better order of things and to reconcile the unfortunate to their sufferings. Instead of exhorting the soul to be free, to exert itself to remove the evils which it suffered, they amused it with the fairy tales of elysium, with splendid descriptions of its peaceful groves, its shady walks, its beautiful and delightful employments. Instead of firing the soul with a desire to be happy, by the removal of its evils, they taught that evil was unavoidable, and to complain would be to murmur against heaven.

They discouraged free inquiry and stamped a fatal anathema upon the exercise of thought, called off the attention from virtue, and made holiness consist in paying the priest, in the observing of unmeaning rites, in reverence to certain days, and in the belief of certain unintelligible dogmas about unknown beings and invisible worlds.

Innovation was prohibited on pain of the excommunication of the priest and the wrath of the Almighty. All the sciences which enlighten the mind or give vigour to intellect, were condemned as the suggestions of the devil, and all the books which were not panegyrics upon the priesthood were committed to the common hangman to be executed.

Such have been the arts used, such the impositions practised upon us. The disposition generated by these; the pride, indolence, contempt, fanaticism and intolerance produced by these, are the disease and the reason why our moral health is not recovered.

#### REMARKS.

Thus, kind auditors, I have gone through my subject. We have considered the moral disease with which we are afflicted, and have,

I believe, ascertained a remedy within our reach, and assigned a substantial reason why the remedy has not been hitherto applied.

The moral malady of which we complain, originated in our ignorance or in our want of experience, and not, as has been supposed by many, in our depraved disposition. Our duty and our interest are the same: as we all pursue what we believe to be our own interest—as we cannot suppose that mankind go contrary to their own interests because they are averse to performing their duty, we conclude they avoid their interest through ignorance. This being the cause of the impropriety of our conduct it is perfectly plain, that all that is required, is knowledge, and acquaintance with our own interest and the means by which we may pursue it. Hence, knowledge or wisdom becomes the principal thing and the first object demanding our attention.

We have also found the reason, why mankind have progressed so slow in the acquisition of truth, is because it has been the interest or the supposed interest of a privileged class to keep the great body of the people in ignorance. Here we find reason to deplore the mischief done by various systems of religion and the evils perpetuated by the selfish conduct and artful managements of the priests. And here your speaker would add a remark to prevent his objections to religion and priests from being misconstrued. Nothing which he has said is intended to injure the true or the Christian religion, but what he has said is designed to disclose the mischiefs done by false, degrading or superstitious systems of religion.—Christianity is believed, but Christianity has been abused; it has been corrupted and perverted to the basest purposes. Its doctrines have been wrongly interpreted—have been so explained that this heaven-born system has become no better than heathenism. We must labour to reform it; bring it back to its pristine purity, and no man of sense will refuse to give it a cordial reception; but no philanthropist, who understands himself, will have aught to do with it while encumbered by the heaps of rubbish it accumulated during the dark ages.

The mind must be free. Christianity if forced upon us cannot be beneficial, nor indeed can any religion or any sentiment which is adopted through compulsion. Labour, then, brethren, to free the mind from its mental bondage; give it liberty to range at pleasure, and be under no apprehensions that it will prefer falsehood to truth. May the Almighty aid us by the wisdom of his councils and by the influence of his spirit in our endeavours to meliorate our condition.—AMEN.

That writer does the most who gives his reader the most knowledge, and takes from him the least time.



## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

## THE ESSAYIST, NO. 11.

The language of reason has been so long neglected, that mankind dare not hear it; and nothing is more startling to a vast portion of our unfortunate brethren, than to be told the paths they are required to walk is plain, smooth, impeded by no remarkable obstacles, and leading through a pleasant champaign, adorned with flowers and variegated foliage, but broken with no enchanted mountains, and inhabited by no mysterious beings who challenge to combat. My two last numbers were designed to correct the pernicious influence of former education, by informing the inquirer after truth, that all he has to do, is, to make use of his senses, to exercise his eyes, his ears, his power of discovering objects as they are; not to exert his imagination to find out what on certain assumed premises ought to be. They were also designed to call the attention from those things which we cannot know in this state of existence and to place it upon those things which are within the sphere of our observation and are immediately connected with our happiness or misery in this world.

I am a professed christian. I consider the morals, enjoined by Jesus Christ, to be excellent; the doctrines he taught, to wit, the character he gave of our heavenly Father and the hope he gave his followers of a future state of happiness, are certainly very pleasing to every one who is depressed by adversity or suffering under the numerous casualties of life. But whether these doctrines are true or not I cannot *absolutely* know. I may believe, but my belief is not knowledge. Now the whole economy of nature evinces very clearly, that what is most necessary to our preservation and felicity is within our reach, unincumbered by the numerous difficulties which surround those which are less important. Philosophy, or as I have explained it a knowledge of things as they are, being within our power, to a certain extent, at least so far as we can examine, is more important than a religious theory which consists of opinions respecting certain beings and worlds which may or may not be, that is, so far as we can at present by the aid of our senses know.

I am no enemy to religion. I value my religious faith, and would use all the means in my power to convince others it is true. But my religion consists more in doing than believing. For I *believe* it is more acceptable to the Lord for us to do justly and be merciful, than to offer sacrifice, however sweet may be the incense or rich the perfume. If I am deceived in this conclusion I have one advantage, the actions my belief enjoins, experience proves to be useful to man while here; and if I do not serve God by this conduct, I have the satisfac-

tion of contributing to the happiness of his children, and if I do not secure a heaven in the invisible world I at least enjoy one here.—Hence to me reason says “give up no certain for an uncertain good. You know not whether your conduct will have any influence on another world, but you do know it has an influence upon your enjoyments in this. And since you cannot be certain, whether you can make yourself happy hereafter, neglect no opportunity to prolong your existence and increase your felicity in the world where you find yourself.”

This precept obeyed, the whole of man's attention would be turned to the answering of two important queries: First, how can I preserve my existence to the latest possible date? Second, how can I make this existence a source of the highest happiness of which my constitution is, or can be made susceptible? The preservation of life being the first object, we should be led to inquire, not what religious creed shall we adopt, but what things shall we avoid as injurious to life, and what shall we seek to gain as beneficial? Here opens a field of inquiry. Nature must be examined. The qualities of the articles fit for food must be ascertained and the best kind determined, and the quantity which will have the best effect fixed. We must become acquainted with the medicinal properties of every thing, that we may know how to cure the diseases which might at times attack the human body or mind. And this would also require an acquaintance not only with the diseases themselves but with the causes producing them; whether they be in our diet, our climate, our mode of life, the nature of our pursuits, in our action or indolence, &c. This inquiry, would in fact, lead us to study every thing which can be known; and when we had ascertained this, we should be prepared to answer the second, how can I make my life a source of the highest felicity which I am capable of receiving.

The answer to the first, is the answer to the second. For it will be found, that nothing, which has a tendency to shorten our life, can be productive of our happiness. The first inquiry must necessarily ascertain the influence which any body of matter can exert over us, or rather the relation of the human body to every object which does or can affect it, and also the nature and tendency of every pursuit and of every action about which man can be employed. In these inquiries, experience is our only guide.

Religion will not be forgotten. But from holding the first it may be reduced to a subordinate rank. What this rank is, it is not my intention now to discuss; but I wish mankind to know that religion demands our attention only as it is subservient either to the preservation of our existence or the enlargement of our felicity. Jehovah has revealed to us all that we can suppose he designed we should know, and

this is all comprised in the golden maxim, "do by others as you wish them to do by you."—That is, we should always be just and merciful, for we always wish others to be so to us. God himself is unknown; he dwells in thick darkness, surrounded by the deep counsels of the Divinity, which no man can approach, much less penetrate. To attempt to scan him is utterly vain. Our optics cannot reach him; we have no sense by which we can detect him and no power by which we can fathom his wisdom or ascertain the depth of his designs.—Had it been necessary we should have known more of him, it is rational to suppose he would have more fully disclosed himself. But as he has not chosen to do this, we must be content with the study of those objects which are within our reach.

The Bible is a valuable book. It contains many glorious truths, *truths* which it is important we should become acquainted with. But these truths are but few in comparison of the whole number it is important to learn. The Bible tells us what we ought to believe respecting another world, what will be our condition there, and what relation we shall hold to the Father of spirits. This disclosure may be of use to us. But the only use yet discovered, is that when we become weary of this world, and sickened with its scenes, we can please ourselves with anticipating a new and better world. This anticipation is, no doubt, frequently the source of joyfully sublime emotions, and very often makes ample amends for the scorn and injustice of the world. To destroy or to wish to destroy in any man's mind this anticipation, this hope of bliss to be, is not, cannot be a proof of kindness or a mark of any thing but a desire to sport with the feelings of the unfortunate by gratifying our own vanity.

Perhaps the remark is not exactly correct, that the only use of religion is the hope, the consolation it affords the unfortunate, or rather some may apprehend it is not. It is supposed by most who have written on this subject, that religion is the foundation of every virtue. This I do not believe, because I do not believe that virtue is what religionists generally define it to be. According to the opinions of those, who honour themselves with the title of orthodox, virtue is, not merely a good action, but a strong desire to obey the will of God. An action, according to these persons, doctors perhaps they ought to be called, an action is not good because it produces pleasurable emotions, but because Deity has commanded it. Hence murder, suicide, or any act however destructive to others or to ourselves, might be called good, providing God had commanded it. I shall not stop to inquire whether this be correct or not, but simply observe that it is not in the power of Deity to make evil good, and as we can never have positive knowledge of what Deity commands, it will be best to consider,

that, a virtuous act which experience shows us has a tendency to produce happiness; and that it is good, not because Deity has commanded it, but because it is beneficial. Placing virtue on this footing, my remark respecting the use of religion will be found to be correct, so far as this world is concerned.

This number closes the *Essaiest*. When I commenced this series of articles, I intended they should contain a regular dissertation on natural religion; but ill health prevented, accordingly they consist of only detached articles, on subjects which I hope have not been wholly uninteresting. If they shall remove any incumbrances to free inquiry, give new confidence to the aspirant after truth, or afford some hints which will serve to guide him in his progress, the object for which they were written will have been obtained.

O. A. BROWNSON.

FOR THE GOSPEL ADVOCATE.

SIN.

"Sin—*sin* is the great complaint, the thing about which all our clergy are continually scolding, and which they were set apart to annihilate. Sin, that troublesome, vexatious thing which costs us so many sighs, groans, tears, and sleepless nights. Sin, what is it? How shall we get rid of it? Many wise men, many great, many learned men have treated upon it, written long accounts about it, exhorted us to fling it away, for its consequences they have told us will be awful.

I have looked for this thing, being, creature, person, or whatever it is, but my senses could never detect it. I asked the priest to show me where I could find it—he said 'every where.' I looked, I saw it not. I asked the moralist to describe its appearance, he could not for he had never seen it. I began to think there was no such thing.

Sin, what art thou? "The transgression of the law." Thou art not a thing then, thou hast no existence of thyself and there can be no separating thee from the act of transgression. To get rid of thee we must cease violating the law. We must conform to its precepts—all is very plain, do right—is there any thing more required? Thus I said to myself after reading a violent exclamation against sin, with an attempt to prove it infinite in its nature, involving endless pain in its consequences.

Alas, how strangely do men speak and write. We have been for ages quarrelling about sin, what it is, how it originated, and how will it terminate? When the whole subject is perfectly plain. We violate the laws we should obey, consequently become sinners. Let us understand these laws and the means by which we can obey them, and it will be done. Sin originated with the first deviation from the law of our felicity; it is the act itself, and ceases with the disposition to commit it again.



To talk of an infinite act is nonsense. Jehovah cannot perform an infinite act unless he can multiply himself. An infinite act is one which has no bounds, but every act must be bounded by the power of the actor. If Deity could perform an infinite act, he would produce something he could not control, which would make the effect exceed the cause, the stream rise higher than its fountain. There can be no infinite act because there can be but one infinity, and the actor must always be greater than the act he performs.

To talk about the eternal consequences of sin, is to talk about that of which we know nothing. The consequence of sin is misery.—The consequence of virtue is happiness.—When a person ceases to be a sinner he becomes virtuous, consequently must be happy. Hence misery, the consequence of sin, can last no longer than the person continues a sinner, for the moment he ceases to sin he possesses a different character and receives a different reward.

Here then the matter rests. If you wish to be happy, become virtuous, if you wish to be miserable, continue to violate the law of God.

NEMO.

We give the following an insertion, not because we believe all the sentiments it expresses, nor because it has any peculiar merit, but at the request of a friend. The writer appears to think freely and seems to pay very little regard to the opinions which mankind have embraced. He is, however, we are assured a firm believer in the truths of Christianity, though he does not arrange himself under any particular denomination. The article is an extract from a manuscript written for his own amusement, without much regard to language or the connection of his subject. His remarks on prayer, are not new but deserve attention. Nothing is more grating to our ears than many prayers which we hear. They seem disgusting for they consist of nothing but pretended compliments to the Almighty, spoken in a language and manner which if addressed to a human being would demand severe reproof. We are utterly opposed to telling the Almighty how great he is, for we think he knows more about that subject than we do. We dislike detail in prayer telling God our wants and what he must give. He knows all these things better than we do. We are free to confess our opinion, that prayer, according to common practice, is absurd; and we think silent resignation to the will of God, and heart-felt gratitude for his favours are the best devotion.

#### AN EXTRACT.

"I am no religionist. I am neither Mahometan, Jew, Pagan, nor Christian, but I respect every man's religion so far as it affords pleasure to himself. There is no need of books to teach man religion. But mankind seem to think it wrong to bestow a favorable word upon a religious notion which cannot plead the authority of some ancient volume. They may

be right. Doctors must decide the question, whether the instructions of nature are not as correct now as they were four thousand years ago. Be this as it may, I admire the simple yet dignified notions of the American Indian. True, he is despised because he is ignorant of books, and almost denied the appellation of a human being, because unacquainted with the mystic lore of antiquity; but I love to compare his religion to that of the pilgrims, because I can see the contrast between nature and education.

"Our ancestors with a zeal honest but destitute of knowledge, laboured to convert these high born sons of nature to the christian faith, and felt, no doubt, real sorrow at heart for the ill success of their well meant exertions. But who can forbear to smile, to see the reverend missionary presenting to these illiterate sons of the forest a book which he tells them they must read, understand, believe, and obey, or be endlessly miserable? Who can fail to mark the superiority of the *savage*, when he coolly answers, "Had the Great Spirit designed this book for us, he would have given it to us, with the ability to read it;" or when he to the entreaties, the exhortations, and threats, designed to make him a christian, we hear him reply, pointing to the sun, the moon, the stars; to the blossoms of spring, the foliage of summer, the bounties of autumn; to the forests and the streams, "the Great Spirit who lives in these loves the Red man. He will provide for him the happy Islands, with plenty of game, where he catches the animal he wants for food, without labour or the intrusion of the bad Indian."

"His ideas are few. His heaven is simple, but it supplies his wants. He sees the Great Spirit through the whole of nature, adores him as his Father, trusts him as his Benefactor, smiles at the story of his vengeance, and turns away with scorn when he is told he must propitiate his favour or conciliate his affections.—The Indian may have fears, but not of the Great Spirit; he may perform various *religious* duties, but they are not to please Him, but to avert the wrath of some evil deities which he dreads. He believes the Great Parent to be good; from him he fears no evil; pays him no service to make him pleased; asks no blessings because he fears he will not bestow it.

"The religionist calls his God good; boasts of his benevolence and mercy, yet continually bows and cringes through fear of his wrath and direful vengeance. He probably is right; he has the written word, God has spoken to him, commanded him what to do, and God will not deceive him. But I cannot fear a being I believe to be good, nor can I tremble before one I believe loves me. The religionist is constantly asking favours of his God. I never importune Deity. I can never submit to the language of petition to one who knows so much better what is for my good than I do myself.—

Should I pray, ten chances to one if my prayer was answered, I should desire the blessing to be removed. I never pray. I do as well as I can; guard against every danger I can see, and endeavor to obtain all the good in my power. If I need assistance, I trust Deity will give it, unasked; and if I sometimes give thanks, when some unlooked-for light breaks upon me, it is the grateful emotions of my heart, deeply felt indeed, but silently expressed.

"To ask the Almighty to bestow on me some favor, is to express my distrust of his providence and my dissatisfaction with his paternal care. One, before he should presume to dictate to the Great Parent of all what he should bestow, ought to have an eye that could pierce through nature, and a mind that could comprehend the whole. I have seen man, little man, ignorant of himself and of every thing around, in moments of affright or of adversity, sinking meanly down and asking Heaven to remove the load. I have suffered what many would dread to think. No matter. My folly or imprudence was the cause. 'Twas the order of nature I should endure the pain. I did; nor could I think to ask Deity to turn aside, and for my puny griefs, to alter or suspend those laws which he established on the morn of creation for the government of the world.

"I said I was no religionist. I meant that I did not consider religion as exclusively attached to any particular name. Call me Mahometan, Pagan, or Christian, it makes no difference. If I have been able to do by others as I would they should do by me, I have all that I believe is essential to true religion. I revere the piety of the first settlers of New-England. They read their sacred books with uncommon diligence, and were ready with quotations on almost every occasion; but their history shows the fallacy of expecting that the laws of a distant country and of a distant age, can be adapted with advantage to the government of a people under circumstances almost entirely dissimilar. The christian of to-day is very different from the christian who landed upon the rock of Plymouth. That deep devotion to God, that daily study of his word, that hourly expression of dependence on his grace, and that firm belief of the Divine interposition even in the most trivial affairs of life, which formed the outlines of the pilgrim's character, is gone.—No matter. The change which has taken place may not be for the worse.

"The pilgrim labored continually for the glory of God. This was the ostensible object of his labours. Whether he was taking his last farewell of his friends and his native land, tearing himself from all the tender associations of youth, to explore a wilderness; whether ploughing the watery main, or erecting huts on the new discovered land; whether cultivating the earth or the minds of his children;—

whether branding the natives with the terms of reproach he found in his sacred books, or endeavoring to convert them to his creed by the sword of the spirit or by the sword of war, it was all for the glory of God. The same too, whether banishing the Baptist, hanging the Quaker and the witch, or making sumptuary laws, and establishing the mode of cutting hair, all was for the glory of God, the pleasure or convenience of man was allowed to have no share in his labours.

"All this was doubtless very good, but rather too serious for my taste. I do not know why it is so, but I could never bring myself to believe that mere pretences could please the Deity, or that he would love us any the better for our making ourselves miserable. But the Puritans thought differently. They loved God, but they had little love for themselves, and just as little for their neighbours, or rather protectors, the Indians. The pious 'pilgrims' could not bear to see the Indian enjoy his own opinion, and to worship God according to his simple perception of propriety. They could not with all their love for God, love the savage who occupied that very land they wished to possess; with all their jealousy for the glory of God, they could not bear to allow his children to live in the enjoyment of those rights which nature had declared to be the property of every individual. This was probably good for themselves, but it was not so convenient for those they oppressed.

"Liberty of conscience is a very fine thing. Our ancestors felt its value, they fled to this continent, then a wilderness, to enjoy it, and very wisely determined, on their landing, that they would keep the exclusive privilege of enjoying this right in their own possession. This to be sure operated to the disadvantage of those lawless persons, who wished for the same privilege, but were so obstinate as to embrace different religious sentiments. The privilege of enjoying the liberty of conscience being the right of the strongest party, those who dissent in their opinions from the majority, consequently forfeit this right, or at least, should they be placed in circumstances which should give them a little "brief authority," they may undoubtedly forbid those under their control from exercising it. This is not my reasoning, but it was the reasoning of the 'pilgrims.' Now I never reason on this subject. I generally believe before I think of asking any one what I may believe, and nature has made me so loquacious that I am very apt to tell my belief without stopping to get a license from those who believe differently. This perhaps is wrong, but as I never trouble my head about abstract rights and metaphysical distinctions, I have never been able to perceive how one man has the right to express his belief more than another."

[To be continued.]



FOR THE GOSPEL ADVOCATE.

## UNIVERSALISM.—AN EXTRACT.

"A few years since the gloomy doctrine of endless misery prevailed throughout the christian world, was thundered from almost every desk, with all the force of human eloquence, was listened to by thousands and tens of thousands of poor trembling victims, who dared not question its correctness or demand evidence of its truth! Then the dominion of the clergy was not contested, then *religious harpies* could prey upon deluded wretches, and the pious soul saver could gull his flock, rob the widow and the fatherless of the last farthing, and snatch the last morsel from the mouth of starving want! Then rulers were obedient to the priestly influence, trembled at its mandates and lost their power at its anathema. How is it now?

"What is this noise we hear? What mean these mighty exertion we see making? Why is every nerve strung, why every engine put in motion, and the continual training the multitude? Why the attempt to concentrate the forces of all the believers in hell torments, and the advocates of the devil, and to bring them to bear simultaneously on the public mind?—Is there an enemy near, and do these worshippers of terror, fear some invasion of their territories? They do. The depraved exertions which are every where seen, bear incontestible evidence to the fact, that danger is apprehended.

"But who is the enemy? Where is the mighty foe that carries consternation into the ranks, and trembling to the very souls of the hitherto masters of the world? He is one they may well fear—one that will prevail—though orthodoxy may marshall her myriads, and the regions of darkness may send forth their millions, this all powerful enemy shall triumph.—This enemy is the MARCH OF MIND. The empire of ignorance and credulity shall fall before his approach, and the mighty fabrics of bigotry and superstition shall disappear before his progress. Already has he called forth Universalism, which makes the armies of error stand aghast; and the conviction that Jehovah loves his children and will provide for their safety, which now so rapidly spreads, has collected an army which all the legions of superannuated follies fear to meet and tremble to have triumph.

"The doctrine that God is good unto all, and his tender mercies are over all his works, is the foe to orthodoxy, and the free inquiry it allows the demon they wish to exercise. When this doctrine was first proclaimed, some were so foolish as to meet it with argument, but failing in that, they invoked the genius of abuse, and resorted to calumny, reproach, and misrepresentation. But this too has failed. What was next to be done? The plan was laid; a new edition of the Primer was issued, to cramp the expansive powers of the infantile mind and

bias it in favor of the sinking cause. Thus it was fondly hoped that in due time the child who had learned his first book might become a *hopeful convert* and thus learn to obey the Westminster confession of faith, which enjoins the people to support their priests.

"The plan was skilfully devised, it was artfully laid, but alas, for its success it came too late. The fire of TRUTH was already kindled, and all their exertions could not stifle the flame or prevent the increase of its heat and effulgence. They are now in despair. Their acts speak the desperado who knows his all depends upon this his last possible effort. They will breathe yet longer, but fail they will, and the winds will sigh the requiem of their departed cause, and howl the funeral anthem over their fallen hopes and blasted prospects.—Light spreads; its cheering rays shall ere long irradiate the long benighted earth, and enable the regenerated race of man to lay the foundation of an empire of reason, true religion, and genuine morality.

"Hitherto Universalism has been treated as an imbecile foe, and the usurpers of conscience, have imagined they had but to speak and their deluded followers would scorn the labour of inquiring its strength. Universalists have been trampled upon, despised, treated as the refuse of the earth, denounced as enemies to God, and to all good. But the day when such treatment can pass without reproof, or when it can be practiced with success has gone by.—A new era in the religious world has commenced. The progress of liberal principles has been too rapid and their beneficial influence is too widely and too deeply felt, to have contempt pass for argument or to have abuse deemed an evidence of a Christian's temper.

Universalism is identified with the march of mind. It does not cramp inquiry, but allows free scope to the intellectual powers;—holds no part of nature as forbidden to be examined and no opinion however different from the majority improper to be expressed. Opposed to dogmatism, it asks its advocates to be modest in giving their opinions; displeased with bigotry and superstition, it requires its followers to study for enlarged and elevated views, whether speaking of Deity or of man. The offspring of Wisdom, it droops in the land of ignorance, but grows rapidly when cherished by intelligence and general knowledge.

Universalism, founded upon true philosophy, supported by the declarations of Heaven, receives for its spread the prayers of the pious, the desires of the benevolent, and the exertions of every humane being, not under the dominion of priest-craft. It is calculated to give man not only the hope of endless felicity hereafter, but unbounded felicity here. It reconciles him to his God, to life, to his brethren; opens to him a bright and beautiful world in which he is permitted to delight himself—

removes the causes of uneasiness, gives him a brother in every human being he meets, and connects him by endearing ties to all past and to all future generations of men. It gives vigour to the mind, additional loveliness to truth and greater activity to virtue. Such is its character. With these recommendations prevail, triumph it must.

"Half a century ago who were there to advocate this glorious heart cheering doctrine? A solitary individual was seen traversing the coast of the Atlantick, from Maine to Maryland. Alone? Yes; he was alone as to human aid. His doctrine was derided, his character was vilified, his person not unfrequently assaulted. But truth gave him courage, his love to man gave him perseverance, and Jehovah gave him success. Where that solitary individual often friendless and alone, proclaimed the glad tidings of Emanuel's reign there are now flourishing societies, large congregations and settled pastors.—Thousands rejoice in the doctrines he taught, and there are hundreds to preach it.

"Brethren, with these prospects before us can we fail to rejoice? Shall not our hearts rise in gratitude to Almighty God for the success he has given his word? But while we linger on what has been done, let us not forget what remains to be accomplished. We must encourage science, we must foster learning; we must labour to disseminate knowledge, that the narrow contracted notions of other days may not return, that the degrading superstition, which still hangs around, may be consigned to its appropriate place—the shades of eternal night. But go on. May Providence aid you. You are threatened with a powerful combination, in some respects *unique* in its character, but oppose to it, the force of truth developed by a holy and just course of conduct, by manly and dignified feelings, and the combination shall dissolve and its name be forgotten. O.A.B.

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#### ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTENT FOR THE FAITH."

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#### MISSIONARIES.

In our last we considered the tendency of Sabbath Schools as they are now conducted, we shall, in this, remark on the Missionary Scheme, for we are determined to expose the arts of the designing and the hypocritical wherever we discover them.

The Missionary System, when first started, appeared to most Christians, as truly desirable; and if it was opposed, it was only because it was believed to be impracticable. To the benevolent soul, filled with the love of Christ and burning with desire to spread his kingdom, it was painful to see almost a whole world ignorant of the Bible and strangers to the glorious doctrine of Christ. When to this was added the belief which many had, that those of the heathen who died unacquainted with Christ, must be eternally

miserable, it was not hard to kindle a zeal for Missionary enterprise, not to be easily extinguished. The object, in the opinions of professed Christians, was most glorious; the end such as they could pray for with all the pious, ardent, benevolent and philanthropic desires which the religion of our Saviour ever inspires the soul of his true follower. Those who started the plan, were thus enabled to enlist all the best and most active feelings of the Christian—to engage the kind wishes of society generally, and to command not a little of the *CASH* necessary to the grand undertaking.

The spark immediately caught, for Christendom was already combustible; it spread almost like a conflagration; our country was overrun and all its energies engaged; and as much of its circulating medium secured, as its holders could be prevailed upon to part with. Some ventured to say the plan was impracticable; some wished to know whether the agents soliciting funds were *responsible*, or whether the managers of the grand enterprise could give any *surety* for the wise disposal of the money given them, and some even dared hint there might be something concealed in this grand undertaking; that the managers might have some designs of *personal* aggrandizement and concluded by observing that it would be better to convert the heathen in our own streets, before we tried those of Hindostan; and that if we had any thing to spare for benevolent purposes, there were objects enough near home, where we could ascertain whether our benevolence was beneficial or not. But alas for the temerity of each of these classes! they were branded with the vilest epithets—"enemies of God"—"opposers to the spread of Christ's kingdom"—"infidels"—"Atheists," &c. They received a torrent of abuse and were looked upon by the more *holy* part of community, as awfully abandoned, as almost needing the aids of the missionaries for their conversion.

Such were the feelings, such were the circumstances with which the mission scheme was commenced in this country. It was all the rage to convert the heathen. But who was there to go? The Rev. Doctors, who had so pathetically described the perishing condition of the poor heathen, who pleaded so warmly and so affectionately in their behalf, could not think of leaving their homes, their friends and the dear people of their congregations to sound the Gospel in the heathen lands. But a few beardless boys, young and ignorant were sent out, and at once the world was to be converted. The measure has been conducted for some years, and what, we ask, is the result? As for the conversion of the heathen to Christianity, present appearances are not very encouraging, nor are we informed of any thing of consequence that has been done.

The reports we receive assure us that the heathen are not yet converted, but the missionaries are praying earnestly they may be; not many converts are yet made, but it is expected there will be some soon. The missionaries do not preach much, for the people do not appear anxious to hear, but there is no doubt they will hereafter be extremely desirous to be instructed, particularly when the meek and unassuming report-



ment of the missionaries shall be more generally known. Bibles and tracts are indeed distributed, but they excite only ridicule, and serve for wrapping paper or fuel for the fire.

Such is a fair estimate of what has been done abroad. Except at the Sandwich Islands. Here the missionaries found a credulous old king or chief, whom they could flatter. They wheedled him into their plans, by learning him letters, which they said it was their benevolent design to teach his subjects. They told him wonderful stories about the country they had left, told him what kind of religion they embraced, and even went so far as to prevail upon the old king to be baptized. A change in the religious profession of a court generally produces a change in the opinions of most who are influenced by it. Accordingly quite a large number were baptized "in the name of the Father and the Son and the Holy Ghost." This and the observance of the seventh day, (first day,) and paying the priest, is all, we presume, they have learned of Christianity, for if they are as stupid as the missionaries represent them, this is nearly all they could understand.

But we know of but little the missionaries have done; they generally tell of all the success they have, and as they have not told of much, and as they continue to solicit funds, we conclude they have not much unless it be *personal sacrifice* whereof to boast.

Having given this sketch of their proceedings, we shall now state our objections to the missionaries and the plan of sending them to convert the heathen.

We object to the missionaries as being generally incompetent. Messrs. Fisk and Parsons were sent from Vermont to Palestine, to teach the doctrine of Christ. We say nothing of the strange thoughts which arise at sending men from Vermont, to teach the doctrine of Christ in the very country and on the very spot where Christ lived, preached and died. But these were two *young men* of no great acquirements, to say the least. But they knew the Orthodox creed, the New-England Primer and some little fashionable religion, that is, damnation to all who do not support missions. These men, thus duly qualified, were sent to Palestine; but was the Christian religion unknown there? O no;—There was then at Jerusalem a learned bishop, who, a few years before, in London, was justly considered a prodigy of human genius and learning; and yet we send out boys to convert him, for he is not Orthodox. So much for Palestine. They know more about Christianity there, than we do here; all the knowledge we have of Christ came from that country, and yet we suppose them so ignorant that those who have little or no knowledge, can instruct them.

With regard to Hindostan, if we may credit the best information we can get, nearly the same remark will apply. It is well known that the British have an establishment in that country, and that a large part of it is subject to them. The English East India Company are rich; they have the gospel and can easily give it to their heathen subjects if they choose. Our missionaries have not, we believe, travelled much out

of the reach of British authority. It is a very kind thing to beg from the poor of our own country to convert British subjects; but some how or other, our good folks like their mother extremely well. Those who were competent, who have gone to that country, have been employed considerable part of their time, as agents for the Government. Those who were incompetent have cut a sorry figure beside the Brahmin, whose theological books and whose theological knowledge are not, to say the least, far behind ours. In general those we have sent were more remarkable for their zeal than their knowledge, and some of them, if not too indolent, would make much better farmers or mechanics than missionaries. O. A. B.

*To be continued.*

"A Subscriber" in Bethany, Genesee county, N. Y. requests an exposition of the 31st and 32nd verses of Matthew xii. The subject is the blasphemy against the Holy Ghost. Two things appear to demand attention, 1. What is the sin? and 2. What is its punishment?

1. The sin is railing at, or speaking against the Holy Ghost or the spirit by which Christ performed his miracles. They blasphemed, "because they said he hath an unclean spirit;" and by ascribing the wonders he performed by the spirit of God, to the agency of Belzebub. This, in our opinion, is the sin. It was doubtless committed by the Jews, because they accused Christ, as we have stated, but we believe that the turpitude of the crime consisted in their wish to render Christ unpopular rather than in any disbelief of the genuineness of his miracles.

2. What is the punishment? It is known to our readers that the writer of this, excludes the term punishment as implying something which he believes is unscriptural. The question changes, what is or shall be the consequences of this sin? We do not know nor shall we attempt an answer. The consequences, whatever they are, must undoubtedly be suffered, and to us it is not unreasonable to believe, that so far as this sin related to the Jews, Christ foretold by our text those calamities which would befall them in consequence of their rejection of the Gospel. The words may be criticized upon. The expression "neither in this world nor the world to come," does not give the sense of the original. It should read, neither in this age (the Jewish) nor in the coming, or age about to come, that is the Christian. This, we believe more correct than the common version. But it does not remove the difficulty. It would now read, "the blasphemy against the Holy Ghost, shall not be forgiven neither in the Jewish age nor in the Christian." Is there another dispensation to succeed the Christian? Can a man be happy until he is forgiven? It is a sentiment positively maintained by the Bible and by Universalists that all sins shall be punished and that God will not remit the punishment or rather misery which is properly attached to sin. Wherein then does this sin differ from other sins? One supposition settles the question with ourself, but we merely propose it for the consideration of the reader. The evil consequences

of all other sins which the Jews committed might be surmounted or succeeded by a condition as good as the former; but this sin being of a nature or flowing from that corrupt source that it involved the destruction of the Jewish state, which state or political compact, when dissolved, should, neither by the Jewish nor the Christian law, be re-united.

If it be thought the passage affords any direct evidence against the final salvation of all men, we have a plain answer; for if it be possible for one who committed this sin to be saved, then the passage cannot disprove that all may be saved. The Jews did commit this sin: see Mark iii. 30. Now it is not reasonable to suppose that the Gospel would be preached to these blasphemers if they *could* not be saved, and Peter would hardly have called upon them to repent. But Peter did, to these same Jews, preach repentance, and promise them salvation through him whom they had crucified. See Acts iii. and iv. Paul also assures us, "All Israel shall be saved." See Rom. xi. From these considerations we are warranted in saying that it is possible for those who commit this sin to be saved, consequently the text *cannot* disprove the doctrine of Universal salvation. O. A. B.

### SECTARIANISM.

The people of our country are generally friends, and warm friends too, to religion;—consequently they were not quick to charge those who professed to have the prosperity of religion at heart, of any other views than such as they openly pretended to. Hence the numerous societies which have been incorporated with power to hold immense funds free from taxation forever, excited little alarm; and notwithstanding combinations under the direction of the clergy were daily organizing, but few believed they had any designs inconsistent with the safety of our republican institutions. But the mask is now partly withdrawn and enough is seen to awaken suspicions that a hierarchy of the clergy is designed and a national religion is attempted.

We are no longer in doubt. The orthodox have gained courage and are hastening to strike the decisive blow. They seem now collecting their forces to crush at once the freedom we have prized so high. The measures they have adopted are now disclosed. Nothing can be done directly because the constitution of the United States forbids a religion to be established by law. The first step then, is to make public opinion answer the purpose of such a law. Hence it becomes necessary to draw the line between those who wish to rule and those who must obey.

The Presbyterians are the most active.—They have commenced with a zeal and arrogance which excites our indignation. Their plan seems to be to break down by the overwhelming force of combinations all such as will not pay them obedience. To accomplish

this they propose their *Christian party in politics*. This is designed to keep every man out of offices who will not support their wishes. This would have the happy effect of destroying honesty in one's profession, a destruction absolutely necessary to the success of the orthodox. Again it would give them all the support that could be derived from having every officer in the state devoted to their interest. By these means they would soon not only govern the *polls* but those who should be elected. Perhaps thus the constitution might have the offensive clause expunged. This would go far towards accomplishing the grand object.

As another measure it is necessary by the same means to overawe tradesmen, mechanics and all individuals who are in some degree dependant on public opinion for their support. The first of these measures is the establishment of the Pioneer line of stages, the canal boats, &c. under the frivolous pretence of sanctifying the Sabbath. The Pioneer line of stages, had it been started on the principles of fair competition, would have excited no emotions beyond the individuals concerned, but when it was established for a *religious* purpose and in tones of authority demanded the patronage of the religious part of community, thus endeavouring to enlist the religious prejudices of society against individuals who have long been faithful servants of the publick, it excited the just reprobation of an insulted community. Every man saw in the measure an engine directed against the liberty of his conscience, and what, under other circumstances, would have been only an individual concern, now become a matter of publick regret and publick indignation.

When to this measure was added the abuse which was thrown upon the individuals who had been long engaged in the stage business, and upon the persons who supported them, there could be no longer a doubt that the combination for running stages, was but a wheel in a vast machine, which is intended to ruin all individuals whatever their professions or pursuits who are not orthodox in their faith. These things came home to our bosoms and business. A publick meeting was called of the citizens of this section; they met at Auburn on the 23d ult. and considered calmly and dispassionately the measures which the orthodox were adopting. The meeting was such as we expected from the known intelligence and high republican feelings of our citizens. It was no sectarian meeting; its design was to infringe upon the rights of no denomination. The citizens assembled to inquire if the alarm which had reached them was well founded. They met, they heard the testimony, and were convinced there were just apprehensions of danger. The following are the proceedings.

O. A. B.



## GREAT MEETING AT AUBURN.

At a meeting of about one thousand of the citizens of the county of Cayuga, held in the court yard in front of the court house at Auburn, on Saturday the 23d day of August, 1828, HENRY POLHEMUS, Esq. of Auburn was appointed chairman, and BARNABAS SMITH, Esq. secretary.

The objects of the meeting were stated by the Rev. Mr. Jeffries, of Mentz; and the following resolutions unanimously adopted:

WHEREAS, an association has been formed by a number of clergymen and others called the General Union for promoting the observance of the Christian Sabbath, the members of which association are pledged to promote such observance by supporting and encouraging only those lines of conveyance by stages, steam boats and canal boats whose owners do not employ them on the Sabbath:

*Resolved*, As the sense of this meeting, that all associations and combinations of men formed to prescribe and dictate to others in what manner they shall observe and keep the Sabbath, are subversive of the free exercise of the rights of conscience.

*Resolved*, That the attacks upon the business, interests and property of such of our fellow citizens as decline to observe the Sabbath in conformity to the prescriptions and dictation of the association above named, independently of their moral injustice ought to be firmly resisted as tending to destroy the peace and harmony of society.

*Resolved*, That it be recommended that all donations in money or other property be withheld from those clergymen and religious congregations who have become parties to said association.

And whereas it has been recommended from the pulpit, and in various publications possessing the confidence of numerous and large ecclesiastical bodies; and, ~~as~~ there is good reason to believe, secretly urged by travelling agents, that under the name of a "Christian party in politics," there should be formed a party upon the basis of an union in matters of religious faith and doctrine, to act in concert on occasions of nomination for civil offices, to vote as such at the POLLS, and thereby to control elections, and to elevate such men to office as said religious party should deem possessed of sufficient religion, piety and orthodoxy to be rulers of the land: Therefore.

*Resolved*, That the members of this meeting hereby enter their solemn protest against the forming or organizing a religious party in politics because the obvious tendency of such religious party is a connection of Church and State, and the destruction of the liberties of the people.

It was then resolved that the proceedings of this meeting be published in the newspapers,

and that Archibald Green, W. H. Seward, and Dr. Campbell Waldo be a committee to prepare and publish in a pamphlet form, and at length, the doings of the same.

H. POLHEMUS, *Chairman*.

B. SMITH, *Secretary*.

## HISTORY OF UNIVERSALISM.

H. BALLOU 2nd, has issued proposals for publishing a History of Universalism from the time of the Apostles to its condemnation in the Fifth General Council, A. D. 553, together with an appendix tracing the doctrine down to the era of the Reformation. THOMAS WHITEMORE has also issued proposals for publishing a history of Universalism from time of the Reformation to the present time. These two well known and highly esteemed brethren in the gospel ministry have been some time engaged in preparing an accurate history of our doctrine. The publick has been waiting with impatience for the work. We feel confident that it will merit the patronage of all who are anxious to become acquainted with the history of a doctrine, which is now rapidly increasing to the no small consternation of the self-styled Orthodox. The Proposals and Conditions will be inserted in our next.

## THE PIONEER.

For the especial benefit of the priest-loving and priest-serving part of community, we notice the Pioneer line of stages continues its operations, and is ready to carry any or all such passengers as are willing to aid the Presbyterian clergy in their attempts to establish a national religion, and to monopolize power and profit. In most cases, we believe, the agents of the line will wait upon travellers on the first day of the week, that is, make bargains and engage to carry them. The line does not run on the first day of the week because the proprietors wish to keep the Sabbath day holy, though they think it cannot be wrong to engage as many passengers on that day, to ride on Monday, as they can.

## NOTICE.

The Cayuga Association of Universalists, will meet in Sempronius on the first Wednesday and following Thursday in October next.

The Minutes and Circular of the Chenango Association are received, but too late for insertion in this number. They shall appear in our next.

Rev. O. A. Brownson will preach in the village of Salina on the third Sabbath of this month,—a week from to-morrow.

CONSUBSTANTIAL. Ever since the Council of Nice, or rather the Council of Constantinople, (for indeed the Council of Nice did not decree this whole affair,) the consubstantiality of the Trinity hath been made the grand criterion of orthodoxy or right thinking, i. e. of not thinking at all: for to pretend to think on what we confessedly do not understand, nor can ever understand, and not to think at all, seems to me much the same thing.

## DEATH OF A JEWESS.

From the Trumpet and Magazine.

### DEATH OF A JEWESS.

"A Saracen Captain sailing from a port in Spain, captured a vessel having on board several Jews of distinction, among whom were a Rabbi and his wife, a woman of exquisite beauty. Having received some insults from the captain, she asked, 'Shall those who are drowned in the sea revive at the resurrection?' She was answered in the words of the Psalmist; 'The Lord said, I will bring again from Bashan, I will bring again from the depths of the sea,' and she immediately flung herself into the waters." *Jus Regium Hebr.* p. 169.

The battle din had ceased. The single gun  
Breaking the silence, told the fight was done;  
And the wild, wreathing clouds that rolled on high,  
Dark'ning the azure concave of the sky,  
Rose like a sable veil from off the sea,  
And left its broad and foaming surface free.  
There was one bark with streamer proudly waving,  
That onward through the tide her way was braving;  
Each taper mast was spread with many a sail,  
Bending and shivering in the passing gale.  
Upon her deck were bound the captive men,  
Whose might had yielded to the Saracen,  
And youthful girls: wives with their husbands stood,  
Fearing and shivering from such scenes of blood;  
And men of many years, with hoary hair,  
And furrowed brows and feeble feet were there.  
With every wave that round that bark was heaving,  
The mourning Jews their shattered ship were leaving;  
With every breeze that on that canvass blew,  
Their failing hope of freedom fainter grew,  
And in that sorrowing and captive crowd,  
A haughty matron stood, of bearing proud;  
Rich pearls and rubies clustered in her hair,  
That slept upon a brow surpassing fair,  
And garments snowy white around her hung,  
And frankincense and myrrh forth from them flung.

Her foot was placed upon the slender rail,  
And there she stood. Her cheek was deadpale,  
But once she turned and scornfully surveyed  
The heartless man who would have her betrayed,  
Then with firm accent spoke,—"Shall those who  
sleep

Down in the coral regions of the deep,  
At heaven's last resurrection trump revive,  
In blissfulness immortally to live?"  
Then from those holy men a voice was heard,  
"Woman! attend ye to this sacred word"—  
"The Lord has said from Bashan will I free,  
And bring again from out the foaming sea"  
She heard. They saw her silken mantle wave,  
One fearful leap,—the ocean was her grave.  
The stately bark passed on her lonely way,  
And left no traces but the whitened spray;  
Nor holy priests in after time could tell,  
The spot where Israel's hapless daughter fell.

S. F. S.

From Pollock's Course of Time.

### THE HYPOCRITE.

He was a man  
Who stole the livery of the court of heaven,  
To serve the devil in, in virtue's guise  
Devoured the widow's house and orphan's bread;  
In holy phrase transacted villainies  
That common sinners durst not meddle with.  
At sacred feast, he sat among the saints,  
And with his guilty hands touched holiest things.  
And none of sin lamented more, or sighed

More deeply or with graver countenance  
Or longer prayer, wept o'er the dying man,  
Whose infant children, at the moment, he  
Planned how to rob: in sermon style he bought,  
And sold, and lied; and salutations made  
In scripture terms: he prayed by quantity,  
And with his repetitions long and loud,  
All knees were weary; with one hand he put  
A penny in the urn of poverty,  
And with the other took a shilling out.  
On charitable lists—those trumps which told  
The publick ear, who had in secret done  
The poor a benefit, and half the alms  
They told of, took themselves to keep them sounding—  
He blazed his name, more pleased to have it there  
Than in the book of life. Seest thou the man!  
A serpent with an angel's voice! a grave  
With flowers bestrewn! and yet few were deceived.  
His virtues being over-done, his face  
Too grave, his prayers too long, his charities  
Too pompously attended, and his speech  
Larded too frequently, and out of time  
With serious phraseology—were rents,  
That in his garments opened in spite of him,  
Through which the well accustomed eye could see  
The rottenness of his heart. None deeper blushed,  
As in the all piercing light he stood exposed,  
No longer herding with the holy ones;  
Yet still he tried to bring his countenance  
To sanctimonious seeming: but meanwhile,  
The shame within, now visible to all,  
His purpose balked:—the righteous smiled, and even  
Despair itself some signs of laughter gave,  
As ineffectually he strove to wipe  
His brow, that inward guiltiness defiled.

From the Ladies' Magazine.

### THE PERI AND THE GEM.

A Peri, from her bower of light  
And flowers, had wandered far,  
Checking, at length, her weary flight,  
With but our misty earth in sight  
And love's bright beaming star—  
"O can!"—she cried, "yon dark orb be  
"Th' abode of her I seek to see!"

"They say she is like Peri fair,  
"That young clay-moulded one,  
"And hath a GEM can banish care,  
"Whose living light should we compare  
"With lustres of the sun,  
"No more of likeness would be given,  
"Than if we called yon earth a heaven,

"Love's star—were that but named her home,  
"I might believe the tale;  
"But o'er the dark cold world to roam—  
"—'Twere seeking pearls on ocean's foam,  
"Or diamonds on the gale—  
"No, never was such Gem bestowed  
"On dweller in earth's dark abode."

But now her wing pressed down she felt;—  
A lowly cot was there,  
Within, a fair young Maiden knelt,  
And childhood, saved from wo and guilt,  
Joined in her soft-breathed prayer—  
"Ah!" cried the Peri—"now the GEM I see,  
"The priceless GEM of woman's charity."

CORNELIA.

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L. S. EVERETT, EDITOR.

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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, SEPTEMBER 27, 1828.

## THE PREACHER.

Give attendance to reading, to exhortation, to doctrine.

## A SERMON,

ON THE SCHEMES OF THE ORTHODOX CLERGY.

*Delivered before the first Universalist Society of  
Lima, N. Y. on the 1st Sabbath in September,  
1828.*

BY W. I. REESE.

(Published by request.)

*Respected Auditors:*—The occasion which called forth this production, demands that no exertion on my part be withheld in exposing and advancing your interest, and the interest of that dear cause in which we are mutually engaged. And in attempting to discharge my present duties, I feel more than a common engagedness, and a higher responsibility resting upon me than before has been experienced, arising in a measure from the peculiar circumstances in which I am placed. But in addition to this fact, there are almost every day new scenes presented for serious and devout consideration, and energetic and prompt attention. A period is on the wing, fraught with dire mischief and consuming desolation to our dearest rights and our highest privileges. A monster, stained with the gore of sixteen centuries, running its "sanguinary rounds" for human prey and Christian blood, is hovering over this land on sable pinions, brooding over the dark and malevolent designs of a powerful and well-organized, and chivalrick host, who, from their movements, seem determined to crush forever the fabrick of our freedom! Pretended religion and a zeal for God, constitute the professed basis of this mighty enterprize! The uplifted blow is aimed at us with more desperate determination, perhaps, than at any other order of professed Christians, because we have been foremost in the ranks of their opponents in exposing to publick view and merited execration, their plots and intrigues to introduce into this temple of liberty a despotick government and a law religion! and be assured, that their heaviest vengeance will fall on us, should they succeed in the work they have commenced. Then, brethren, "*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ:*"—Col. ii. 8.

I have selected these words of the Apostle, as most suitable to the occasion and our pre-

sent purposes, believing that this subject, in its several parts, conveys the sum of our true interest in matters of Christian duty.

1. "*Beware lest any man spoil you through philosophy.*" The word rendered *spoil*, "signifies to be robbed or spoiled of one's goods, as if by violence or rapine," and is well adapted, in its meaning and connexion, to express the threatened destruction of all that is dear in life, and robbing us of the rights and privileges secured to us by the charter of our country, and sealed by the blood of our fathers! The term *philosophy* signifies a love of wisdom, or knowledge, natural or moral; a hypothesis or system upon which natural effects are explained; reasoning or argumentation.

Now the true principles of philosophy are, by no means, inimical to Christianity, but are eminently calculated to aid us in the proper understanding of that divine science. Who can withhold his love from that *Wisdom* which is from above, which is pure, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy? Who can forbear to possess himself of the charms and raptures resulting from a contemplation of this wisdom? Nor did the Apostle caution his brethren against true wisdom or genuine philosophy; but against those things which, he says, "indeed have a *show of wisdom* in will-worship, and humility, and neglecting of the body:"—verse 23. A *show* was all they could boast while the substance was lacking. Speaking of the philosophers in his day, the Apostle says, "professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man"—Rom. i. 22, 23. The ancient philosophers represented their gods in the *human form or figure*, and upon such figures the sculptors lavished all their skill and wisdom, from which originated the "*Hercules of Farnese*, the *Venus of Medici*, and the *Apollo of Belvidere*." And having constructed their gods after the *human shape*, they clothed them with *human passions, and human attributes*. The Apostles would have their brethren wise to that which is good, but cautioned them against being wise in their own conceit. It was that conceited wisdom, and those high pretensions to philosophy which rendered the Jewish and Pagan worship ridiculous.

It was this kind of philosophy against which

the Apostle entered his protest, and of which he would have his brethren *beware*, lest they should be led to the same idolatry.

From this picture of ancient superstition, let us see if we can collect the materials which compose the fabrick of the present popular religion.

1. The heathen philosophers "changed the glory of the incorruptible God into an image made like to corruptible man"—and endowed him with the passions of our fallible nature. Our modern philosophers have enrobed the Almighty in more malignant and direful passions than the heathens did. They make him omnipotent, omniscient and omnipresent; but they make him cruel and vindictive, in proportion to his power; deceitful, in professing love for all, when he designed indiscriminate woe for countless millions of human beings before they were born, and rigidly scrutinizing in keeping a record of all the actions, thoughts and words of all human intelligences, for exhibition, to the astonishment of earth and heaven, at the day of Judgement! Frequently they represent the Deity as weak and incapable of governing his creatures or controlling the works of his hands—at other times as furious and revengeful to all classes, and destroying the righteous with the wicked. Such is the case when storms and tempests deform the heavens and desolate the earth, and fill the mind with fear and amazement—when the winds and the waves of the ocean conspire to the destruction of life and hope and wealth—Then it is, that God is pouring out the vials of his vengeance upon the guilty, by an especial act of his providence!

Now the heathen philosophers had their separate gods for tempest, ocean, rill and river; but our modern philosophers ascribe all these events to the *anger of the God of heaven!* The ancient philosophers had a plurality of gods, and our modern lovers of abstruse science and mystick philosophy have also a plurality in the God-head. Jupiter, the supreme god of the pagans, when he had exhausted the store of his patience, forbearance and long-suffering with his offending subjects, had recourse to his thunder. So the Supreme Father of the Universe, is represented as becoming impatient with his creatures, and determining to destroy them without exception. His *Justice* could not be satisfied without taking ample and interminable vengeance of all his rebellious subjects. To prevent this wide-spread ruin, the second person of the trinity, "quenched his Father's flaming sword in his own precious blood," and all again was calm and settled. Thus peace was once more restored to the bosom of the Father, and the Son received all the woe that would otherwise have been poured out upon a guilty Universe in both worlds! This infinite sacrifice, as it is called, is said to have made infinite satisfaction for the sins of the whole

world. But this placid temper and pacifick state of affairs were of but short continuance. For mankind had no sooner begun to populate the earth, than they increased in wickedness. On which account it repented the Lord that he had made man and was grieved at his heart.\* He raised a mighty deluge by a protracted rain of forty days and forty nights, and spread universal waste and devastation with the exception of what were saved in the ark. My object in bringing this subject to view here, is, to contrast the common construction of it, with the idea of an infinite satisfaction received before, which, by this time, had lost its effect upon the mind of him who received it. The business of genuine philosophy is to point out to the understanding the reason and fitness of things. But the philosophy of religionists of the present day, as well as in days of yore, is adapted and used to bewilder the mind, and introduce doubt and infidelity. It is this that has created most of the unbelief in the present day, or in any other age since the introduction of Christianity.

2. The Pagans and Jews, particularly the Essenes, made a great show of piety in manifesting deep *humility*, in order to gain proselytes. They pretended to spend much of their time in the contemplation of the Deity, the better to give influence to their opinions and delude the mass of the people into their measures. In this respect our modern philosophers are not a whit behind those of whom the Apostle complains. They practice all the prostrations and affected forms of humility that were adopted by the benighted pagans with few exceptions; and there is nothing, perhaps, which has so powerful an effect upon the young and uninformed, as their repeated groans and shouts and prostrations. Only let these outward signs of sanctity be seen, and let it be believed, that they are the effects of God's spirit, and it will be easy to command the faith and fear of all who are deceived by such pretensions.

3. In addition to affected humiliation of spirit, the heathen philosophers enjoined maceration, or "neglecting of the body," but seemed careful to avoid afflicting themselves farther than was necessary to give a test of their own sincerity. In a similar manner our moderns induce their followers to neglect their temporal concerns and give all their attention to the salvation of their souls. They bind burdens on men's shoulders grievous to be borne, but will not touch them with one of their fingers. The philosophy of this, is, that God is angry, and something must be done to appease his wrath, and the priests are the only proper per-

\*I would not be understood to intend any but the popular notions on this subject. Mr. Belamy translates the passage thus—"Nevertheless Jehovah was satisfied that he had made the man on the earth, notwithstanding he idolized himself at his heart."



sons to prescribe to the people what must be done; and in every instance, if possible, they will persuade them that nothing can be done to the acceptance of God, without their direction and superintendence. By this means they secure to themselves a superstitious veneration and influence which operate like a two-edged sword in church and state, in things temporal and spiritual. The community are told to deny themselves, take up their cross, and follow the Saviour. But before this time, they expect to look to the priests for directions how to follow the Saviour, who never fail to draw the cords that bind their deluded subjects still closer about them. They are then told by their spiritual guides, that denying themselves consists in mortification and abstinence, in fasting, humiliation and prayer, and in renouncing the world, the flesh, and the devil; that taking up their cross, is to make a publick profession of religion before the world, on which account it is said they will be despised and persecuted for righteousness' sake; and that following the Saviour, is to unite with the church by being baptized, partake of the Lord's Supper, subscribe to their articles of faith and principles of church government, and renounce fellowship with all who call in question the infallibility of their creed. They are farther told, when it becomes necessary, that the scriptures and human reason are at perpetual and irreconcilable war with each other, or words to the same amount; and that, in order for them to become true followers of Christ, they must give themselves entirely up to him, and yield every pretension to reason, as to those matters which are called secret things;—but the preacher will ever be cautious to point out what those secret things are, and not leave them to the subjects themselves to determine. In this manner of disciplining church members they become *followers*—but of whom? of Christ? No, certainly not. They may, and do mean well, and so far they are without blame. But instead of pursuing the open, undisguised, and ingenuous course, and copying the wholesome examples of the Messiah, they become the followers of a biggotted, censorious and worldly-minded priesthood! How wide of the mark do they fall! and is the mistake fatal? It is, presuming their doctrine to be true; for they constantly affirm, that those who do not, in this life, become true and undeviating disciples of Christ, must be forever miserable, and that, “whatever remains undone at the hour of death, will continue so throughout eternity.” Now if *professors* of religion err in the choice of their pattern, and adopt the doctrines and dogmas of men, instead of receiving the doctrine and commandments of Christ, and continue so through life, and die in this error, hope can never touch their case, or in any degree come to their relief!

This, brethren, is the legitimate fruit of a

pretended philosophy, which is as false as the stories of the prophet of Mecca! Beware, then, lest any man spoil you through this philosophy; for if you admit any of their pretensions, they will form a passport for the whole system of error, and you will be enthralled in the mazes of spiritual wickedness and folly.

2. Beware of “*vain deceit*,” or that *vanity calculated to deceive*. High pretensions to philosophy, faulty indeed in its premises and conclusions, but concealed from the view of the multitude, having given the priesthood the ascendancy over the people, they begin to concert their plans and prosecute their measures, by flattering the pride and prejudices of their followers. They increase in numbers and in wealth and in popular influence; and the rich, who profess no religion, become their friends and their donors, having a desire to share in their honours and their applause. Those men, not feeling inclined to become members of the church, where their vanity is flattered and their *cash* solicited, give good evidence of their usefulness in the temporal concerns of the church, and are appointed to the office of trustees. The same class of men frequently fill the most important offices in missionary, bible and tract societies, and in the various branches and auxiliaries of the same throughout the country.—The greatest management is observed to keep those in office who can benefit their cause by either pecuniary or personal influence. The most wily arts are practised upon community by the credit of great names, and the tinkling and empty sounds of honour and office.

Besides these means, annual reports are made and published of all these various societies and their branches, to which are appended, in flaming capitals, long catalogues of officers and donors. These catch the publick eye and inflate their pride and swell their vanity, to know, that if they patronize the work which has obtained the approbation of the great, their names will be associated with those of the excellent of the earth, and be enrolled on the printed page, and attach an importance to them which otherwise they could not possess; and those who can thus be led on, and the number is not small, will not be likely to sink their expected honour in the dust, at the very threshold of their greatness by giving *sparingly*, but they will contribute in proportion to their means, and too often, in proportion to their thirst for empty applause; and leave their families to suffer for the necessities of life. In this way those societies have accumulated vast sums of money, which have become so great as to embolden them to farther and more important enterprizes. The friends of those measures have established Sunday schools throughout the Union; which, on account of the art and intrigue by which they have been managed, together with a common veneration for the first day of the week, have increased in some

places, with an astonishing rapidity. These schools have become the nurseries of bigotry and intolerance, though at first, like all the schemes of the same projectors, they wore the character of the Lamb. Now they present a formidable aspect and contain the germs of monarchy and oppression; and before our forms shall moulder in the dust, unless Heaven avert the storm by a timely reverse of circumstances, we shall see tyranny stalk through our land with impunity, when there will be no earthly power to arrest its desolating march.

A calculation on this interesting and important subject cannot fail, I think, to induce every friend to liberty, to put forth all his powers and influence to crush this monster of destruction before it receives sufficient strength to burst its vengeance upon the world. The present generation, who are in the active affairs of life, will soon be removed, and be succeeded by another, and the generation soon to follow, in quick succession, are those who are educated according to the wishes of an aspiring priesthood. They have already multiplied objects for the tender mind to dwell upon, and form the principles of its religious education and prejudices. They have their *Sunday-keeping boats* and *Sunday-keeping stages*, which are subjects the scholars are made familiarly acquainted with; and the proprietors are flattering themselves, that, ere long, the class they are now forming will turn all the tide of their business and influence to their schemes; and so it will be, without a speedy exertion to avert the blow. It is not the keeping of the Sabbath about which we complain, but it is the final result to be anticipated from the measures now in operation. They have already boasted, that in ten or twenty years, at most, every important office, with faithful exertions on their part, in the whole Union, may be filled with persons whose characters have been formed in Sunday schools! and do you think they will not exert themselves? The thought would be absurd. This was the object they first contemplated, though it was concealed from the eye of the publick under the cloak of pretended innocence!

Depend upon it, brethren, these remarks are not visionary, but substantially important and worthy of your attention. You may say, perhaps, that you see nothing here from which you can expect any such result. But the means are silently growing and gathering strength in the midst of you. It was not designed by the craft, that much noise should be made abroad until the publick mind shall become ripe for the event. Besides, there is an object now plainly visible in this lamb-like manœuvring in the places where their measures are still in the bud. This state of things here, is very well adapted to lull us to repose, and induce us to think that all is secure, and no evil intended. But O the fatal delusion! These lit-

tle volcanos will ultimately send forth their sheets of fire and streams of lava that will dry up every source of rational enjoyment, and wither the vine and the fig tree of our happy land, and spread ruin and mourning, lamentation and wo among all the captive lovers of gospel light and liberty. This fatal event is on the march, in spite of our incredulity, and yet we are lending helping hands to our own demolition, by permitting our children to augment the forces of our fell foe and drink the deadly draught at the hands of our enemies! When will this evil terminate? How long will it be before our friends in different places will see the danger and arise in the strength of their locks to prevent this horrid catastrophe? Will it not be until the bolts and chains that are forging for us shall have rived the temple of our rights and bound us to the cold and reluctant embrace of spiritual tyranny? Forbid it, Heaven!

There can be no doubt, that there are several denominations of professing Christians who agree in the main as to sentiment, with the monopolizing sect which is leading the van to spiritual conquest, who are innocently fostering the same evil. They may keep themselves aloof and separate now, and abhor and detest the traitorous movements and treasonable boastings of religious desperadoes. But they will find to their sorrow, that the clouds and winds and sweeping hail will yet arise from the damps of their own well-meant labours, and a deep, and wide-spread and overwhelming storm will close around them, when resistance will be unavailing, and shiver their bark and sink them in the general ruin! I predict this because the principles taught in Sunday schools, by all the sects of the popular faith, contain the leading features of the priestly schemes now in progress; and the majority of the children taught in them will be imperceptibly led, step by step, to succeed their designs.

No plan could have been adopted, by all the art of scolastick science that would have taken so well, as the one they have entered into for the sanctification of the Sabbath. It is one that commands general attention, and promises all that its movers intended to accomplish by it. But shall we be led away to the slaughter by this "vain deceit?" Shall we contribute to their support and fan the fire to light the fagots of our own destruction? Will we send our children to be drilled in their schools of priestly domination? Will we be found to encourage, in any respect, the unhallowed plots that are every day developing around us to bring us into bondage? No, brethren, we hope better things of you; nay, we believe you are above temptation where so much is at stake.

But what must those think who are careless and half unbelieving as to the things of religion, when they see so much thirsting for power by the professed followers of the meek



and lowly Jesus? Will it not confirm them in infidelity, and lead them to pronounce christianity all a farce, a system of priestcraft? It has had this effect already in thousands of instances, and is likely to increase a hundred fold. But, brethren, we should not take the abuses of christianity for the thing itself. But we ought to withdraw, both support and countenance, from every plan which in its nature is calculated to build up an exclusive and domineering priesthood.

3. *These things are after the traditions of men, aided by a spurious philosophy and a vain deceit.*

In all ages of which we have any record, mankind have had their interests, their prejudices and their traditions to serve. We have seen what were the traditions of the wisest part of the idolatrous Jews and Pagans in the Apostle's day, and to what extravagancies they were led in selecting and forming their objects of worship. One extreme always leads to another; hence it was, that the priests and philosophers in those times, pretending to a knowledge far above the capacity or the comprehension of the people, and succeeding in the establishment of their pretensions, they were regarded by the superstitious multitudes, in some degree, as a superiour order of beings. When this object was gained, whose materials they borrowed from the traditions of the idolatrous nations, the fruitful genius of mystery and fraud invented new schemes and new chains to exalt themselves and to fetter more fatally the minds of their deluded subjects.—Thus one invention followed another, in rapid succession, until the gospel of the Grace of God had been turned into lasciviousness, and not a trace, but the name, was left of Apostolick preaching. By this time, by assimilating the Pagan and Jewish traditions with the insulted cause of Christianity, powerful kings and emperors had united their forces with the priests and monks. Here commenced a most sanguinary mode of conversion. Several of the surrounding provinces had not yielded to the ghostly assumptions of St. Peter's successors; and as the priesthood had sunk into the most consummate ignorance, and become, by their own wilful neglect, incapable of using either argument or persuasion; and moreover having no desire to employ any such means, they came to the shorter method of evangelizing the heathen by the force and power of the secular arm. Friendly alliances were made among the chief powers of the church, and war was proclaimed against the infidels. The bloody harangues of popes and emperors, priests and monks inflamed the publick mind matured for the event, and a frantick zeal ran through all the ranks of the pilgrims like an electric shock. Different kingdoms united under one common head; a mighty and tremendous army was raised, and they set their faces towards

the *holy land*, and commenced their work of desolation. Thus from small beginnings their corruptions swelled to a devouring flood, which deluged the earth in human gore, and drove peace from the habitations of men.

The same foot-steps are now trod which formerly led to the appalling catastrophe which we have just mentioned. England, France, Spain and Portugal, as well as America, have sent out their missionaries to christianize the heathen. Those nations all boast of their prowess and military achievements; and wherever they are successful in making proselytes to their cause, they will train them to arms and inure them to the fatigues of war when occasion requires. These will be ever ready to engage under the blood-stained banners of an apostate church in any contest recommended by their leaders; and the aspiring priests of Colombia's soil stand tip-toe, with eager and throbbing hearts, with the fatal axe already raised to sever the tree of liberty from its trunk!

America has but just brushed herself from the dust of a protracted struggle with England for her freedom. She fought gloriously and obtained it. Religion has now become popular; and the majority of professors, both in England and in America are of one heart and of one mind. In Great Britain, religion is established by law, and in this country a desperate struggle is now making for a similar establishment. A transient Englishman has been known to advocate it in company with a priest of the popular order in a full assembly in the village of Utica, but a short time since, where the latter asserted, that the measures then in requisition, would be carried into effect, *if it were at the expense of their lives!* When these facts stare us in the countenance, and these threats come from an acknowledged organ of the "*Christian party in politics*," there remains not a mist of doubt that they will turn every means in their own power to the best advantage to accomplish their malignant purposes. Should their present means fail them, they would not abandon the cause as hopeless. But they know their strength. They have collected millions of dollars from our industrious citizens, and shipped it out of the country to erect missionary establishments in foreign lands. They have accumulated millions more which they have in their own hands and at their control. They have weakened the pecuniary nerves and sinews of our government, and administered the *Lethal potion* to nearly half of our population. And what if those means should be insufficient? They could raise the Macedonian cry across the Atlantick, and the British ecclesiasticks would supply them with the needed help. Besides, they could call in aid their foreign recruits from different quarters, and augment their strength with the products of their fertile missionary

the bed of the sufferer, I heard, in an adjoining room, the voice of a female, pleading with great earnestness, with one, who appeared to be the employer of her husband. "For heaven's sake, she said, do keep back every cent you can of his earnings; not a shilling that enters his pocket ever finds its way here. The tipping shop and tavern takes all. It is hard, and perhaps wrong to speak of one's husband thus. The time was when I did not believe it possible; but what am I to do? where am I to seek sustenance, clothing, and fuel for these my freezing and starving children? But, my dear sir," she continued, her sobs almost suffocating her; "this is but a small part of what I suffer. Oh! I could sustain myself under poverty and want; I could live with him cheerfully and affectionately under all the vicissitudes of fortune, if I could only receive the love and kindness which is a wife's due."

I inquired the name of her who had so strongly excited my sympathy; in a moment the beautiful Eliza flitted before my mind; she, who at twenty years was so beautiful, so affectionate, so happy, that angels might almost have envied her lot. I arose with an indistinct feeling that I should meet something which my youthful mind was wont to contemplate with such delight. I entered the room, but what did I see? the shadow of her whose early dawn was the promise of earthly bliss. Would to God it had never been my lot to have thus encountered her, who, in youth, had left such a magick and undying spell on my mind.

Man may be justly entitled the great destroyer and exterminator of life, without regard to time, place, or circumstance. By his power the strongest are overcome; by his ingenuity, the most subtle are circumvented and their energies of body and mind made subservient to his necessities or pleasures. He is superior to the whole animal creation in the noblest attributes, but he enjoys one pre-eminence for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon creatures belonging to other kinds: when the lion leaps from his ambush, it is into the neck of the wild ox or antelope that he buries his claws;—when the wolves howl in unison, it is the deer they are pursuing;—when the scream of the eagle sounds shrillest, then let the wild duck beware! Even the insatiably ferocious tiger keeps aloof from his brethren of blood. But, when the drums roll and the trumpets clang;—when the banner-folds are shaken abroad upon the air, and the neigh of the charger re-echoes the deep notes of the bugle, then is man with his boasted reason, preparing to spill the blood of his brother—to drive his desolating chariot over the faces of his kindred—spread havoc and

despair before his path, and leave famine and pestilence to track his footsteps.

*American Quar. Review.*

When the Athenian Orator was asked—what is the first grace in oratory? he replied, Pronunciation; the second? Pronunciation; the third; still he replied Pronunciation. So if I am asked, what is the first grace in religion? I reply, Humility; the second? Humility; the third? still, Humility; and self conceit is the first, and second, and third obstruction.

A plain but excellent father had a son much given to the pleasures of the toilet. Coming home in a new fashioned *bang-up*, with something less than a score of *capés*, he was asked what kind of *thatching* he had on his shoulders, "*Capés*, only *capés*, father!" "So, so," said the old man, passing his hand over them, "*Cape Hatteras*, *Cape Henlopen*, I suppose; and here," clapping his hand on his head, "is the *light house*."

"Are you yet to learn," asked Lord Cleveland, "that in the management of a political party, *arrangement* is every thing, friendship nothing, nay, that the most determined friends must often give way to doubtful allies; to determined enemies always."—*De Vere*.

"The Paris Journal des Debates of June 30, has two *blank* columns under the head "*Variety*!" the matter having been struck out by the Censors. What would subscribers to an American paper say at blank spots where reading had been and should be? They would, at least, flock to the office by thousands to know what the offending matter was, and more would hear than would have read; and the suppression would cause more excitement than the publication. By the way, are French editors forbid to tell what is struck out?"

*How to have a good Memory.*—To some one who was complaining of his memory, Dr. Johnson said, "Pray, sir, do you ever forget what money you have in your pocket? or who gave you the last *kek* on the shins that you had? Now, if you pay the same attention to what you read, as you do your temporal concerns, and your bodily *feelings*, you would impress it as deeply upon your memory."

Despotism can never exist coterminous with the liberty of the Press, as we cannot have night before the setting of the sun.

ANGER.—The first emotions of anger should always be suppressed. This is a goodly policy whether right or wrong. One's mind can-



wholesome examples than those which are found recorded in the history of Christ and his Apostles; nor can there be any better adapted to the common concerns of life. There, charity and benevolence are inculcated, and by the most brilliant and honourable examples illustrated, for our imitation. There we have the most enchanting and convincing exhibition of the tender mercies of God, and the disinterested labours of his Anointed. There we are taught ardent love towards our Maker, because he is good to all, and first loved us, and because from him comes every good and perfect gift. There are we exhorted to brotherly love, and to the exercise of charity towards our enemies. There is recommended all that is pure, lovely, and of good report; and all these precepts were enforced by the most exemplary conduct. May we emulate their virtuous deportment, and partake of the joy of well-doing.

I have been led to the foregoing plain and pointed observations, not from any ill-will towards the *persons* or the *true interests* of those in reference to whom they are made, but because the accomplishment of their plans will be the ruin of this nation. They have already been permitted to go too far, and it belongs to the independent and patriotick citizens of this commonwealth, to see to these things before it shall be too late for resistance. I own I am sensitive on this subject; and that man must be a Stoick who can sit silently at ease under this impending storm of misfortunes, without raising his hand or his voice to quell its alarming progress.

Brethren—more is to be expected from us, and our brethren throughout the country, in this important crisis, than from any other people, because we have already done the most. And should the fell hand of the destroyer be arrested, and our country saved from despotick rule, it would be owing mostly to our exertions. We have had for years nearly a dozen periodical papers established, which are conducted with ability, and devoted to the cause of liberal principles. These have ever been forward to sound the alarm at the approach of danger.— Besides our own publications, there are scarcely any in the United State, but which are awed into silence by popular influence. Those published by our own connexion are extensively circulated, and their patronage is daily increasing. The political Journals of our country, almost without exception, are silent as the mansions of the dead respecting the principal cause of alarm, the chief source of danger.— All denominations, until recently, except our own, have sat carelessly and unalarmed, and at one time, united with the Presbyterians who pretended great friendship, for a while, at least, till they could secure the *loaves and fishes*.— But now the alarm has gone forth, and aroused the energies of the publick in many places,

who have taken decided stands against the popular usurpers and religious dictators.— *Let the alarm-bell ring, both long and loud, and may the echo return with sounds of triumph from all parts of our land, until a spurious philosophy shall no more bewilder the mind, and deceitful vanities no longer find place nor influence within our borders.* Then will the traditions of men be ranked according to their importance; the religion of Jesus once more exhibit its pristine excellence, and grateful man will be found in the willing discharge of his rational duty.

## ORIGINAL COMMUNICATIONS.

### PROCEEDINGS

#### OF THE CHENANGO ASSOCIATION FOR 1828.

The Ministers and Delegates composing the Chenango Association of Universalists, met agreeable to adjournment in Green, Chenango county, N. Y. August 27th, and opened council with solemn prayer, and devout thanksgiving to the Most High, by Br. J. Potter.

Chose Br. NATHANIEL STACY, *Moderator*, Br. S. ADAMS, *Clerk*, and Br. NELSON DOOLITTLE, *Assistant Clerk*.

#### Ministering Brethren present.

Nathaniel Stacy, Hamilton, Madison county, N. Y. Seth Jones, Augusta, Oneida county, N. Y. Job Potter, Cooperstown, Otsego county, N. Y. Salmon Adams, Smithville, Chenango county, N. Y. Edwin Ferris, Guilford, ——— county, N. Y. Nelson Doolittle, Berkshire, Tioga county, N. Y. J. B. Shannon, South New Berlin, N. Y. Samuel Finch, Union, Broome county, N. Y.

#### Lay Delegates.

Samuel Eels and John Butler, Walton; Jonathan Lewis and John Hollenbeck, Lisle; Anson Cary and Samuel Cole, Oxford; Russel B. Beadle and Abraham Tillitson, Smithville; Thomas Brown and Ira Hull, South New Berlin; Cary L. Beebe and William Eaton, Fitcher; Stephen Goddard and James Bisbie, McDonough; Joseph Kingsbury and Nathan ———, Flower, Shessequin, Pa.; Rufus Kingsley and Amos Bailey, Brooklyn, Pa.; David Aldrich and Freeman Peck, Hartford, Pa.; Heman J. Wheeler and Asahel Sternes, Mount Pleasant, Pa.

#### Business of the Council.

1. Proceeded to read Letters from the different Societies, which brought cheering intelligence expressive of the prosperity and building up of Zion.
2. Appointed Brs. N. Stacy, J. Potter and S. Jones, a Committee to receive requests for Letters of Fellowship and ordination.
3. Heard the Report of the Committee of Discipline, from which it appeared that no cause of complaint had occurred during their time of service.
4. Voted that Brs. E. Ferris, S. Adams, and S. Finch, be a Committee of Discipline for the ensuing year.
5. Voted to adopt the present Constitution of the Universalist Convention in the State of N. Y.
6. Appointed a Committee of four, consisting of Brs. S. Adams and S. Finch, *Ministers*, and Brs. Samuel Eels and Ira Hull, *Laymen*, to attend the next Session of the aforesaid Convention to be holden in Utica the second Wednesday and Thursday following, of May, 1829.
7. Appointed Brs. S. Finch and S. Adams, a Committee to visit the Central Association, to meet at the town of Warren, Herkimer county, the first Wednesday in June next. And Brs. N. Stacy and S. Adams, to visit the Cayuga and Genesee Associations.

Voted unanimously that the thanks of the Associa-

tion be presented to the Congregationalist Church and Society in Green, for their kindness and liberality in opening their meeting house for our use during the Session.

9. Voted that Br. N. Doolittle prepare the minutes of our proceedings at this session, and accompany the same with a Circular to the brethren.

10. Voted that the Minutes and Circular Letter be published in the Gospel Advocate, and Utica Evangelical Magazine. Closed with prayer by Br. J. B. Shannon.

### Order of Divine Service.

Wednesday morning, repaired to the house of worship, where the divine and solemn services of the day were conducted in the following order:

A. M. Introductory prayer by Br. N. Stacy—Sermon by Br. N. Doolittle—text, 1st Corinthians, xiii. 13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Concluding prayer by Br. J. Potter.

P. M. Introductory prayer by Br. Seth Jones—Sermon by Br. J. Potter—text, Exodus xxxix. 7: "Keeping mercy for thousands—forgiving iniquity, and transgression, and sin, and will by no means clear the guilty." Closing prayer by Br. J. B. Shannon.

Evening service. Introductory prayer by Br. S. Finch—Sermon by Br. E. Ferris—text, Hebrews ix. 27, 28: "And as it is appointed unto men once to die, but after this the Judgement; So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Closing prayer by Br. Finch.

On Thursday, A. M. Introductory prayer by Br. J. Potter—Sermon by Br. Seth Jones—text, Psalm cxxii, 15, 16: "I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation and her saints shall shout aloud for joy." Concluding prayer by Br. N. Doolittle.

P. M. Introductory prayer by Br. J. B. Shannon—Sermon by Br. N. Stacy—text, Acts ix. 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby he must be saved." The customary addresses were also made by Br. N. Stacy. Concluding prayer and thanks, giving by Br. S. Adams.

Adjourned to meet at South New Berlin, Chenango county, N. Y. on the last Wednesday and following Thursday in August, 1829.

NATHANIEL STACY, Moderator.

S. ADAMS,  
N. DOOLITTLE, } Clerks.

### CIRCULAR LETTER.

To every individual of the human family—to every Christian of whatever name or denomination, and to all the brethren of like precious faith throughout the world: the Ministers, Churches and Societies, composing the Chenango Association of Universalists, send salutations of peace and good will.

Beloved Brethren: Under the smiles of Divine Providence, and by the protecting care and tender mercy of our Heavenly Father, we have been brought for the sixth time, to assemble in annual convocation, to counsel the prosperity of Zion.

Our brethren and friends in Smithville and Green, received us in the spirit of Christian philanthropy, and cheerfully administered to our wants. Their kindness and liberality will be long remembered.

Our meeting was one not to be easily for-

gotten by the lovers of Zion, and the friends of our holy religion. Cheerfulness and joy shone forth in every countenance; no jar or discord was heard, for Union reared her standard, and entwined all hearts by the ties of friendship. In our deliberations in council, and throughout our session, the utmost harmony of feeling and sentiment generally prevailed.—The exercises of divine worship were highly interesting. They were conducted in a serious, devout and solemn manner. Five discourses were delivered to a large and attentive congregation.

The divine principles of the gospel—Faith, Hope and Charity, the three precious jewels in the diadem of a Christian; the glorious attributes and character of Deity; the great atoning sacrifice which Christ has made once for all men, whereby judgement is obtained in favour of fallen man; the impartial and boundless Love of God in the abundant provision made in the gospel to satisfy the spiritual wants of Zion's children, with the certainty that all will finally partake of the bread of eternal life; the necessity of a Mediator; his character; the cause, nature and extent of salvation—were the important subjects discussed, which evidently carried conviction, joy and consolation to many souls whose unwearied attention evinced an earnest desire to become acquainted with the important truths and sublime doctrines of Christianity.

Brethren in the faith once delivered to the Saints: We have reason to congratulate one another on the rapid prosperity attending our good cause. Not many years since there was only a little band, only here and there an individual, who dared lift a voice in its defence; but now, under the blessing of Heaven, we have become a great people. Societies are multiplied, and believers, respectable for piety and numbers, are scattered abroad in every direction over our highly favoured land.

Hundreds, who were once sad and lonely wanderers in the gloomy shades of Error's night, have been guided therefrom by the rays of the Sun of righteousness, and with their sons and their daughters have come to Zion with songs of everlasting joy upon their heads, and now, with gratitude to God, rejoice in that liberty wherewith Christ has made them free. Hitherto we can say the Lord hath done great things for us whereof we are glad. Therefore, be encouraged to persevere in the strength of heaven, for your cause is the cause of God, and your efforts will finally be crowned with success. A world shall become emancipated from a worse than Egyptian bondage, and error, bigotry and superstition be swept away to return no more. Endeavour to convince your enemies by precept and example, and let a world know that our sentiments have not that licentious tendency which our opposers have so often insinuated. Let that philanthropic



disposition, which shone forth so conspicuously in the character of the now exalted Saviour and his Apostles, be manifest in your conduct.

Be punctual in fulfilling your engagements with your ministerial brethren. If they have been faithful in administering to you in spiritual things, think it not hard, that you should in return minister unto them in temporal things as far as your abilities may permit, and their necessities may require, or their usefulness shall warrant.

Assist the distressed, comfort the afflicted, and instruct the ignorant. Brethren, you are believers in a doctrine the most reasonable, the most scriptural, and the most benevolent, of any ever taught to man; therefore let its divine principles have their full influence on your minds in your daily walk and conversation. Study to glorify God in your bodies and in your spirits which are his. Let your feet never be found wandering in the devious and forbidden paths of vice. Let your hands be employed in doing good. Let not your tongues, which were made to speak forth the goodness and sing the praises of God, ever be engaged in emitting the vile whispers of slander to destroy your neighbour's good name, or in aiming the poisoned arrows of calumny at the breast of defenceless innocence. And let your spirits be raised in supplication to call down blessings upon your fellow men, and to implore the assistance of their Eternal Author to guide you in the way which leads to heaven. Then shall you be called children of the Most High; then as a church or a society you shall flourish like trees by the river's side, or like a garden of lign-aloes which the Lord hath planted;—then, should a Balaam be called from afar to come and curse you, he will be obliged to lay down his parable and to exclaim, How can I curse whom God hath not cursed! He hath blessed and I cannot revoke it.

To our opposers we say—Brethren of the human family: how long will you continue to spend your strength for nought and your time for that which can never satisfy the desire of an immortal soul? When you look over creation, and behold the benevolence of God stamped upon all his works—when you look again and read his impartial love written in the sunbeams of heaven—when you turn over the sacred page and read that the Lord is good to all and his tender mercies are over all his works—that God is Love—that all are the objects of his love, and that he changes not:—"O ye of little faith," how can you any longer doubt the salvation of his children! For our belief you may continue to threaten us with the judgements of God in this world, and with endless misery in the next, we condemn you not.—Could you but believe that all mankind were created with a good design, and made heirs to eternal life by the same kind, unchangeable, and merciful Creator, you would lose your

doubts and no more adhere to your cruel and partial creeds. No more would the gloomy phantoms of endless misery haunt your path by day, nor disturb your repose by night. No more would the thought of witnessing the ceaseless misery of some beloved child, or kindred dear, harrow up your souls with the keenest anguish. No longer would futurity present a cheerless prospect; nor the horrors of a burning lake, nor the fears of vindictive wrath, fill your minds with despair. But brighter and happier prospects would be seen by an eye of faith beyond the tomb, and you would rejoice evermore with joy unspeakable, and glory in the God of your salvation.

*Brethren in the Ministry:* The present is an eventful and important period. The religious world is all in agitation. Our moral horizon is assuming a frightful aspect. Dark and pestilential clouds appear to be gathering, to pour upon our endangered land a storm of ruin.—Subtle, artful and aspiring priests are marshalling their forces to deprive us of those heaven-born rights so dearly bought by the blood and treasure of our forefathers. Wo to the sons of benevolence should they accomplish their fell design. Then oppression and cruelty, will be placed upon the throne of humanity and love, and the people will mourn because tyrannical priests bear rule. Then the torch of bigotry will light its victim to the burning stake. Then may we expect to see the tragedy re-acted—to again witness those horrid scenes which have in past ages caused the cries of persecution to resound, and streams of blood to flow over the plains of Europe.

Therefore let us be vigilant, and mount the watch tower of spiritual and civil liberty, and be ready to sound the alarm on the approach of every foe to our religious freedom.

The present is emphatically an age of improvement. Knowledge is fast increasing;—What time we have aside from parochial and other duties, let us devote to the cultivation of the mental faculties, that we may be enabled to fulfil the duties incumbent upon our stations as "good ministers of Jesus Christ, nourished up in the words of faith and sound doctrine."

Let charity be manifest in our conduct while endeavouring to convince others of the divine origin, and superiour efficacy of the doctrine we advocate. "Entreat, persuade and rebuke with all long suffering, gentleness, meekness, and mildness."

It is a subject of pleasing reflection to every benevolent mind, that the unmerciful doctrine of endless misery is losing ground. Long enough has it stood to the dishonour of God and misery of man. The voice of Justice, of humanity and mercy, now calls aloud for its downfall. We have hope that it has already begun its march to the land of oblivion. May the arm of Omnipotence speed its progress.—We wish it a quiet passage and a peaceful

slumber throughout the endless ages of eternity.

Then let us take courage, and with a firm reliance on the Almighty for support and protection, go forward in our heavenly warfare. For our example let us call to mind that cloud of witnesses who have gone before us, and continue faithful unto death and glorious will be our reward.

Finally, brethren, farewell: Let us strive to do our duty to God and to our fellow men while here, that when called to bid adieu to all sublunary things, we may have the approbation of a good conscience and the hope of eternal life to cheer our departing spirits, and to enable us with calmness and composure to pass the valley of death, and go home to our God, to our Eternal Friend and Father, to repose in his embrace, and to enjoy the smiles of love, forever and ever.

By order of the Association.

N. DOOLITTLE.

FOR THE GOSPEL ADVOCATE.

MR. EVERETT:

Sir—In the Gospel Advocate of last winter, I noticed an offer of twenty dollars premium, for the best written essay against Universalism; and a complete set of Mosheim's Ecclesiastical History for the second best—their relative merits to be decided by the Faculty of the Auburn Seminary, and to be published in the Gospel Advocate. The time expired and no one offered any thing on the subject; the offer was renewed, a further time allowed and every assurance given that nothing unfair was intended, and the *enemies of Universal Salvation* urged to come forward in their *might and endeavour*, at least, to overturn the “pernicious doctrine;” but nothing as yet has been able to bring them into the field, whether on account of the difficulty of the task, or some other cause, I leave to others to judge. One would think the magnitude of the subject and the rapid spread of so *dangerous* a doctrine would have impressed them with an idea of the necessity of putting it down, and it is presumed they will never have a more favourable opportunity.

Now Sir, as they dare not take that side of the question, will they dare take the other and make the same offer to the Universalists for the first and second best written essays against *endless damnation*, their *constant theme*, and *darling sentiment*, and publish them in the Western Recorder. If they will, I think they will have an opportunity to pay the premium. But perhaps they are aware that their doctrine will not stand the test of either reason or revelation; that it is founded in the imagination of man, and therefore they wish to avoid inquiry, as they very well know that a free and candid discussion, with an honest desire to come to the truth, will cause one half their votaries to reject it at once, and embrace its opposite—Universal holiness and Salvation. D. T. P.

FOR THE GOSPEL ADVOCATE.

## AN EXTRACT.

(Concluded from page 298.)

“The Pilgrims, as the first settlers of New-England have been called, understood these things better than I do; and, as they knew what was for the glory of God, their opinions and conduct were doubtless correct. But still, I regret the disappearance of that noble race, who received our ancestors with such a hearty welcome, who gave them land and provisions till the earth could yield them a supply. I am not apt to betray weakness; but I can seldom restrain the tear that will start when I paint to myself this country as it was when first discovered. When I look upon its unbounded forests, stored with game, where the hunter found his food and his pastime; when I mark those little openings upon the banks of its thousand rivers, which, in the pride of nature bore their way to the ocean—those little villages surrounded by plats of maize, and other articles of agriculture—the honest, the high-spirited, the generous and confiding race that gathered round the smokes of the wigwams, relating the traditions of other days, boasting of their feats of valour, their art and ingenuity in conquering an enemy or a beast of prey, joining the dance and indulging their rude sports. Were they happy? I know not; but where are they now? Our fathers came among them. The Chief gave the hand of friendship, parted with them the provisions of his table, and gave them lodging in his cabin. But where is that Chief? He looked proudly upon the waters, those rivers of which our country boasts—cast his eye over the extended forests, far as it could reach, all was his own or the property of his tribe. He and his tribe are gone; but the story of their wrongs is deeply impressed upon the memories of those who remain; nor will they soon forget the means by which this beautiful region was wrested from the hands of their fathers!

“I have seen the remnants of this injured race visit the land which was once their own; I have heard the Chief describe the boundaries of the land which once belonged to his tribe. His lofty look, the quick fire of his eye and the proud curl of his lip, assured me his spirit was born free, and felt itself degraded by associating with the “pale-faced” invaders of the home of his fathers. I have eaten with the Indian in his cabin; I have smoked the calumet of peace; I am partial; I will not attempt his defence. But I would gladly wash away the recollection of the injuries inflicted upon his once virtuous race by the first settlers of this country.

“The Pilgrim was rigid; he loved truth but he abominated error, and concluded no one, however virtuous his life, could be acceptable to God, whose faith was incorrect. The pilgrim never once suspected his own creed might be defective; he therefore concluded all who



differed from him must be wrong, children of error, and, by consequence, children of the "evil one." The glory of God required their extermination, and he wondered the Indian should be so obstinate as to reject the beautiful creed which sanctioned the destruction of his nation, and the murder of his wife and children! He thought it strange that the Indian should reject the worship of the Great Spirit in his own unlearned way to that "holy" faith which seemed to delight in breach of treaties, and to be highly gratified with scenes of blood and carnage. But the son of freedom disdained the religion of his destroyers; scorned to fear the artillery of the Christian though it desolated his country, much less should he shrink from his threats of endless misery hereafter. He asked not for the religion of the robber, the murderer, and the rapacious warrior when he proffered peace. 'Twas enough for him; he saw those who would be his instructors, trampling upon his rights, destroying the forests where he pursued the chase, and as if determined to provoke his vengeance, violating the sanctuary of the grave and disturbing, with the unhallowed plough, the ashes of his fathers. Words are nothing. He looked at the *conduct* of those who had the sacred book, who considered themselves the only favourites of God. He scorned to purchase heaven by the prostration of virtue. He heard the warning voice of his murdered wife, of his slaughtered child, the mourning Genius of his people, forbidding him to embrace a religion followed by consequences so destructive to every thing which could engage his heart or fire his soul with love. 'Twas enough to lose his country, without embracing the creed of those who had wrested it from him.

"Such doubtless were his feelings. Had he known with what ease soundness of faith can atone for immorality of conduct, and how readily the *profession*, passes for the possession of goodness, he might, perhaps, have bartered his country and his religion for the piety of his invaders. But he was ignorant; he had not then learned to distrust nor to dissemble; he was ingenuous and confiding. We pretended to be superiour; he did not presume to dispute our pretensions, but when he discovered our superiority his high sense of virtue made him reject it with contempt.

"Pious people may blame the Indian, but I cannot. I do not blame him for not embracing the Christian religion under the circumstances in which it was presented to him; I should despise him if he had. Would I embrace the religion of a highwayman who had injured my person and taken my purse? No: I would scorn him and his religion too. As I have already remarked, one of the great comforts of my life is, in taking the privilege of differing from others just as often as I think truth requires me to dissent. Now the Christian boasts

of his Heaven; this is very well; I hope he will find it even better than he expects; but we do not all have the same wishes. What would be a heaven to one man would be no heaven to another. Some may perhaps think in the other world we shall all be of one size,—all have the same mind, and the same thought; but such a heaven would be too monotonous for me. I love variety; and have often thought when I have heard one of our old parsons tell the number and character of those who were going to hell, that I should much rather (providing it was not contrary to the will of God) go there than to heaven as it is generally represented. Now I have very little relish for torment, and am certainly *no friend* to the lake of fire and brimstone. I do not like the heat nor smell; but still the orthodox heaven is to be such a lonesome place and with all so drab coloured that I would rather run my risk for happiness in hell, with that vast assemblage of all nations, sexes and conditions; for amongst so many there will be variety of character and pursuit. But I digress. I am one who could never yet discover, in what respect the Indian, so long as he remains ignorant of the vices of civilized life, could be the better by embracing the Christian religion.

"Were the Indian to embrace the Christian religion, he would want a variety of books. These he could not get. Commentaries, if no other books, he would want; but these he could not procure, nor read them if he did.—He must then have priests; but priests are too expensive for the poverty of the Indian. We have not much to spare, for it is as much as we can do to support priests for ourselves. And as for his being more happy with the Christian, I think the reverse is true. The orthodox heaven, however well it is adapted to excite the hopes of some tempers and give consolation, does not very well suit the Indian. The New Jerusalem, with walls of precious stones, with gates of pearl, and streets paved with gold, is, undoubtedly, a very fine place; but the simple son of the forest, prefers the happy hunting grounds where the animal he seeks in the chase will not flee his approach; and, though it will doubtless be very fine to sing one song eternally, this child of nature finds more pleasure in contemplating the crystal stream, stored with plenty of fish which he can easily take."

☞ The Post-Master at Richmond, Ontario county, is respectfully informed that he would oblige the Publisher of this paper by delivering, according to law, the numbers sent to his office to subscribers. The destruction of a few more numbers will entitle him to exposure.

EDITOR.

#### NOTICE.

The Cayuga Association of Universalists, will meet in Sempronius on the first Wednesday and following Thursday in October next.

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTENT FOR THE FAITH."

## THE SIGNS OF THE TIMES.

"O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. xvi. 3.

As the changes of the seasons are preceded by certain signs, so changes in the moral world are indicated by certain appearances, sufficiently apparent, to the practiced observer, to direct his conduct and guard him against danger. The prudent man foreseeth the evil and hideth himself, while those who do not observe passing events, are quite often unprepared for the day of trial.

Men of ordinary intelligence are capable of judging from the appearances of the sky, when a storm approaches; and we all instinctively, when danger is apparent, improve the favourable moment to obtain a place of refuge. But it too often happens that men of sense and discernment in other matters, are regardless of what, in a moral point of view, concerns them; and thus, by a kind of reprehensible heedlessness, expose themselves to ills that might be easily avoided.

Perhaps there never was a time since the creation of the world, when the womb of fate was more full of events than at the present. The nations of the earth, though apparently with few exceptions, at peace, are convulsed to their centre, by a spirit of tyrannical overbearing on one hand, and a deep predisposition to reform long-sanctioned abuses, on the other. The glorious Revolution in America, with its succeeding results upon the mass of mind, caused tyrants to tremble and kings to totter on their crumbling thrones. Knowing that their power was obtained by conquest, and held by the frail tenure of legitimacy, they have felt to see if their crowns were safe.

The declaration of American Independence fifty-two years ago, was an event which was by no means exclusively for the benefit of this country. The shock was felt in Europe as well as here, and the time will come when Asia and Africa shall enjoy its benefits. That spirit which animated the heroes of the Revolution, though yet smothered in the breasts of the people, will, sooner or later, produce its proper fruits. A new era was begun when our immortal fathers pledged their "lives, their fortunes, and their sacred honour" in defence of the inalienable rights of man; and the work, though but just begun, will be carried on, till not one fragment of religious, mental, or civil tyranny shall remain. The impulse which has been given to truth by half a century of free inquiry, justifies the prediction, that in less than half a century more, "the divine rights of kings" will become the monuments of the folly of those who have defended them.

Reformation in matters of religion is no less desirable, and no less certain. Investigation will continue, until the claims of priests, and councils, and synods, to exclusive orthodoxy and heavenly origin, will be regarded only to be despised, and known only to be avoided. The work of improvement has commenced

and it will progress in spite of all opposition. The mass of the people have resolved to be free, and all endeavours now or hereafter to chain them down to creeds and modes of faith, will but accelerate the work in which they are engaged. The spirit of heaven-born freedom, will never—no never yield to clerical usurpers, but will yet produce the improvement which reason and truth demand.

Judging from the "signs of the times," I am led to conclude that the civil affairs of this country, and of the world, will also be improved. It is undoubtedly true that much has been done already towards restoring to the mass of the people those rights which have been taken from them for the convenience of kings and the aggrandizement of priests. The security of the public peace and the pre-requisite happiness of each individual composing the body of the people, will be recognized as the leading objects of civil jurisprudence; and I doubt not that the wise men of the world will soon learn, that an equal distribution of all the blessings of earth alone can lead to the attainment of those objects.

That man must be stupid indeed, who has not discovered indications of the improvements at which I have hinted; and I will not harbour the suspicion that any to whom these reflections are submitted, desire to close their eyes upon the signs discoverable in the moral world which go to establish the facts before mentioned. Let those, therefore, who profess to be wise, look at the present condition of the moral and intellectual world, and profit from what they discover. There is a mighty struggle between truth and error—between intelligence and ignorance, and there is no room to doubt that the result will be propitious to liberality in both civil and religious matters. The world is ripe for the change, and the sooner it is brought about the better. Reader, you are concerned in the event; will you neglect the means by which the improvement is to be brought about? Be admonished with what you have seen, and prepare for what will "shortly come to pass."

EDITOR.

## LOOK OUT!

The following article which we extract from "Plain Truth," is indeed a confirmation of the alarming fact that the Presbyterians have been secretly at work, for years past, to effect a "union of Church and State." The name of the "travelling agent" is known to the editor of this paper, and there are many in this village who can bear witness that all the material facts stated in the following article are substantially correct. The "agent" received his education at the Theological Seminary in this place, and is now absent on a tour to obtain donations for carrying into operation his plan. We know more of this fellow than we are at liberty to disclose, having been laid with others under injunctions of secrecy. But as the fact is partially revealed—the "murder" partly "out," we venture to make these observations, with the hope that some person who is more at liberty will tear off the mask and expose to merited contempt the long-faced hypocrite who is voluntarily the tool of clerical conspirators.



## CONFIRMATION.

*To the editors of Plain Truth.*—I rejoice that the veil has been rent, and a deep laid, and well-matured plot of the Presbyterian party, to acquire political ascendancy, has been stripped of its secrecy and exposed to public criticism. The article headed "Murder will out," which you copied in your last number from the Christian Advocate and Journal, is true in every essential particular; but the disclosures are not so full as they might have been. I have been in possession of the facts in relation to this stupendous plot for nearly a year, and have often thought that duty to my fellow-countrymen required that I should make them public; but I have been deterred from so doing, by the fear that the boldness and magnitude of the scheme would excite doubts in the minds of some of its reality, and as it was conceived and nurtured in secret, I should be wanting in proof to substantiate the truth of my statements. But, happily, the veil has been rent, and I rejoice that there are more tongues than mine to proclaim the conspiracy, and warn my countrymen of the impending danger.

In the latter part of August, or fore part of September of last year, a travelling agent visited this part of the country, and delivered lectures to such as could safely be entrusted with the secret. He descanted at great length upon the present condition of the press in this country, said it was under the control of men supporting no religious creed, that with this tremendous engine in their hands, they were enabled to give a wrong direction to public sentiment, and elevate such men only to power and office as accorded with them in opinion, &c. and concluded by proposing

That a CENTRAL SOCIETY be established at Washington city, of a character both *political* and *religious*; that a fund be raised to be expended in printing books, tracts, and newspapers; that the central printing establishment be under the management of nine directors, a majority of whom should approve as well the matter which should appear in the national paper, as the books which should be published; and that newspapers, and bookstores, subordinate to the national institution, be established in all the cities and principal towns of the Union.

The books and papers thus published, he said, would not cost half so much as they now do; and, as the present publishers are not organized as a party, and cannot print so cheap, they could easily be broken down, and the country supplied with such newspapers, tracts, and books, only, as should be approved as orthodox.

He said the project had been heartily approved in every part of the country he had visited; that upwards of \$300,000 had already been subscribed, and that the Society would

be organized, and commence operations, as soon as \$500,000 should be raised.

This plan he communicated under the strictest obligations of secrecy. It was approved by some to whom he submitted it, but not by all.

I do not know how much money was subscribed in this place, but I have been informed that the great western *pioneer* of this religious-political party subscribed \$50.

By the proceedings of the Presbyterian convention which was held in this village on the 20th of August, you will perceive that some steps have already been taken to carry the above project into effect. That convention consisted of Presbyterian ministers from nearly every part of the state, and sat, I am informed, with *closed doors*.—Among the *published* proceedings, are the four following resolutions, dressed, you will see, in very *plausible* language:

*Resolved*, That the purity, prosperity, and glory of the Church, at this time, demand a *Monthly Journal*, in which the more distinguishing truths of the gospel and doctrines of the Reformation shall be plainly exhibited and defended; and their paramount importance in the christian system maintained.

*Resolved*, That the publication of a series of *doctrinal Tracts*, of like character with the *journal*, is required by the exigencies of the times, which no *existing* institutions are prepared to supply.

*Resolved*, That the Rev. A. D. Eddy,\* of Canandaigua, C. Eddy, of Penn-Yan, H. P. Strong, of Phelps, Wm. Wisner,† of Ithaca, S. C. Akin, J. F. Schermerhorn, of Utica, S. Van Vechten, of Schenectady, John Frost, of Whitesborough, Dr. G. Spring,‡ of New-York, Dr. David Porter, of Catskill, H. P. Dwight, of Geneva, Dr. Beman, of Troy, Geo. S. Boardman, of Watertown, S. H. Hotchkiss, of Plattsburgh, Joel Parker, of Rochester, and Joel Keep, of Homer, be a committee to see the above resolutions carried into effect.

*Resolved*, That this committee be requested to meet in the village of Utica, on Wednesday, the first of October next, at 10 o'clock, A. M. to devise means to secure the speedy publication of the above named Journal and Tracts.

Signed, JOHN KEEP, Ch'n.

A. D. EDDY, Sec'y.

As my purpose was merely to corroborate the statement made in the Christian Advocate

\*Who lately brow-beat the Postmaster at Canandaigua, for allowing an obnoxious handbill to be posted up in his office.

†The general agent of the national Union for enforcing the observance of the Sabbath, whose bold closures of the designs of his party, at Utica and Auburn, caused the great and patriotic meetings of the citizens of those places.

‡The man who declared that the yellow fever in New-York in 1824, was a judgement of God upon the people for their electing *irreligious* men to office,

and Journal, I leave it for you, or your readers, to make such comments as the subject may suggest. D.

The above disclosures furnish a key to the memorable declarations of Dr. Ely, at Philadelphia, and of Mr. Wisner, at Utica and Auburn. To doubt any longer that the ultimate purpose of all the national and auxiliary societies, and schemes of "benevolence" of the Presbyterians, is to invest themselves with a power, co-equal with, if not superior to, that of our present civil government, would be like doubting the existence of the earth on which we daily tread. How can the people, then, with all this light before them, rest upon their arms? The exigencies of the times require not only watchfulness, but energetick action. The Presbyterians must be met upon their own ground. They are the invading enemy; they have declared that "the battle is commenced," and have proclaimed a general non-intercourse in business and in the social relations of life with the rest of their fellow-citizens. Painful as the duty is, a like non-intercourse must be maintained against them. Christians of every denomination, the true followers of Jesus, and the friends of republican government, must withdraw themselves from among them. The party which aims at political rule, and a monopoly in every branch of business, cannot be actuated by pure religious motives. Their success would be a calamitous defeat of primitive Christianity. How important, then, is it that the people be up and doing?—*Editor Plain Truth.*

*From the Religious Enquirer.*

MR. EDITOR.—I have travelled much in different parts of the Union, and have closely observed men and manners, during the last twenty years. Among other things I have discovered that in proportion as liberal principles advance, the clergy of our country take the alarm, and devise "ways and means" to retain by force, the power which they have obtained by fraud. In this I wish to be fully understood, I have no wish to insinuate that all the clergy use undue means for the establishment of their sway over the minds of the people, nor that all would willingly join in coercive measures for the retention of that power. My intention is to state, that the origin of that influence which they possess, is founded in gross deception, and that the people over whom they hold controul, have been either too ignorant or too indolent, to examine their systems, and the foundation of their pretensions.

Among the numerous schemes of the more ambitious, I consider none more specious, and none more daring, than that which has lately been developed, relating to the observance of the first day of the week, commonly termed the Sabbath. Specious as it is, however, the

subject needs but an examination to show that the hypothesis has but the semblance of authority in its justification. I am bold to affirm that prior to the days of Moses, we have not discovered a vestage even of the Jewish Sabbath. That this was given to the Jews only, is as clear as the reason *why* it was given.—It was to perpetuate their deliverance from the bondage in Egypt.

I am aware that certain theologians tell us, that the day was kept from the creation of the world to the crucifixion, and that since this epoch the *next day* in succession is to be kept as the Christian Sabbath. But their authority is not given and the hypothesis is unsupported by scripture or common sense. The Jews were commanded by Moses to keep the seventh day, which is our Saturday, and they keep it still.—But did Christ or his apostles ever intimate a change in that day? No. Have we any authority to say the day was kept sacred until the close of the third century? No. Did ever Constantine pretend that his edict was founded on a divine command? I think not. He recommended that those who could observe the day without violating their duty in secular concerns, should do so. How the superstitious veneration for this day has crept into society, is a problem of easy solution.—Men who set themselves up as the vicegerents of God on earth, perceived that in setting apart this day, and preaching for hire they might easily earn the bread of seven days in one. This they accomplished, by referring the people to the sanctions in the old Testament, which related exclusively to the seventh day. As the clergy were the depositaries of learning, and the Bible was prohibited from common use,—both by its manuscript price, and clerical exclusion, the bait was swallowed, and the people were enthralled.

It may, however, be asked, why the deception was continued so long; since the use of printing, and the general circulation of the scriptures. This can easily be answered. "Not that themselves were wise, but others weak."

Public attention is not easily awakened to the detection of long sanctioned errors.—When people have long been habituated to believe, that their interests in this world are their own business, and as regards a future state, the safest method is to trust their ghostly teachers, they are generally unwilling to take the responsibility on themselves, for what they have or are by others. An entire revolution in this opinion is not an instantaneous work; it must be the fruit of great exertion by the well informed, and the gradual diffusion of light.

People have falsely supposed, that so general an opinion of the sanctity of the first day must have divine authority for its basis. But will they argue thus of the prevalent opinions



of Mahometans, who keep the sixth day, or Friday? No. They learn by history that Mahomet was an impostor, and a soldier of fortune, who propagated his tenets by the sword. Yet are Musslemen as tenacious of their day, and tenets, and ceremonies, as are Christians of theirs. If our opinions are sacred, so are theirs, on this ground. But the Papists are as tenacious respecting Lent, and other observances, as they are of the Sabbath; but what Protestant will justify them in these things? Their belief in purgatory, and the necessity of penances, extreme unctions, masses, and abstinence from meat on Fridays, are the jest of the Protestants. We know that the restraint from the use of meat one day in the week, originated in the policy of government, for the encouragement of the fisheries, and that the sanctity of the ordinance forbidding flesh on that day, is mere superstition. But we shall be long in persuading them of the fact.

All arguments then, derived from such a source, are delusive; for, if they prove any thing in one case, they do in another. We know they do not in one instance, and therefore the declaration that they do in another, is utterly futile and irrational.

Some may be tempted to inquire, whether the writer would abolish the day, and count all days alike. In reply permit me to state, that I would interrupt no man in the exercise of his religious duties, either on that or any other day; nor do I wish to be disturbed in the exercise of my religious duties or opinions.—But I would not leave to the civil power, the right of coercion in these matters, nor do I think the good of society requires it. Every citizen can equally as well be protected in the exercise of his opinions and devotions as well without these restraining acts, as with them. This is evinced by what meets our eyes so frequently that we cannot mistake. Meetings are often holden on other days of the week, for religious purposes, and no one complains of disturbance. How much more would worshippers be disturbed on the first day than on any other? Common sense will give the reply.

To me the fact is evident, that the putting forth of the arm of the civil power for the special protection of the first day of the week, is a weak attempt to steady the ark of the Lord, which is in no danger without it. I think it is an encroachment on the political rights of the many, for the benefit of the few. I would on no consideration condemn the keeping of the day for religious services, but the compulsive manner in which people are coerced into idleness, who are restrained by law from occupying it as they do other days. I disapprove. For myself, I can truly say, it has often been my delight, and the source of many enjoyments, and far from me be the idea of compelling men to labour on that day,

if their choice is to rest. But, as to the day, I consider one no better than another. All days are the Lord's days, and one equally as blessed as another, and this is the way in which the apostles of our Lord viewed the subject.

The vigorous exertions which are made simultaneously throughout the Union for the special protection of this day, I consider as daring and dangerous. It is, in my estimation, a direct appeal to the prejudices and the cupidity of the populace, which offers a premium for taking sides. It is an attempt to regain an influence in danger of being lost, and partakes strongly of the principles of a gambler who risks all on the throw of a die. With all the boast exhibited of the success of former plans, the proposition contained in this scheme for the erection of a *Christian party in politics* is the boldest and most imposing; if the friends to our liberal principles of government are not on the alert, it will untimely succeed. *It is the strongest ground which they can take, without the power of a despotick government.* This plan arrays all the superstition in our country on its side, and wields the most powerful weapon known to the Union. On this point, all the force of all the illiberal sects can be brought to a focus, without compromising their peculiar dogmas. Against this accumulated and concentrated strength, we have nothing to oppose, save the scattered knowledge, the firmness, and the good common sense of the community.

The case appears to be a plain one. On one side is a ponderous, a dead weight, ready to crush our liberties, and reduce us to a state of ecclesiastical vassalage, from which nothing short of a revolution can deliver us. On the other side, are talent, and vigour, and intelligence, which, if used with discretion, may avert the danger, and save the republic. The odds are fearful indeed, but "wisdom is profitable to direct." With concert, diligence, and energy, we may rely for deliverance, taking care to observe the motto, *nil desperandum.*

MENTOR.

One of the silliest practices now in vogue among editors is punning. A studied pun is like a stale jest at which no body laughs but its repeater.

The Publisher of the Gospel Advocate, having incurred great expense in purchasing the establishment, and the publication requiring constant expenditures, feels that he is entitled to a prompt remuneration from his PATRONS, and is compelled, earnestly to request all who are indebted, to make immediate payment, either to agents duly appointed, or to himself by mail. Circulars have been sent to most of our agents, who are respectfully requested to make returns as soon as collections can be made.

## Portick Department.

Although the sentiment expressed in the following stanza is unexceptionable, they derive their chief excellence from the occasion which gave them birth and the circumstances under which they were first publicly repeated. The editor of this paper on his way to Cincinnati, Ohio, called to spend a Sabbath at Buffalo, where he had formerly ministered in word and doctrine. On entering the chapel, where oft times the song of joyful praise had ascended to the Father of mercies, his ears were saluted with the following introductory hymn. The thrill of feeling produced by this unexpected tribute of affection—rendered thrice endearing from the consideration that it was unaffected and voluntary—cannot be described. It was enough to know that now this happy state of things exists—that now the joys of purest friendship are reciprocated in a place, where, but a few years since, the gloomy horrors of Error were seen, and felt in almost every heart—that now, the melodious voices of happy youths are attuned to the immortal song of love divine. The concluding or “farewell Hymn” was peculiarly impressive and affecting:—the melting strains of harmony in which it was performed—the feeling apparently attending its execution, softened by the recollection of former times, can never be forgotten so long as time endures to him who feels so blessed in receiving the tokens of regard so kindly offered.

### Introductory Hymn,—L. M.

1. Hail, our beloved Brother, hail!  
Return'd again thy flock to find—  
Come give us bread that cannot fail  
To satisfy the longing mind.
2. Come, welcome to thy fold again;  
The words of truth and life impart,  
To feed the mind, and sooth the pain,  
With healing balm make glad the heart.
3. Rejoice, dear friends and brethren all—  
To hear the gladsome news of peace,  
From Zion's Watchman on the wall,  
Proclaim'd for captives a release.
4. O, come, to-day, your hearts prepare,—  
Receive the words of gospel seed;  
And thus the bread of life we'll share,  
With those who are from bondage freed.
5. Rejoice to hear the word of God,  
Proclaim'd by angels from above;  
O may it bud like Aaron's rod!  
With joy produce the fruits of love.
6. Rejoice, the Lord is good, rejoice!  
Our shepherd's come, rejoice again!  
And let us raise our tuneful voice,  
With joyful hearts, respond AMEN!

### Farewell Hymn,—H. M.

1. Dear Brother, fare thee well—  
Go on with joy thy way,  
The gladsome tidings tell  
To all without delay—  
Thanks to our Lord and king above,  
He sends refreshing showers of love.
2. Let cheerful voices raise  
Our hearts on wings of love,  
To thank, adore and praise  
Our blessed Friend above,—  
Thanks to the great Eternal King,  
With holy joy his praises sing.
3. Brother, farewell, again—  
Though sad we feel to part,

Since thou canst not remain,  
Go on with joyful heart;  
And from thy consecrated mouth,  
Proclaim salvation to the South.

4. Brother, go on we say,  
(Thy work is well begun),  
Rejoicing on thy way,  
For truth and light will run;  
And thus the wicked foe repel;—  
But, lastly, Brother, FARE THEE WELL.

### The joy of earth and soul of heaven.

There is a plant that blossoms fair,  
Its leaves are fresh and verdant ever:  
Verdant and rich the hues appear,  
And it will bud and blossom forever.

There is a feeling reigns within,  
That bids the pulse responsive beat;  
'Tis fraught with virtues free from sin  
As angels when they smiling greet.

There is a union sweet of thought,  
Beyond the power of gold to buy;  
There are emotions ne'er forgot,  
The glance of pure affection's eye,

There is a passion that has charm'd  
The Indian's boist'rous soul to rest,  
The misanthropic bosom warm'd,  
Supplied the isolated breast.

There is a sentiment that's awed  
The profligate's audacious brow;  
The Lapland's icy bosom thawed,  
His heart has glowed with lover's vows.

There is a little spark of fire  
To every social being given;  
It glows, expands and rises higher,  
Until refin'd 'twill blaze in heaven,

There is a thread that's interwove  
With ev'ry fibre of the heart;  
It is the mystick ties of love,  
That e'en in Death will not depart.

### From the Christian Intelligencer.

The following lines are said to have been found among the papers of the late Rev. William Fessenden of Walpole, N. H.

That three are one and one is three  
Is an idea that puzzles me.  
By many a learned sage 'tis said,  
That three are one in the God-head,  
That Father, Son, and Holy Ghost  
Are three at least and one at most.  
'Tis thus they would all sense confound,  
By making God a strange compound  
Of natures two, and persons three,  
All of the same equality.  
The Father then may be the Son,  
For both together make but one;  
The Son may likewise be the Father  
Without the smallest change of either;  
Yea, and the blessed Spirit be  
The Father, Son, and Trinity.  
This is the Creed of Christian folks,  
Who style themselves true Orthodox;  
All which, against plain common sense,  
You must believe, or give offence!

The Gospel Advocate and Impartial Investigator, is published every other Saturday, by U. F. DOUBLEDAY at \$1 50, per annum, payable in advance.

L. S. EVERETT, EDITOR.

DOUBLEDAY & ALLEN, PRINTERS.



HAVE WE NOT ALL ONE FATHER? ... HATH NOT ONE GOD CREATED US? ... MALACHI.

AUBURN, N. Y. SATURDAY, OCTOBER 11, 1828

SABBATH SCHOOL

Give attendance to reading, to exhortation, to doctrine.

## A SERMON,

BY L. S. EVERETT.

"He that believeth not God, hath made him a liar : because he believeth not the record that God gave of his Son."—1st John, v. 10.

Ever since the subtle destroyer of our happiness, by his artful misrepresentations, induced the mother of our race, to eat the fruit which she had been forbidden to touch; mankind, by sad experience, have known and felt the difference between truth and falsehood.

Although the "religiously honorable" may, by their assumed importance, in a measure awe the multitude, and screen themselves from the imputation, while those in the humbler stations of life, are destined to "labour and suffer reproach" for their unshaken confidence in the God of Jacob; yet it is believed, that the hasty declaration of the afflicted Psalmist, that "all men are liars," will but too well, apply to the exalted as well as the humble, of the whole aggregate of mankind, in every age of the world.

The prophet Jeremiah declares, that "the heart is deceitful above all things, and desperately wicked." Hence has arisen among men; a distrust of each other's integrity, which has rendered necessary the institution of oaths, and obligations of the most imposing nature, that, under a due sense of his responsibility, the testimony of a witness might with more confidence be relied upon.

Our passions—our prejudices—our interests—or a mistaken notion of facts or circumstances, may, indeed, lead us to an *unintentional* departure from strict integrity and truth; but, when the sacred obligation of an oath is administered, we feel constrained to divest ourselves of every thing that might have a tendency to bias the mind or lead to a misrepresentation, and solemnly declare the truth and nothing else. In cases of the greatest importance between man and man, testimony of this kind, is considered as the most worthy of belief, and the most safe, on which to predicate our opinions.

The man who deliberately enters a court of justice, and after calling on Almighty God to help him, knowingly and intentionally pervert the truth and falsifies his oath, is, by the just custom of nations, and the unerring principles

of right, condemned and discarded, as a wretch unworthy of confidence—undeserving of the least respect to his character, and only fit to be despised by every honest man, and avoided by the virtuous part of community.

This has ever been the custom of civilized nations; and it has so encouraged the upright, and awed the vicious, that but few, have the effrontery to testify falsely; and thus the rights of man are preserved; our lives, our property, and what is of still greater importance, our characters, are guarded from the depredations of all those, who would otherwise molest us, or "make us afraid," and confidence is produced between man and his neighbour.

Hence the witness of men, is of great consequence, inasmuch as by this means, the blood-thirsty murderer, is deterred from plunging the dagger into your bosoms—the robber, from entering your peaceful dwelling, and rifling you of the hard-earned pittance of honest frugality, and industry; and the envenomed tongues of detraction and envy, from fishing from us our reputations.

Yes, my hearers "the witness of men is great," but we are informed, in the verse preceding our text, that "the witness of God is greater."

Again: To call in question the veracity of a witness in regard to his declarations, when under oath, is almost the same as to charge him with wilful perjury; or an avowed disbelief of what he says, is "making him a liar" in the same sense that we make God a liar by not believing his record of his Son. It might, with propriety, be considered an unwarrantable presumption in him, who should make the assertion, that his neighbour, a man of tried integrity, has testified falsely; or in other words, make "him a liar;" and the man who should prefer the charge, would be called upon by every principle of justice and moral honesty—yea, by every tie that binds society together, and guarantees the "rights of man," to prove the assertion true, or suffer himself to be branded with ignominy and disgrace.

In proportion to the integrity and moral excellence of the witness, is the magnitude of the offence in disbelieving his testimony, or charging him with an untruth; and if the offence is so great, in preferring a charge of this kind against his fellow dust, what shall be said of the man, who wilfully accuses Omnipotence with falsehood?

In the subject before us, none other than the Almighty Creator of heaven and earth is represented as condescending to become a witness in the cause depending between his only begotten Son and the world of created intelligences.

We will, therefore, in order to a proper investigation of our subject, inquire,

1. What is the character of the witness?
2. What is the record or testimony he has given?
3. Consider the folly of unbelief, and the consequence of such folly.

And first: What is the character of the witness?

In attempting to describe the character of heaven's eternal and immutable King, it might well become a worm of earth, in silent astonishment, to point his hand to the firmament of heaven—to call your attention to the glorious luminary which is appointed to "rule the day"—to a contemplation of its magnitude and its influence on the vegetable kingdom—or to the silver queen of night, whose appointed course is run in strict obedience to the high behest of heaven—or to the multitude of those glittering orbs of lesser magnitude, whose trackless course is marked with the finger of his power. Then we might ask, can we comprehend those parts of one stupendous whole? can we extend a thought, and fix bounds to the infinitude of space? Then let us turn to the earth we are permitted to inhabit; let us contemplate its formation; its origin; its motion; the infinite variety of its inhabitants;—let us attempt to imitate its meanest production; and if we succeed, then, and not till then, let us attempt to dictate wisdom to the Almighty.

Let us look at these bodies of ours, and ask from whence came these?—from what fountain sprang this consciousness of being? Let us, and all created intelligences, with deep humility, acknowledge "we made not ourselves," but are the offspring of God, our common Father.

This Being of beings, my hearers, is none other than Him who said—"Let there be light," "and there was light—let there be a firmament in the midst of the waters, and it was so." 'Twas He, who commanded the waters, the air, and the earth, to bring forth all manner of moving creatures; and the inhabitants of the vast expanse of creation were ushered into being by the omnific word.

His wisdom sketched the stupendous plans of nature, of providence and grace—it directs the ponderous machinery of the heavens, and appoints the trackless course of revolving worlds.

But is he good? Yes: in the language of the Psalmist, "He is good unto all and his tender mercies are over all his works." "He sends his rain upon the just and the unjust."

"He openeth his hand and satisfieth the desires of every living thing." "The eyes of all wait upon him and he giveth them their meat in due season."

And is there knowledge in the Most High? Well might the Apostle of the Gentiles exclaim in answer to this inquiry—"O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." His mercy and his love are co-extensive with his infinity, and all his perfections concentrate in most unlimited goodness; for, in the language of inspiration, "God is Love."

But may his truth and faithfulness be depended upon? Yes, my friends, for the Psalmist declares of him—"Thy word is true from the beginning." Christ declares, (John vii. 8,) "He that sent me is true." The prophet Jeremiah announces that "the Lord is the true God."—He is the living God and an everlasting King—He is that God whom to know is life eternal; yea, "the testimony of the Lord is sure making wise the simple." No fears, then, need be entertained of him, for he is without variableness or even a shadow of turning. Unlike corruptible man: no selfish views can influence his mind—no party interest can cause him to swerve; for "He is without partiality, and without hypocrisy."

This, then is a faint picture of the excellence of Him, whose testimony or record we are invited to believe. Shall we doubt? Shall we for a moment neglect to repose our fullest confidence in his word? No! "Let God be true but every man a liar."

Moses, the ancient servant of God, in view of the perfections of his character, in strains of devout admiration, sang his praise by saying, "Give ear, O ye heavens, and I will speak—and hear, O earth, the words of my mouth; my doctrine shall drop as the rain; my speech shall distil as the dew; as the small rain upon the tender herb; as the showers upon the grass; because I will publish the name of the Lord: ascribe ye greatness unto our God!—He is the Rock, his work is perfect, for all his ways are judgement, a God of truth and without iniquity, just and right is he." But let us inquire,

2. What is the testimony or record he has given?

In answer to this important inquiry, we shall notice but a few of the many declarations relative to our subject, as recorded by God's holy prophets and evangelists; and these will be such as refer particularly to the Son of God, and are connected, with the salvation of mankind in the aggregate through Christ the Mediator.

The first testimony of God relative to his Son, is recorded by the prophet Moses in Gen. iii. 15, where, in addressing the serpent, it is said, "And I will put enmity between thee



and the woman and between thy seed and her seed; it (Christ) shall bruise thy head, and thou shalt bruise his heel." Again, Gen. xxii. 17, 18, commencing with—"By myself have I sworn, saith the Lord," addressing Abraham, he says, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." This promise was renewed to Isaac, Gen. chap. xxvi. and confirmed unto Jacob, in language more definite, and contains the assurance, that in his seed, all the families of the earth shall be blessed. These promises are explained as referring to Christ by St. Paul, Gal. iii. 16,—where it is said, "Now to Abraham and his seed were the promises made, he saith not and to seeds as of many, but as of *one* and to thy seed which is Christ." The Patriarch Jacob, in addressing his son, Gen. xlix. 10, prophetically announces that "the sceptre shall not depart from Judah, nor a Law-giver from between his feet until Shiloh come and unto him shall the gathering of the people be."

Hence we discover, that Christ is represented as one in whom, are to be finally blessed all nations and families of the earth. Unto him also shall the gathering of the people be; which comforts with, and is corroborated by the declaration of St. Paul to the Ephesians, i. 8, 9 and 10: "Wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him."

What! shall all be gathered together in Christ, and all the kindreds, nations and families of the earth, be blessed in him? Yes, my hearers, for the mouth of the Lord hath spoken it. But how blessed? Shall we answer, by being brought into this mode of being, and made the partakers of the joys and sorrows—the comforts and afflictions—the health and sicknesses incident to man in this vale of tears, this transitory life? Is this the only blessing we are destined to receive, through the mediation of Jesus Christ? No—this is not that blessing which God in his goodness has designed for a lost, perishing and alienated world. The comparatively few enjoyments, that fall to our lot in this mode of being, where man's life is at best "of but few days and full of trouble," are not all the felicities we are to receive, through him, who *descended* to live, to suffer an ignominious crucifixion, to descend into hell, and to conquer the monster Death, by triumphantly bursting the shackles of the

tomb and ascending to God his and our Father, and the sinner's friend.

St. Paul, the eminent servant of God, has testified better things of him, whose purpose is announced in our text. He tells us, that "there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time;" and in his epistle to Titus, he says "that Christ gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

The testimony before us, is so positive, and so directly to the point, that it seems impossible that a reasonable doubt should remain for a moment in the mind of the most determined objector; but on the contrary the evidence, seems sufficient to warrant us in the belief, that God's record of his Son, holds forth to the benighted children of men, a final deliverance from sin, from darkness, and death, and a safe passport to realms of eternal happiness.

Here the candid inquirer might rest; on such testimony he might rely, in the confident hope of an happy eternity.—"Glory to God in the highest," might, with propriety be chanted by the believer, as a prelude to the full chorus of the ransomed. Joy and gladness might fill his heaving breast. Love to God, and love to man might swell the bosom with gratitude, and doubts, and fears, be buried in an eternal oblivion.

But says the doubting, comfortless sinner, "would to God I were assured, that life eternal was revealed in this record of God for me! then could I be happy, then could I rejoice in God; O, with what an ecstasy would I swell the song of grateful praise to heaven's eternal King; with what rapture would I anticipate the dissolution of this tenement of clay, and the happy time, when, loosed from the clog of this mortality, I should be freed from pain, from sorrow and grief, and live with my Redeemer." What can be done to comfort this sinner? Shall we attempt a description of an eternal place of misery? Shall he be told, that God has sent his Son into the world to save a chosen few, and consign the vast multitude beside, to never-ending and inconceivable torments? No, for this we think would be tantamount to charging the Almighty, with falsehood. Shall any be lost forever? No, for in addition to the proofs already adduced in support of our opinion, a multitude might be produced from the standard of divine truth, to corroborate our statement.

I might refer you to the testimony of all God's holy Prophets, since the world began, as proof of the "Restitution of all things," or to the innumerable declarations of Jehovah to the same purpose. In these asseverations of God, we find no contradiction—no variance in the all-important testimony. He declares, that if his children forsake his law and walk not in

his judgements, if they break his statutes and keep not his commandments, then will he visit their transgression with a rod and their iniquity with stripes; nevertheless, his loving kindness will he not take from them, nor suffer his faithfulness to fail.

From his declarations we can discover, that although, like an affectionate parent, he visits the disobedience of his children with a just recompense of reward; yet his tender mercy will forever continue to be exercised towards us, until every knee shall bow in reverence to his righteousness, and every tongue, with humility confess, that in him alone they have obtained strength—eternal life and salvation without end.

But we have evidence directly to the point: Our text and context are abundantly sufficient to do away every doubt from the candid mind. Taken together, it reads, "He that believeth hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And, this is the record, that God hath given us eternal life and this life is in his Son." If it were possible, that a doubt could yet be indulged, and the inquiry arise, "to how many is this eternal life given?" we cannot but contend, that it is given to ALL. For in addition to the proof already urged in favour of the universal extent of this eternal life, we are informed, that "this is life eternal, to know the only living and true God,"—And the Apostle to the Hebrews declares that "ALL shall know the Lord from the least to the greatest." And again, the language of our text and context, independent of any corroboration of other passages, affords proof positive of its application to all men. For if it be a truth, that God hath given us eternal life and this life is in his Son, it is as true before he believed it, as it can be afterwards: and consequently our belief or disbelief of this fact, cannot alter it, or make it void; and therefore it must forever remain a truth in spite of men or demons!

A recapitulation of our subject seems unnecessary; for no proof can be wanted to show that the record of God is true, and will so remain whether believed or not. We will pass, therefore, as proposed, *thirdly*, to consider the folly of unbelief and the consequence of such folly.

Nothing can be more evident, than, that in order to make the requirement just and obligatory on mankind, to believe a report, such statement must be true. Were you told of some circumstance relating to the ordinary concerns of life, which was out of the common order of events and wholly unsupported by the least shadow of evidence, or even probability of truth, you could not, with the least semblance of justice, be censured for disbelieving the marvelous story; for it is not true, neither can it be rendered so, by the honest credulity of

ten thousand! So likewise, if God is, as too often represented, an angry, unreconciled, and implacable Being, our believing the contrary, will not make him good and merciful.

According to the opinion of many at the present day, "we must, before we can be entitled to salvation," believe that we ought in justice, to be damned to all eternity. Hence the declaration is often made, that it would have been just in God long since to have assigned those now in the land of the living, "a portion with the dead in the grave, and in hell with the damned." The candid mind will at once discover that this is directly charging God with injustice, and if it were true, we may cease to wonder that so much is said about the danger of exercising our reason, for reason and common sense revolt at the idea of our being under the necessity of believing an inconsistency in order to obtain a knowledge of the truth. It is either true or false, that God is the Saviour of all men; hence to be made acquainted with his character and purpose will at least settle the question forever!

Now, if it be true that God has from all eternity predestinated a part of mankind to everlasting death, and a part to eternal life, will the reprobate be saved, by being brought to a knowledge of this truth, when the purposes of God, as established in the counsels of eternity, are against him? All the well-told stories of that kind of free-agency, by which we are informed, we can if we will, be finally saved, is worse than vanity, when arrayed in opposition to the will and purpose of Jehovah. Nor can we, by our puny efforts, affect in the least possible degree, the determination of Him, who "worketh in us to will and to do of his own good pleasure;" yea, who worketh all things after the counsel of his own will.

It may be asked, if the statement we have given be correct, and if we all have eternal life in Christ, and shall finally enjoy it, what propriety is there in our being called upon to believe, or what advantage will result from such belief? We answer: Almighty God, in the infinite fulness of his mercy and grace, has designed his offspring man for an eternity of happiness, and has declared his purpose respecting our final destination; and this revelation of his will, affords the purest enjoyment and the most heartfelt satisfaction, to those who know it. How strongly tinctured with folly, then, is the assertion, so frequently made, that if the doctrine we profess be true, it can make no possible difference, whether we believe it or not, therefore we will be on the safe side of the question! But you, my brethren, who have tasted and seen that the Lord is good, can testify to the fallacy of such an opinion; you have the witness in yourselves, and can say from the heart, that by believing, you have entered into rest: you have indeed been made free from the gloomy thought of an eter-



nal annihilation, and free from the fears of being consigned to endless torments, by an irreconcilable and angry God. The record which God has given of his Son, assures us of better things, a better hope and brighter prospects.

How happy the thought! how can we deny ourselves the joy of believing! Let us no longer make "God a liar," by disbelieving his testimony; but rather "believe and be saved," and enjoy the divine consolations that flow from his promises, that we may love Him who first loved us, and so abundantly blessed us. But is there nothing for us to do? Yes: it is our reasonable service, to love, not only God, but also our neighbour as ourselves; this is our duty, and it will afford us sufficient satisfaction, to amply reward us for performing the pleasing task. This christian exercise will be productive of the greatest good, "for love worketh no ill to its neighbour;" and when we comply with this requisition, we shall not be disposed to arrogate to ourselves the privilege of entering heaven on that account, but we shall be willing to prostrate ourselves before Almighty God, and confess with all the world, that we are yet guilty and unclean in his sight.

To whom shall we go, to find relief and acceptance but only unto God? Is our dependence placed on things of time and sense? If so, let us beware; these vanities shall fade and pass away. Do we trust in works which we have done? Let us remember, that "by the deeds of the Law, no flesh shall be justified in his sight;" for says the Apostle, "By grace are ye saved, (and that not of yourselves,) it is the gift of God, not of works, lest any man should boast."

Should any yet doubt, and fear to trust in the mercy of God, and dare not believe his record—that are yet wavering, unreconciled and disconsolate. Go search creation through, to find the being or thing in which to place your confidence—on which to lean for support in the hour of adversity; take all your boasted righteousness and kneel before its shrine; go worship your ideal divinity until chagrined at the deluded thought, you can return and fling your burden of woes at the footstool of Omnipotence, and then place your hope, your faith and confidence in that God who is alone able to give eternal life and salvation to the sinner. He is abundantly able to bless the provision of his children, and to cause them to shout aloud for joy; and he alone can administer comfort and soothe the pang of sorrow; he alone is able to wipe the tear from the pallid cheek of grief—to heal the broken heart, and to lead the weary soul to that heaven of unsullied enjoyment which the Father of Love has prepared for his children.

It is thought by many, at the present day, that there is great danger of believing too confidently in the promises of God; of trusting

too much in the goodness and mercy of our Father in heaven. But is there a possibility of entertaining too exalted views of the tender mercies of God? No: There may indeed be presumption in trusting in ourselves; but we may ever lean with unshaken confidence on the God of our salvation; for his nature is Love, and his will is concerned in the final redemption of his children, and his power is amply competent to the execution of his plan. "Fear not," was the welcome tidings of a multitude of the heavenly host to the affrighted shepherds on the birth-morn of Immanuel; on that day, when was ushered into being Him, in whom we have eternal life; who was appointed to live, to suffer, to die, and rise again for our justification; and by an example too splendid to be misunderstood, to point the sinner to life and immortality, beyond the confines of the narrow house appointed for all the living. Thus, as with the finger of God, when bleeding on Calvary, he marks the trackless course of our unshackled spirits to the mansions of our Father.

Let us then, my brethren, and my friends, no longer doubt, nor fear to trust in the promises of our heavenly Father; that by our belief we may be supported in life and enabled to live in the bonds of peace and love, as becomes disciples of our blessed Redeemer, trusting in God for support and direction.

And may we at last, when called to leave these clogs of mortality behind, and to meet the tyrant Death, be prepared to exclaim, "O Grave, where is thy victory! O Death, where is thy sting!" and then, may we, and all created intelligences, be saved with an everlasting salvation, and partake of those joys which we can only anticipate. May God add his blessing to our endeavours to serve him, and graciously grant an answer of peace to our ardent prayers, for the salvation of all the numerous posterity of Adam.

Nothing besides the promises and declarations of God, can afford to the rational Christian, that support and consolation, which is so much needed to sustain us through this world of tribulation and uncertainty. All the hopes that are predicated on our own righteousness, will be blasted by affliction, and prove like the comforters of the afflicted Job, but miserable props to the desponding soul, unless they are accompanied with a lively faith in the record of God.

And, although we may now speculate on the interesting subject before us, yet the time will speedily arrive, when we shall either lament our inattention to the declarations of God, or rejoice with joy unspeakable and full of glory, at the approach of death—the terror of a moment, but the harbinger of better joys at God's right hand in heaven forever more.—AMEN.

## ORIGINAL COMMUNICATION.

FOR THE GOSPEL ADVOCATE

"J. C." VERSUS "ESSAYIST."

Mr. Editor,—I have read your paper for some time past, with heart-felt satisfaction, and congratulate you on the progress of light and truth. The day-spring from on high has visited us, and the shadows of the night are passing away: "Truth is mighty and will prevail." But permit me, dear sir, to inquire, whether you have not indulged too much in the spirit of recrimination, retaliation, or returning evil for evil; which certainly is not the spirit of Christ. Satire and sarcasm are admissible only in desperate cases: they are edged tools to be used with care and caution. When we conceive our fellow traveller has stepped aside, love to our brother, and to the truth, constrains us to try to restore him. I have been much edified with the Essays, &c. of our brother the Essayist, in the Advocate, till his seventh No. appeared in the fifteenth No. of the Advocate, where, I apprehend, he has lost the track of truth, and, it seems to me, has erred. Some of his errors I will try to point out.

And first, he begins, "All mankind desire to be happy—all labour continually to gratify this desire." This, alas! is too true—a lamentable fact: what a pity that they are not desiring and labouring for a better, nobler, and more worthy object. Now I take it for granted, from the sequel, that he means to advocate or gratify this labour and pursuit of mankind, which I view to be an error; because happiness, I think, is not the chief end of man—is not the mark of the prize of our high calling—is not the right object of pursuit. So you see that I might answer the important question why mankind fail of obtaining happiness, in a very different manner from my brother, namely, it is because they are desiring the wrong object;—not merely a mistake in the means; but the object itself is not adequate and cannot yield them happiness, because it is not in it: for it is evident that happiness does not flow from itself; O no, but from the great Eternal Fountain.

The prophets and saints of old used to say, "Seek the Lord and ye shall live"—not seek happiness and ye shall live and be happy; but seek the Lord. Again, see the law of God, Thou shalt love the Lord thy God, and thy neighbour, not happiness and thyself. Again, "Blessed are they who hunger and thirst after righteousness;" observe it is righteousness, not happiness. Again, "My soul thirsteth for God, the living God," not thirsteth for happiness, but the living God.

If happiness is the aim and object of my pursuit, I certainly seek it for myself, and not for another—to satisfy my desires—to gratify

myself; and then I must be ranked with those who are lovers of their own selves—lovers of pleasure more than lovers of God. This self-seeking spirit, I understand to be the "god of this world—the spirit that now worketh in the children of disobedience, that blinds their minds." This is the orthodox preaching of the day—to seek our own happiness—for crowns of glory in the skies. In short, to seek our own happiness; and when they urge the necessity of faith, and repentance, it is only as means to obtain the chief good, that is, our own glory and happiness. But it is said we are to love and serve God, for the sake of obtaining heaven and happiness. Now this I hold to be inconsistent, an impossibility in the nature of things. I maintain that we never do, nor never can, love or hate one thing for the sake of another thing; because that other thing for the sake of which we love or hate, is always in fact the real object of our love or hatred. For instance, we never do, nor never can, love a woman, for the sake of her riches or money; for in this case we know, and the woman always knows, that it is her money he loves, and not her person at all; and his professions of love to her are false. So, if we say we love God, for the sake of heaven and happiness, then it is heaven and happiness we love, and not God at all; and we may always apply this rule as a criterion to distinguish between true and false friendship; and, O, how much more wise, worthy, scriptural and rational should we be, if, instead of seeking to satisfy our desire for happiness, we would seek the Lord, "if haply we might feel after him, and find him," who is not far from every one of us! for in him we live, move and have our being; and since we are all his offspring, and he our common Father, how rational it is that we should love, seek and serve him, and that for his own goodness and worthiness' sake, and not for the sinister motives of selfish hopes or fears.

Viewing this subject to be important I have dwelt long upon it, and hope by this time I am understood, as to the difference I view between our orthodox system, and rational bible divinity. One is to love and seek ourselves, the other is to love and seek our God; one is to get good, the other is to do good; one is to get, the other to give—that's all. God and self, are the two rivals; choose ye this day whom you will serve; we cannot serve two masters, God and mammon.

Again, my brother says, "The reason then why we are not happy, is because we are ignorant of the means of bettering our condition," and "all we want is instruction." But the Apostle, it seems, does not agree with this statement. He says, "Though I have all knowledge, and understand all mysteries; yet without charity I am nothing." Then I humbly conceive, that although instruction and know-



ledge are, in themselves, great and good things; yet without love to God and man, it only capacitates the possessor to do the more mischief, and he always will make this bad use of it.—So I conclude, an ignorant good man is preferable to a learned bad man; and the scripture reads—“When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, their foolish hearts were darkened, professing themselves to be wise, they became fools, and changed the truth into a lie,” &c. And our Divine Teacher thanked the Father, because he revealed the things of his kingdom to babes, rather than to the wise and prudent. The Apostle says, “Not many wise after the flesh hath God called; but God hath chosen the foolish things of the world, to confound the wise.” Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? and the world by wisdom know not God. “Ye have both seen and hated both me and my Father,” says our Lord. But if ignorance is the cause of our misery, and “all we want is instruction,” then it follows, that all men do always act up to their best knowledge. But this is not the fact: mankind do not always do as right or as well as they know how; for if they did, there would be no sin or crime in the world, no, not one rogue or dishonest man on earth. But sad experience teaches us otherwise. So then it seems there is something else wanting, besides merely instruction and knowledge of the means of bettering our condition, and that dear something, that one thing needful, I apprehend to be Love to God and man—the love of God shed abroad in the heart by the Holy Ghost which God has given us; and without this love, knowledge always puffeth up, and is a price in the hand of a fool who has no heart to it.

Again, my brother, in strong language, explodes the idea, that sufferings and afflictions come from God. He calls it a foul slander on his character. He says the bible declares that “Jehovah is good.” Amen—nor is it the least of his goodness that he does and will visit our transgressions with a rod, and our iniquities with stripes, and in this his loving kindness and faithfulness do not fail. The saints of old time used to say, “whom the Lord loveth he chasteneth, even as a father the son in whom he delighteth,” and all this for our good. So I confess I do understaud, that all the miseries, afflictions, pains, sufferings or painful sensations that any of God’s creatures do, or ever will endure, are all of them “blessings in disguise,” that is, designed for our best good, and depend upon it, God will never be frustrated in his designs. God well knows how to counteract evil, both moral and physical, so as to bring forth from his boundless stores, greater and more good to all his creature, than if he

had not permitted evil to exist; for surely our good God and Father, would never suffer any thing to take place in his dominions, and in his immediate presence, that he could not, or would not turn to good advantage, when at the same time he could easily prevent or hinder its taking place.

But perhaps some may say, if so, then it follows, that all our actions are right, and there is no such thing as sin or crime. But I say this conclusion does by no means follow from the premises, when we consider that the motive, or aim always qualifies the action. So one says, “Ye meant it for evil, howbeit God meant it for good;” and so it turned out in the case of Joseph, and in the crucifixion of the Son of God; and I verily believe in every case it will always be so whilst the Lord reigns and governs the Universe.

Again our Essayist states, “when we obey the laws of nature we are happy; when we disobey, we are miserable.” This is very true as far as it goes; but I conceive this is not all, nor always the cause of misery or suffering; as in the case of infants, also the sufferings of the holy, harmless Son of God. We have also heard of suffering for well doing for righteousness’ sake; and one says, if so, happy are ye, not happy shall ye be for it hereafter, but happy are ye, for the spirit of Christ, and the spirit of glory resteth upon you. And we have heard of one who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures in Egypt. Now, pain, suffering and reproach, are, in themselves, real evils, as my brother observes, yet we see people suffer them not for, or in consequence of, any violation of any fixed laws; but often, very often, for well doing.

But here the important question arises again—why did God suffer sin and misery to exist and enter his fair creation? What are these great, grand, wise and good purposes, which have, and do, and will forever follow as consequences of God’s suffering evil to exist? I will humbly try to speak on God’s behalf, and hint at some of those benevolent purposes.—And first: If God had not suffered evil to exist, and it had never taken place in the Universe, some of the glorious attributes of Deity never could have been known by angels or men. The attribute of mercy must have been dormant, useless and unknown. If there were no objects of mercy, there never would have been a Saviour born in the stable. If there had been no sinners to save, the multitude of the heavenly hosts never would have shouted glory to God in the highest in Bethlehem fields. It could not have been known, that God could love his enemies, and so love them as to give his only begotten Son a ransom for all, to redeem them from all iniquity, if there had been

no enemies and no iniquity—the new song never could have been learned nor sung in heaven nor earth. We never could sing unto him who loved us and washed us from our sins in his own blood, if there had been no sin. In short, there would have been no Jesus—no New Testament—no gospel of the grace of God, bringing salvation to men—none of the exquisite, God-like satisfaction of rendering good for evil—of overcoming evil with good, if evil had never existed. There would not, and could not be “more joy in heaven over one sinner who repenteth than over ninety and nine just persons,” if there were no sinners to repent; but now the Holy Ghost is sent down from heaven with a preached gospel, and Love almighty reigns.

Now the heavenly host forever,  
Gaze and wonder and adore;  
Love to enemies was never,  
Known or sang in heaven before.  
First-born sons of th' morning never  
Saw so much of God before.

Such is the infinite wisdom, power and goodness of God, that where sin has abounded, (and we know there is an abundance of it—God has suffered it to run to a great length,) yet even there, where sin has thus abounded, grace has much more abounded, and, glory to God, we know not how much more, perhaps an hundred or a thousand fold; God knows; but it is more, much more: “That as sin has reigned unto death, so might grace reign thro’ righteousness unto eternal life, by Jesus Christ our Lord.”

Once more: Our brother asks the question, “Why does a wrong action bring misery? Is it because it is wrong?” and he answers “no, but it is wrong because it brings misery.”—Now I think my brother has gotten it exactly wrong end foremost. I say an action is not wrong because it brings misery; but on the contrary, it brings misery because it is wrong. To illustrate this, the reason why a fountain is good, is not because the streams are good; but on the contrary, the reason why the streams are good is always because the fountain is good, that is, the streams do not affect or qualify or alter the fountain; but the reverse, the fountain alters the streams: So a good tree brings good fruit, and a bad tree, bad fruit. And our Divine teacher says, first make the tree good that the fruit may be good also. Effects never alter their causes; but causes always alter their effects as they alter. But this is so evident, that I need not multiply words.

Then let us come to the question—the long agitated question, what is TRUTH? Why and wherefore, or what makes an action right or wrong? This is a question that has puzzled logicians of all ages and nations; and they have, after all their searches and researches, and stretches of human reason, I believe, resolved it into the same that our Essayist has,

namely, its effects or consequences: that an action is good or bad, virtuous or vicious, because it produces happiness or misery. Now I grant that the effects prove what the cause is, but they do not make it what it is—right or wrong.

Now the answer to this question is clear and evident to me, namely, it is simply and plainly this: Every action is right or wrong, as it agrees or disagrees with the great Eternal Standard, that is, Jehovah our God and Father; and if the question is asked one degree farther, “what makes this standard right, why is the will of God an infallible rule of right?” I answer, nothing but itself makes it so; for God is self-existent, and without a cause—“the cause of causes—cause uncaused.” Here my philosophy ends. I rest it all here, and am completely satisfied; here all my labours end; here I launch into His boundless ocean of eternal perfections, this self-existent Essence and Standard of TRUTH, and loose myself in him.

Troy, Missouri, September 1st, 1828. J. C.

Remarks on the foregoing in our next.

## ADVOCATE AND INVESTIGATOR.

“EARNESTLY CONTENT FOR THE FAITH.”

### SECTARIES VERSUS SECTARISM.

A letter from an aged brother in the faith residing in Trumbull county, Ohio, affords us farther information of the proceedings of some of our brethren in the ministry, who have discovered how infinitely important it is to renounce sectarism and be baptized in water! Our correspondent informs us that he has enjoyed the faith of God’s great love and impartial grace for “nearly fifty years,” and seems to feel the wound which our cause has sustained “in the house of its friends.” We can sympathize with our aged brother in his trials, but at the same time can assure him that our religion cannot be destroyed or seriously injured by the case he so feelingly deplures—it has taken too deep root in the faithful hearts of thousands—it is too firmly established upon the throne of God to be moved by mortals, however respectable, or however well convinced of the propriety of “divers washings” they may chance to be.

We feel no other emotions than those occasioned by the purest friendship towards Brs. Rains, Williams, St. Clair and others, who have become Campbellites, but with due regard to their feelings and for the increase of unadulterated truth, we shall submit a few remarks on the course they have adopted. We concede to them and all others the right to think, to believe, and to act, according to the dictates of their consciences; and while we yield them the privilege of so doing, we claim for ourself the right to animadvert upon their opinions and policy as public men with the utmost freedom and good nature. Should we, in exercising the prerogative we claim, fail to appreciate their motives, it will remain for them to correct us with all the frankness that becomes those who



have received from the "Bishop" the Holy Ghost, with all its spiritual benefactions.

We have perused, for the two years past, the periodical work edited by Mr. A. Campbell, the leader—nay, the Bishop of the Christian Baptists, and have endeavoured to become acquainted with his leading views. We understand from his writings that he is opposed to sectarianism in all its forms, and pretends to advocate the "ancient order of things," as established by Christ and his Apostles. It is not our purpose, at this time, to enter into an examination of his peculiar views with an intention of refuting or *trying* to refute them; but shall compare the *pretensions* of the man and his followers, with their *practice*.

He *pretends* to be at war with every thing of a sectarian character. This fact is apparent from almost every page of his paper. Now, we are not surprised that he and his followers should write and preach against sectarianism—there is nothing strange in all this: But we marvel that he and his brethren should say so much against the evil in question, while they themselves are at work, "might and main," in building up a mammoth sect—an "*ism*," which it is intended shall swallow up all other "*isms*!" How is the fact? Not long since it was triumphantly announced in the "Christian Baptist" that several Universalist ministers had renounced sectarianism. True. But what did they become after they had renounced this so much hated "*ism*?" Answer: They became "Campbellites"—a sect of no sectarians—advocates of the "ancient order of things," forsooth:—Believers in what? in no creed, perhaps, but in "*the ancient order of things*!"

Now the sum of the matter seems to be this:—Mr. Campbell desires to be the head of a new sect—he retains many of the errors of his predecessors, and has sought out many inventions of his own—has acquired some popularity by his writings, and more by the novelty of his views; and sets himself up as a zealous opponent of *creeds* and *sects*, and is enjoying a short-lived fame—not from any particular beauty in his system, when abstractly considered, but from the success he has met with in contrasting his own peculiar views with those of his quondam associates. When we scan down his principles we find, at the bottom, the notion of endless hell-torments, and materials in abundance for a new "Chatechism" and the "thirty-nine articles" to boot! Besides all this, he labours hard to show the propriety of using the title of "Bishop" and applying it to those who preside over the "ancient order of things"—and for aught we can discover, he will yet *improve* his anti-sectarian system so far as to add to the ghostly appellations already assumed, those of "Right Reverend Father in God"—His Holiness, the Pope," &c. &c.

We do not wonder that an aspiring man, or a good Christian, should aim at acquiring the signal honour of being the leader of a sect—nor that, in his zeal he should do as Mr. Campbell has done; but our astonishment arises from the fact that any of our brethren should desert the standard of reason, and suffer themselves to be led aside from the path of duty by hol-

low pretensions and unmeaning ceremonies. *What is religion?* It is *not* to be dubbed a "Bishop," an "Elder," a "Deacon," or a "Campbellite!" What are the best *means* of promoting pure and undefiled religion? Unless we are misinformed, "being baptized in water" is no means of promoting the good cause. What, then, is the leading or governing motive with those who have resorted to that summary process of obtaining the Holy Ghost? We leave it for those concerned to answer.

In view of all the facts that have come to our knowledge we have only to caution our brethren in Ohio against being led astray or disheartened by what they have experienced or may hereafter be called to endure. Although we desire not to perpetuate the evils of *sectarianism*, we would adhere to the distinctive features of pure unadulterated *Universalism*, so long as it continues to serve the cause of humanity and virtue. From a somewhat extensive acquaintance with the *effects* produced by the promulgation of our views, we have become convinced that they are salutary—and so believing, we are bound to keep on in the straight forward course of our duty. The truth is, the doctrine of "Impartial Grace" has laid the axe at the root of orthodoxy; it is scattering the works of darkness to the winds of heaven! Hence, many, seeing its march, and beholding its triumphant conquests, have set themselves at work to save the fragments of orthodoxy, by assuming the garb of *liberality*, but still retaining the essentials of partialism. So with the system of Mr. Campbell. He retains all the remnants of those sentiments which have deluged the earth in blood; and yet endeavours to palm himself off upon community as a friend to liberal principles and liberal men! We have been told of his liberality, of the good he is doing in the world, of his enmity to creeds and priest-craft; but we are yet to be convinced that he is any thing more than a zealous and ambitious sectarian, and that his views are more liberal than those of other limitarians. We have been told that he is a Universalist, at heart—but so much the worse! If he be a Universalist, let him throw off the mask and espouse our cause;—if not, let him preach his doctrine of wrath to the world! We fellowship none but those who have sufficient mental courage to speak, and that openly, their honest sentiments.

We cannot close this article without making one more remark, by way of a caution to our friends generally. Since our doctrine has attained to a respectable standing in the estimation of the enlightened part of community, there have not been wanting those who would put a stop to its glorious career by drawing our brethren aside to the support of other sentiments, whose advocates have *affected* to be liberal. Their story has been—"names are nothing—we respect your persons, we inwardly approve your sentiments—come, then, and unite with us—we are respectable in the eyes of mankind, and our cause is *popular*, therefore it will be for your interest to support us." With this delusive tale some of our brethren have been beguiled. But our more intelligent friends need only be convinced of the deception, to elude the vigilance of those

who practice it. The truth is, UNIVERSALISM has been despised, but UNIVERSALISM is now respected by nine tenths of the intellect of this country; and UNIVERSALISM will live—will flourish—will effect the destruction of error in the Church; and, though the magicians of darkness may yet a little longer practice their deceptions with success, the time is not far distant when UNIVERSALISM will stand forth, justified by her works and good fruits, and be recognized as the doctrine which has saved Christianity from ruin and the liberties of our country from destruction.

We had written thus far and put our manuscript into the hands of the compositor, when the following letter was received from Mr. Rains, one of the persons whose names occur in the foregoing. We insert it without delay, that our readers may have the benefit of the investigation, and that its author may not have cause of complaint.

#### MR. RAINS' LETTER.—NO. I:

MR. EVERETT:—Last night, for the first time, the 17th No. of the 6th Volume of the Gospel Advocate was put into my hands, in which, on the 268th page, I read a communication from Solomon Kingsbury, which informs you and your readers, that “three of your brethren, viz. Williams, Cotton and Rains, have been baptized by immersion,” (to which he might have added Sinclair and Jones,) “and that Rains is baptizing, and preaching baptism, as a very necessary duty, in order to gain admission into the kingdom of heaven,” together with your reply. These facts considered in connexion with the fact, that I have not only been immersed, but that I am actually preaching immersion, as a mean by which for sinners to enter into the enjoyment of grace, seem to exhibit me as a ringleader of those “*weak men*,” who have been foolish enough to obey Jesus Christ in preference to men, and to adopt the primitive Christian usage, in preference to following the nice, subtle, fastidious philosophers of the present age, who, supposing themselves to be blessed with reason’s all-penetrating eye, disdain every duty which does not suit their own convenience, and these are considerations sufficiently weighty to induce me, through the medium of your Advocate, if you please, to make known to all your readers the principles upon which we have acted, and to vindicate those principles, should it be necessary against every opposer.

2. I am heartily disgusted with the course which has been pursued by the ministers of Universalism. The deleterious effects of this course, might well cause every philanthropist to lament. Those Universalists with whom I have been acquainted, with the exception of a few individuals, are destitute of all religious energy, and in fact of every thing else necessary to the advancement of the religion of Jesus Christ among men. Very often have I dropped the tear of regret in beholding the coldness of my former brethren who, though

they had a name to live, were evidently dead. I have preached to them in the popular Universalist way, until my constitution is much impaired, but their condition is not any better. But thanks be to God, I have lately learned the reason why such a want of energy exists among the Universalists, as well as among other sectarians, and if it should be necessary, I will, in some subsequent communication, make this reason known.

3. So fully am I convinced of the pernicious tendency of all sectarian preaching, that I did, when I was baptized for the remission of my sins, Acts 2nd chap. invoke God that my sins of sectarianism might, with my other sins, be washed away. And God being my helper, I am determined during the remainder of my life, to preach, instead of Universalism, the Gospel and the law of Christ, believing that when the New Covenant with its laws shall be preached, without any, and independently of all, human speculations, traditions, inventions, subversions, and equivocations, a mould of doctrine will be exhibited into which the minds of men may be, and will be cast upon the primitive plan, having the primitive impressions, the primitive simplicity, and by whom will be exhibited the whole golden cluster of primitive graces and virtues.

4. Those who have entered fully into the spirit of the present joyful revival which prevails in this county, have “determined to know nothing but Jesus Christ, and him crucified.” They confine themselves and their faith to the obvious declarations of the New Covenant, and the laws growing out of that covenant; and if in their New-Testament researches, they find any thing not so obviously definite as to preclude all rational doubt, as it respects its meaning, they forbear to urge it upon others, until its meaning shall be more clear, not only to themselves, but also to the minds of their brethren. “Follow after the things which make for peace, and things wherewith one may edify another,” is a good rule, and we are determined to walk by it.

5. We know, however, that this rule will not suit the restless, sectarian spirits of our age. But they are not of us. They are unanimously possessed of the ancient factional, sect-making spirit, which began to disturb the peace of the Christian Church even in the days of the Apostles. In this enlightened age, (as you and Mr. Kingsbury would say,) this sectarian spirit is very capricious. One party must be called Presbyterian, others Methodist, Baptist, Episcopalian, Restorationist, Universalist, Quaker, &c. &c. &c. Do we find any of these names in the New-Testament? Suppose that one of our modern fashionable sectarians had arisen in the Christian Church on the day of Pentecost, and should have called himself by any of these names, do you not suppose he would have been viewed as an alien from the



New-Jerusalem, and a stranger to the Gospel Covenant? With what astonishment would he have been gazed at from every corner? Suppose, sir, that yourself and some others of our hydrophobial Universalists had been present in that august assemblage of baptized converts who were so ignorant and destitute of the refinements of later ages, as to be baptized for the remission of their sins, and the gift of the Holy Spirit, would not you and your friends have supposed these converts at this great revival to have been "full of new wine?" would you not have said, as you have said in your reply to Mr. Kingsbury, "we regret" (that you who have gladly received the word,) "should be constrained or in any way induced" (even by the positive command of the Holy Spirit) "to return to the beggarly elements of the world," (the command to be baptized.) "Not that we feel in the least disposed to censure or condemn our brethren for the course they have pursued—far from it," (no, not even for returning to the weak and beggarly elements of the world—this is Universalist lenity with a witness,) "but we deplore the circumstance, inasmuch as, in our estimation, a thing so obviously unimportant," (as Baptism for the remission of sins,) "should be reckoned among the means of grace. Now to us" (Universalists) "it appears that when a person can be made willing to receive the ordinance of baptism from a priest," (Peter,) "either by sprinkling a little water on his face, or by being dipped in a pond," (Jordan,) "he has not only lost sight of the new and living way, but is in a situation to be led almost and where," (to hell.) "Will it be urged that the weakness of some renders it expedient to adopt such ordinances? Our reply is," (a strange reply too,) "it would be best to let such weakness cure itself." Strange! strange! strange!! This is really a new discovery. That weakness is efficacious in curing weakness, is a discovery which our western simpletons have never made. We were "weak" enough to think that grace is the medicine which the great Physician administers to sin-sick souls, and that this grace is efficacious in all cases of spiritual weakness; but perhaps this notion originated in our "weakness."

6. We will hear you a little farther. "Will it be said," (you say,) "that the bible requires the observance of such ordinances? Our reply is, if so, it teaches us that God Almighty has instituted an ordinance, at once inconvenient, and to the eye of reason, vain and absurd," &c. &c. From this it appears, sir, that you are not disposed to do any thing, even though God commanded it, unless it suits your own convenience. This, sir, is precisely the same spirit which prevails in this country, among those who call themselves Universalists. They do not consider baptism to be a convenient ordinance, and the same may be said of

the Lord's Supper, and of the whole routine of church order. They seem to think that it was well enough for the foolish, old-fashioned people, in the days of the Apostles, to be baptized, partake of the Lord's Supper, and even for them to be united in churches; but in these latter days of reason's triumphant refinement, it is not necessary to attend to any of these old-fashioned things, or indeed any thing else, except prating against orthodoxy. Now, Mr. Everett, suppose you had exhibited your reply to Mr. K., before the Christians on the day of Pentecost, do you not think they would have stared at you? But enough! enough!!

7. You will please to excuse me, my dear sir, for the plainness of speech which I have used in this letter. "Do to others as you would have them to do to you," is a law, to which we have no objections. If I am in an error, I should be very glad if some friend would convince me of it, and the sooner the better. I have indeed lately been immersed for the remission of my sins, and the gift of the Holy Spirit, and I have been earnestly engaged in preaching this ordinance. If I have strayed from the good old way, my everlasting thanks shall be given to the kind mortal, who will convince me of error. But after all, one thing I do know, my preaching has been, since I espoused the ancient Gospel, much more efficacious in reforming sinners than it was before. Do, if you please, contrast your sentiments with the sincere milk of the word exhibited in the 2nd chapter of Acts.

8. As you have challenged us to "break a lance" with you, we must inform you that we have no objections to permitting you to choose your own weapons. We must however inform you, that we backwoods people, have no particular predilection for lance-fighting.—We prefer a sword—"the sword of the spirit which is the word of God." We believe that "truth is mighty and will prevail," and we are not very anxious, as to the termination of this contemplated controversy.

I am yours respectfully, AYLETT RAINS.  
Braceville, Sept. 20, 1828.

#### REMARKS.

Now, we rejoice to find that brother Rains steps forth, like a man, as the champion of "the ancient order of things," *alias* anti-sectarianism. We hope he did not understand us to mean, that we were willing literally to fight, with sword and pistol—no, we meant nothing more than that, if he desired in good earnest to vindicate his present views, we would engage with our only weapon—the goose quill! We pray him, and all concerned, to take warning that we are totally averse to the use of any deadly weapon; and should an unlucky word chance to fall from us, while pursuing the subject, that can be *tortured* into a challenge to fight, we do hope he will take it in a *spiritual* sense, according to the New Translation by "Bishop" Campbell; for we only intend to fight with the "sword of

the spirit, the word of God, and the shield of faith." For the sake of perspicuity we shall notice each paragraph in the foregoing letter, separately; though at the same time we shall study brevity.

The first paragraph is intended, no doubt, as an acknowledgement that our information was correct, as far as it went, and that the fact was correctly stated in our 17th number. We had not, before, been informed that Mr. Jones had *also* been converted. Truly, the holy Spirit must have selected Universalist preachers as the special subjects of its care! Human sagacity would, probably, discover in all this "turning about," an appearance of something like a "*concert of action*," but most likely the age of miracles has returned. Mr. Rains informs us that he is "actually engaged in preaching IMMERSION as a mean by which for sinners to enter into the enjoyment of grace." We have no doubt of the fact; but could wish he were "actually engaged in preaching" THE GOSPEL. What he says about being "foolish enough to obey Jesus Christ," &c. is begging the question. Wait, dear sir, until we learn what Jesus hath commanded; wait, until it is settled whether you *are* obeying Jesus Christ, before you claim the honours of martyrdom for your obedience. He commanded his servants to preach the GOSPEL, but you, sir, from your own confession, are "preaching IMMERSION"—a word not found in the sacred oracles! Show your *commission*, before you talk against "nice, subtle, fastidious philosophers"—or claim to be directed by the letter and spirit of our Saviour's instructions. We hold you to your offer—stand fast, therefore, and vindicate *your* kind of preaching "against every opposer"—it is "necessary."

We are informed in the second paragraph of Mr. Rains' letter, that he is "heartily disgusted with the course which has been pursued by the ministers of Universalism," and that "those with whom he has been acquainted, with the exception of a few individuals, are destitute of all religious energy." Well, we sincerely pity friend Rains, or any other man who has been equally unfortunate in selecting his associates! If those who have renounced the faith, and turned Campbellites, are a fair specimen of the preachers with whom he has associated, we cannot blame him for being "heartily disgusted." For men who will labour for years without knowing *what* they believe, or *why* they believe—and be "blown about by every wind of doctrine," are enough to "disgust" any body. And it is our humble but ardent prayer, that, if there be any more of a similar stamp, they too, may be "heartily disgusted" with themselves—Mr. Campbell is welcome to all such—we need them not. And if either of the gentlemen feel aggrieved at the severity of this remark, let them look at the spirit of the foregoing letter. We happen to know more of this matter than meets the eye of the reader, and feel justified in retorting. Mr. R. need not put himself to the trouble of letting our readers know the reason why it is so—they know it already. They know, and deplore the fact, that many of our western preachers have not acted up to the spirit of the holy religion they professed; but have degraded and disgraced the

cause, and finally abandoned it, while, through their neglect and abuse, it was bleeding at every pore!—Well might they have been "heartily disgusted" with *themselves*, and well may they deplore the want of energy with which they were afflicted. Did they shed tears? It was well; and it would have been better had they suffered themselves to have wept more bitterly. But *now* we suppose our quondam brethren can rejoice all the day long—since the "ancient order of things" is established, there is no cause for tears—since it has become their duty to preach "*immersion*," our brethren find energy enough and to spare!

The third paragraph commences with a statement of the writer's own case, at the time he was baptized, and informs us how he "invoked God, that his sins of sectarianism might be washed away." How far this prayer was efficacious may be seen from the following fact. A correspondent informs us, that "Mr. Rains declared in his hearing, that he renounced all creeds whatever; and at the same time, he declared that the system of Mr. Scott, old Mr. Campbell and others of the baptist order, was correct, which consisted of five points, *viz.* Faith, Repentance, Baptism, Receiving the Holy Ghost, (which they promised to all as soon as baptized,) and fifthly, a pardon for all their sins." Now, in the name of wonder, we demand, what are these "five points," but so many articles of faith? The two last "points" appear to approximate as near the faith of the "Mother Church" as they well can; and we should not be greatly surprized if it should finally turn out, that our brethren have mistaken the Old Catholic beast for the "ancient order of things."—Mr. R. refers us to the 2d chapter of Acts. Does he mean to insinuate that he and his present associates have enjoyed blessings similar to those experienced on the day of Pentecost? If any part of the chapter is applicable to their condition why not the whole? Have they heard a sound from heaven as of a rushing mighty wind—have they seen cloven tongues of fire—do they speak with other tongues—or have the "last days," spoken of by the prophet Joel, been enjoyed by the Campbellites? We wait a reply.—Mr. R. next informs us, that he is *now* determined to "preach, instead of Universalism, the Gospel and the law of Christ," &c. A noble resolution, truly! And what is Universalism but the Gospel of Christ? And what is the Gospel of Christ but "good tidings of great joy which shall be unto all people?" And what is the "law of Christ," but the law of impartial love? Return to your duty, brethren, and preach GOSPEL instead of "IMMERSION!" The gospel of Christ needs no speculation—no tradition—no *inventions*—no subversions—and no equivocations; and when faithfully proclaimed, will mould the heart into the image of its Author, the God of love, who baptizes with (not water) the "Holy Ghost and with fire." The Gospel of Christ is too pure to come in contact with any modern inventions without being contaminated; and we would therefore advise our brethren to make converts by proclaiming it: and though persons thus converted may not have so much "energy" as those converted by the preaching of "immersion," yet we venture to



say, they will endure full as long, and be full as valuable.

There is nothing in the fourth paragraph of our friend's letter particularly interesting aside from the following. He speaks of a "joyful revival" and inform us, that those who have been its subjects have "determined to know nothing but Jesus Christ and him crucified." This passage may be tortured into any thing. With the Presbyterian, it means, to know nothing but Calvinism—with the Methodist it means, to know nothing but Arminianism—with the Universalist it means, to know nothing but God's Son as the "Saviour of all men"—while with our Campbellite friends, it means, to know the "five points" above noticed; or perhaps—to know things just as Mr. Campbell knows them. We are probably correct in the latter case, at least, as we understand Mr. C. has published a new translation of the New-Testament, and will probably remove all doubts from the minds of his devoted followers, so far as relates to the infallibility of his own scheme.

The fifth paragraph commences with an assumption that the rule before mentioned "will not suit the restless sectarian spirits of our age." This is doubted. It seems to suit Mr. R. and what is he but a restless sectarian? That he is "restless" is evident from the fact that there was not "energy" enough amongst the Universalists to suit the temper of his mind; and that he is a sectarian is as certain as it is that he is a follower of Mr. Campbell. What right, then, has he to say of sectarians—"they are not of us?" Does he mean they have not yet assented to *his* "five points," that they have not yet been immersed? What was it but a sectarian spirit that in ancient times led to disputes about circumcision? And what but such a spirit that now requires us all to be baptized in water by "immersion?" True, people are called by certain names, and pray by what name shall we call our friend Rains? Is he a "Christian Baptist" we suppose! or is he to be called by no name? Do we find the appellation of "Christian Baptist" applied to any person, or any people, in the scriptures? Suppose, then, that a "person had arisen in the Christian Church on the day of Pentecost, and should have called himself a Campbellite, do you not suppose they would have viewed him as an alien from the New Jerusalem and a stranger to the gospel Covenant? With what astonishment would he have been gazed at from every corner?" &c. &c. He continues,—“Suppose, sir, that yourself, and some others of our hydrophobic Universalists, had been present in that august assemblage of baptized converts, who were so ignorant and destitute of the refinements of latter ages as to be baptized for the remission of their sins and the gift of the Holy Spirit; would not you and your friends have supposed these converts at this great revival to have been ‘full of new wine?’” *Answer.* What we or our friends might have done on such an occasion, we pretend not to say; but if we should happen to be present at a “great revival” in Trumbull county, Ohio, and should there find an august assemblage of priests, and should hear them pretending to the power delegated to the Apostles on the day of Pentecost, and should witness

he rant sometimes discoverable on such occasions amongst the religiously insane, we should think there was “something rotten in Denmark!” that there was more *wind* and *water*, than *true religion* among them! We did not know, till now, that Universalists were afflicted with canine madness; but we must now believe it to be the fact, or put the modesty and veracity of Mr. R. to the test. “Hydrophobic Universalists!” A pretty epithet, indeed, to be applied to us, by one under the influence of the Holy Ghost—by one, who has adopted the rule of studying and striving to “follow the things which make for peace.” Pray, sir, if this is the legitimate consequence of your recent conversion, what spirit actuated you before your regeneration? We respectfully recommend a prescription to be found in the “Christian Baptist” of Sept. 1, entitled “New-Testamentism a cure for, and preventative against Campbellism and all other isms”—which, if an emetic is wanted, will cure any thing but an extreme case of hydrophobia in amphibious animals.—Again: We by no means regret to hear that our friends “gladly receive the word”—nor that they should obey the positive command of the holy Spirit—nor that they should be baptized;—but we have yet to learn, that receiving the word consists in being immersed in water, or that the holy Spirit enjoins it upon Christians to be Campbellites—or that the “one baptism” of the gospel is water baptism. And while we feel no inclination to censure or despise those whose weakness turns them back from the liberty of the gospel, to “divers washings and carnal ordinances,” to the “beggarly elements” of the world, we would do all in our power to strengthen them and lead them back to the fold of Christ. Nor do we deny that baptism for the remission of sins was *once* considered essential, and justly so; but contend that when the kingdom of God was established on earth, all the ceremonies of that description were rendered unnecessary. And we firmly believe that when a person can be made willing to receive the ordinance of water baptism from the priest, he has not only lost sight of the “new and living way,” but is in a situation to be led almost any where. Not because there is any thing in the ordinance itself, that extinguishes intellectual vision or leads astray; but whoever is so *ignorant* as not to be able to discriminate between the day of Pentecost and the 4th of July—between Peter of old, and Bishop Campbell—between water baptism and the baptism of the Holy Ghost and fire, is in a situation to “see God in clouds and hear him in the wind,” or look for the “pearl of great price” in a mill-pond. We say, therefore, that we cannot find it in our heart to censure such persons; but we deplore their weakness—and, “strange” as it may appear to some, we think it best to let *such* “weakness cure itself.” Whether “western simpletons” (as Mr. R. is pleased to call himself and brethren) understand it or not, there is a kind of weakness of the human mind, which, when the fever has turned, will work its own cure—and this remark is peculiarly applicable to mental complaints of an inflammatory kind; whether our prescription would be salutary in cases of hydrophobia or not, we leave for Mr. Rains to determine. He continues,—“We were ‘weak’ enough

to think that GRACE is the medicine which the great Physician administers to sin-sick souls, and that this grace is efficacious, in all cases of spiritual weakness. But perhaps this notion originated in our "weakness." Now, Mr. R. was never more deceived in his life, than he appears to be in two respects, as expressed in the foregoing sentence. First, he errs in supposing that we intended to dignify his recent conduct by calling it *sin*—we meant it was "*weakness*." Secondly, he errs in supposing that the fact, that GRACE will be "efficacious in all cases of spiritual weakness" originated in his, or his brethren's "weakness." No, sir, it originated in the *strength of God Almighty!* And so sure as God hath told the truth, GRACE will finally triumph over all sin, and all weakness. Indeed, the only thing we complain of, is that Mr. R. has renounced the idea that it *will be efficacious* in reconciling the whole world to God, and turning to the "beggarly element" of water, to cure mankind. There is a difference, we opine, between "grace" and "immersion."

In reply to what is contained in his sixth paragraph, we have only to say: First make it appear that baptism by "immersion" is enjoined by the gospel covenant, and we shall be as ready to be immersed as we now are to write against it. But believing as we most sincerely do, that God does not require sacrifice, that nothing is required of us but to "deal justly, love mercy, and walk humbly,"—that nothing unseemly or "inconvenient" is enjoined by the gospel, we repeat, that such things are unnecessary—that they only tend to detract from the simplicity of the gospel, and cause men to prostrate reason at the shrine of modern delusion: Talk no more of the day of Pentecost, then, nor of what was done by the Apostles, until you prove, by signs and wonders, by splendid miracles, that ye are possessed of Apostolick power! And, how ridiculous it is, for men, "in this enlightened age," to pretend, that *they*, poor mortals, are to do and be, as Peter and others did and were! It reminds us of the fable of the frog—they seem to be anxious to inflate themselves with wind and water, until they reach the size of Peter or John or Paul! But "enough, enough!"

*Lastly:* We cordially reciprocate the wish, to be excused for our "plainness of speech"—and if we have been too plain, we hope our friend Mr. Rains will attribute the error of the head to the warmth and friendship of the heart. Believing that he has been led from the straight forward path of duty, by enticements *other than the beauty of his present system*, we have felt it a privilege to expose what we think his errors. We desire no thanks—we expect no praise, for making an effort to reclaim him. We doubt not the sincerity of his heart, in supposing that his preaching has been more efficacious in converting sinners than formerly—but let him remember, that the lion's whelps are not so numerous, as those of the cat; *but they are lions*. It cannot be expected that his present course can yet be fairly tested by the result now manifest; and we greatly fear his converts will be but little benefitted by a *water* conversion. But, after all, we wish him success in his attempts to be useful, and

trust, that, like the prodigal son, he will yet return to his Father's house, where there is bread enough and spare.

EDITOR.

#### SPREAD OF UNIVERSALISM.

Believing as we do, that the doctrine of God's unrestricted grace is eminently calculated to make mankind wiser, better, and happier; and having witnessed its efficacy for several years, we cannot but rejoice to find that it is rapidly extending itself into every section of our American heritage. In the state of Maine, as we learn from the "Christian Intelligencer," the work goes mightily on, and Churches are forming, and meeting houses are building with astonishing rapidity throughout all that region. The voice of the "Trumpet" brings from the east the gladsome news of increasing attention to the great salvation in Massachusetts. The good work advances with a steady march in Rhode Island, as we learn from the "Telescope," published at Providence. In Connecticut, as we learn from the "Inquirer," the efforts of our brethren are no less successful in building up Zion. While in the other New-England states the most sanguine hopes of liberal hearts are fully realized. From the states of New Jersey, Pennsylvania, and N. Carolina, we have cheering intelligence, and even in Georgia and South Carolina, the voice of truth is heard with joy and gladness.

But we had taken up our pen to give an account of what is going on in this and other states farther west. While our brethren in the East have been zealously engaged in their labours of love, the light of truth has irradiated the utmost boundaries of the West, and converts are multiplying in many places where, as yet, the voices of our preachers have never been heard.—In the western counties of New-York, the indefatigable exertions of the few who have publicly laboured in the vineyard of our impartial God, have been attended with abundant success. Universalism has attained a standing which defies the puny efforts of its enemies. It is now openly espoused by men in high standing, and our enemies must resort to something beside invective and ridicule to overthrow it. It has already levelled the pride and prostrated the schemes of a proud and lordly priesthood, and will sweep away the refuge of lies which has hitherto sustained its enemies.

During a recent tour to the West and South, we have enjoyed the inexpressible satisfaction of ocular demonstration that Ohio is on the side of liberal principles. The cry in that region is "*come over and help us*." There is hardly a town or village in that great and flourishing state, where a preacher of our faith would not meet with a cordial welcome. Throughout all that region nothing is wanted but faithful heralds of salvation to raise up the cause of truth and gain for it an ascendancy over every other doctrine now promulgated there.

At the great and flourishing city of Cincinnati, ministerial aid is much needed. No tongue can tell—no pen can describe the anxiety there felt by our brethren, to obtain some faithful preacher to break the bread of



life. They have erected, and by this time completed, a house for public worship sufficiently large to contain eight or ten hundred persons. It is finished in a plain neat style, and eligibly situated. Our brethren deserve much praise for their laudable zeal in so good a cause; and we trust they will soon be supplied with a minister whose faithfulness shall be commensurate with their own. We cannot refrain from making the remark, that few societies in America are composed of more valuable members than that at Cincinnati.—They deserve and *must* have some one to labour with them. There is every reason to believe that faithful and acceptable preaching in that place and vicinity, would be crowned with abundant success. At a moderate calculation one thousand persons attended the feeble labours of the writer of this article during his stay there, and listened with devout attention to the word preached.

Finally, there is every thing to encourage us and nothing to dishearten. Brethren—let us be of good comfort and exert our every power in a work so promising, so good, so glorious.

#### ORIGINAL ANECDOTE.

In the town of Riga, Monroe county, a short time since in an Orthodox Sunday School, the priest of the order was industriously instilling into the juvenile mind his saving sentiments, and asserted to a young lady, ten or twelve years old, a daughter of Mr. H. Willis, if I mistake not, *that Jesus Christ was the eternal God!* The Miss, who understood her bible better than her teacher, took the liberty of modestly contradicting this disciple of Calvin, and declared, that Jesus Christ was the *Son* of God, and produced her authority from the scriptures on the spot, saying that such evidence was sufficient for her, and superiour to his bare declaration. The above is the substance of what was related to me by a gentleman whose word may be relied on.

#### REMARKS.

Seing Jesus Christ and him crucified constituted the leading trait of Apostolick preaching, would not the little heroine of the above anecdote make a much better orthodox preacher than the orthodox themselves? They err at the very threshold of the gospel, which paves the way for all the errors and absurdities with which Calvinism abounds. She has the word of eternal truth on her side, and with it, like David, slew even the boasting Goliath himself! Children begin to question the infallibility of orthodoxy, and to smile at its folly. (Communicated.)

**CALVIN'S OPINION.**—What says John Calvin concerning the observance of the 4th commandment? Ans. "The fathers frequently call it a *shadowy commandment*, because it contains the external observance of the day, which was abolished with the rest of the figures, at the advent of Christ." Again: "It

was the design of the heavenly Lawgiver under the rest of the seventh day, to give the people of Israel a figure of the spiritual rest, by which the faithful ought to refrain from their own works in order to leave God to work with them." See *Calvin's Institutes*, vol. I. p. 418.

Now we should like to know what means all this "hurra" about the outward observance of one day in seven? This Juggernautal crusade against a majority of our citizens?—Why, ye Calvinists, are you militating against the plain sentiments of him whom you esteem as your founder, and your lawgiver?

**A FACT.** Not long since, in South Carolina, a Clergyman was preaching on the disobedience of Jonah, when commanded to go and preach to the Ninevites. After expatiating for some length of time on the truly awful consequence of disobedience to the Divine commands, he exclaimed in a voice of thunder, that passed through the congregation like an electric shock, "and are there any Jonahs here?" There was a negro present, whose name was Jonah: who, thinking himself called on, immediately arose, and turning up his white eye to the preacher, with his broadest grin, and best bow, very readily answered, "*Here be one, Massa.*"

In olden time it is said that the inhabitants of a certain town in New-Hampshire, consisting chiefly of Irish or Scotch presbyterians, adopted the following custom. As soon as their fields were planted and sown, their priest, accompanied by the elders, deacons, and farmers, went from field to field offering up a short prayer over each, that they might receive the fruits of their labours in a plenteous harvest. One day while engaged in this pious perambulation, they arrived at a field, where the priest stopped, took a keen-eyed survey, and after some hesitation, addressed his flock to the following purport:—"My friends and brethren, it will be of no use to pray over this field till there is more manure spread upon it; for otherwise, even the prayer of a righteous man, however fervent, cannot be effectual."

#### NOTICE.

A friend has favoured us with a copy of a *Series of Sermons on the doctrine of everlasting punishment*, by the Rev. J. Sellon of Canandaigua, with a request that it be reviewed. The request shall be complied with as soon as the writer of this notice can find leisure for that purpose. O. A. B.

#### ERRATA.

In the Sermon published in our last No. p. 310, first column, 14 lines from top, for "infesting," read *infesting*.

In the Sermon published in our 14th No. the reader is requested to observe that, in every instance where the word "theoretical" occurs, it should be *theocratical*.

## Poetical Department.

The following beautiful lines were presented to the daughter of General Brown, by a distinguished gentleman :

Lady ! thy wish shall have its way,  
I wake the slumbering harp again  
At thy command—and though the lay  
Be grave—in no unkindly strain,  
Would that its notes, tho' rude and wild,  
Might soothe a hero's orphan child !

Thy morn of life has been o'ercast  
With sorrow's gloom, and thy young heart  
Must weep, in memory of the past,  
Of thy lov'd sire, whose mortal part,  
Victim of death's relentless doom,  
Sleeps in the silence of the tomb,

In mem'ry too, of visions gone,  
Of hopes, that bloomed but to deceive,  
Domestic joys forever flown,  
With kindred hearts 'tis thine to grieve ;  
Commingle tears, with them to share  
The agony thou can'st not bear.

But cheer thee Lady ! 'mid this gloom,  
There breaks upon my vision'd sight,  
E'en from the confines of the tomb,  
Where sleeps thy sire—a beam of light,  
The light of him whose power to save,  
Pervades the darkness of the grave.

To him in youth's own accents mild,  
Let thy young heart direct its prayer :  
A gallant soldier's orphan child  
Sues not in vain for mercy there,  
Peace to thy bosom, it shall prove  
The rich reward of filial love.

The chivalry which grac'd thy sire,  
A grateful nation shall proclaim ;  
His orphan boys shall catch the fire  
Which gave his name to deathless fame ;  
Thy widowed parent too, shall feel,  
That he who strikes, has power to heal.

Now fare thee well ! that thou may'st know  
The purest bliss to mortal given,  
And all thine hours serenely flow,  
My fervent prayer ascends to Heaven ;  
A humble offering at the shrine  
Of sympathy for woes like thine.

### WANDERER REST.

Wanderer rest—the sun is set,  
And hill and vale are sunk in slumber,  
Stay, and for a while forget  
The sorrows which thy soul encumber ;  
Musick's soft and holy balm,  
Shall hush thy spirit into calm,  
And silver streams meandering near,  
Shall murmur peace into thy ear,  
The hours with tales we will beguile—  
Wanderer rest thee—rest awhile.

Rest thee, stranger, thou art far  
From home and from friends who love thee,  
Thy guide has been yon pale-beamed star,  
A traveller through the heaven above thee,  
Earth's to thee a homeless waste,  
There is no bourne that woos to rest ;  
Thy heart is seared, thy hopes are blighted,  
And straying in this world benighted,  
Still, still thy sight for what has been,  
To see the joy which you have seen ;  
Dark is thy heaven, but yet may rise,

Far brighter hopes and purer skies,  
A happier star its rays may dart,  
And love may warm thy withered heart.

Then wanderer rest, and cease to weep  
That home from which you have departed,  
Grief may fade away in sleep,  
The refuge of the broken hearted—  
Thou hast known the tender ties,  
The sweet and thrilling sympathies,  
That round the soul in fondness wreath,  
And o'er our life a fragrance breathe—  
But these, so light, so fresh, so gay,  
Like fairy dreams have passed away—  
Thy harp is mute—but not in vain,  
You'll try to wake its song again,  
Touch but its strings, and they will tell,  
In musick which you yet love well,  
The tales of days that now are past—  
Then weary wanderer, stay and rest.

Montreal, 1823.

J. M. C.

### PRAYER.

The smiling sky is ever bright,  
The earth is fair with flowers ;  
There comes no night, there falls no blight  
On childhood's blissful hours ;—  
Then pray.—Heaven sees no sight so fair  
As happy childhood bowed in prayer.  
The summer dew, the rainbow's hue  
Are pure and holy things—  
And youth hath dreams as lovely too,  
As pure imaginings :—  
They pass away, they pass away,  
What charm can stay them ? Kneel and pray.  
Then comes the time of busy schemes,  
And man must earn a name ;  
His morning thoughts, his midnight dreams  
Are wealth, and power, and fame :  
Heaven heeds them not—one humble prayer  
Would be a better passport there.  
Age, thou art winter, cold and drear,  
Without the hope of spring ;  
Thy strength is gone, thy leaf is sear,  
Thy root is withering ;  
And earth has nothing worth thy care,—  
Yet pray,—for Heaven is won by prayer.

### FORGET ME NOT.

"Forget me not?" in accents mild,  
My mother says, "beloved child,"  
Forget me not when far away,  
Amidst a thoughtless world you stray :  
Forget me not when fools would win  
Your footsteps to the paths of sin ;  
Forget me not, when urged to wrong,  
By passions and temptations strong ;  
Forget me not, when pleasure's snare  
Would lead you from the house of prayer.  
Forget me not in feeble age,  
But let me then your thoughts engage,  
And think my child how fondly I  
Watch'd o'er your helpless infancy.  
Forget me not, when death shall close  
These eyelids in their last repose !  
And evening breezes softly wave  
The grass upon thy mother's grave ;  
Oh ! then whate'er thy age and lot  
May be, my child ! "Forget me not !"

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S. EVERETT, EDITOR.

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HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, OCTOBER 25, 1828

## WEEKLY LECTURES

Given at the request of the Association of Ministers.

## A SERMON.

BY L. S. EVERETT.

"Thou shalt not bear false witness against thy neighbour." Exodus xxi. 16.

There is not a more important command in the decalogue, than that now read. And it is to be feared, there is no one more frequently violated. It is among the most pleasurable duties which fall to the lot of ministers of the gospel, to speak of the "great salvation:" and among the most painful, is a compliance with the command, which makes it a duty, to reprove, rebuke, exhort, with all long-suffering and patience, to a strict conformity to the laws of God and man. This duty, however, in itself considered, is not a burden hard to be borne; but, those circumstances which render necessary such reproof and exhortations, are often attended with bitter reflections.

The subject presented in the words now read, is far removed from any doctrinal considerations. It demands the devout and prayerful attention of every person, let his tenets be what they may. Nor will I believe that what may be offered on the present occasion will be the less acceptable to my charitable and enlightened hearers, because it comes from one, who believes, without doubting, that a propitious God will grant an answer of peace, to the prayers of our opposers.\* "Let not our good be evil spoken of"—let us repose in our belief, until some mighty hand convinces us, that it is sin to love God because he first loved us; and iniquity to love our enemies, because God loves his enemies. Laying aside, then, the weapons of doctrinal controversy, we will unite like Christians, like brethren, in a contemplation of our text. "Thou shalt not bear false witness against thy neighbour." To bear false witness against our neighbour, is to speak unwarrantably of his motives or conduct—or to speak falsely of his person or character.

Let us consider for a moment the heinousness of an offence of this nature.

In point of wickedness it surpasses any crime recognized by the laws of God or man. It is in fact, a species of complex iniquity, which embraces all the variety of guilt. This sin

originates from a depraved heart, and is disseminated by a tongue set on fire of hell. It is as bad, if not worse than murder, because it originates in a heart filled with hatred; and the wise man informs us, that "He that hateth his brother is a murderer." It is worse than robbery, because it takes from another, that which can do no other person any good. It is worse than drunkenness, because instead of injuring one's self, it destroys his neighbour. It is worse than theft, because it takes from another his rightful and valuable property without provocation, or the hope of gain.

A disposition, to bear false witness against a neighbour, may be considered as a disease, more frightful than madness, and more poisonous than the "pestilence that walketh in darkness."

It is a lamentable fact, that mankind are prone to speak evil of their neighbour, as the sparks are to fly upward. But we are led to conclude, that a propensity so wicked, was never implanted in the breast of man by his Creator. I send rather to be a child of education than otherwise. The poor Indian who sees God in clouds, or hears him in the wind, stands a monument of unimpaired nature, and by his example, puts to shame the one, who, with Christianity on his tongue, carries a devil in his heart. The child of the forest, when uncontaminated by the sacrilegious touch of mock-civilization, stands aloof from the crime under consideration. His proud soul never bends to envy his neighbour—his lofty spirit, towers above detraction, and his mind untutored in the school of fashionable crime, despises the refuge of lies, and scorns to hold communion with Christianity apostatized.

Would to heaven, that some "savage" might in this respect be imitated by those who boast their better privileges. Here, in a Christian land—with the precepts of Jesus in our hands—with the beams of science shining around us—with the gospel sounding in our ears—with life and immortality before us, as a crown of rejoicing—with the motto "a brave and generous people" engraved on our breastplates and issuing from every mouth, we wickedly prostrate all sense of shame, and servilely follow after vanity and lies! The contrast should cause a crimson blush upon the faces of those who boast the name of "Christian." O Jesus, thou Son of eternal Love, may thy spirit work with our spirits to effect a reformation.

\*All Christians pray for the salvation of the whole world—do they pray in faith?

I leave it for those more skilled in theology than your speaker, to define the sin of bearing false witness against our neighbour, while, in order to an understanding of the moral of our subject, I shall endeavour to show

2ndly—Who are our neighbours.

It is a fault, to which we are all liable, that we are too apt to confine our friendly feelings to the little group who compose our fire-side circle, or live contiguous to our dwellings.—The paltry distinctions which are too frequently raised by those who pretend to Christian philanthropy, serve only to divide and distract the world. That pre-eminence, to which virtue is entitled, should ever be observed; but the subdivisions of society which affix to one the title of Lord, and to another the epithet of beggar—which recognizes one as a Rabbi, and another as a vassal, is only to give honour to a fool, and shame to him to whom honour is due. Could there be no other distinction observed than that to which merit is entitled, it is presumed that thousands who now bask in the sunshine of favour, and recline in the soft embrace of luxury, would be compelled to eat their bread in the sweat of their face, and hide their shame with the rags of poverty. Ask the man whose ill-gotten wealth excites the grin of applause from the vulgar multitude, who is his neighbour? He will point you to the dwellings of opulence, and tell you, that they are the inhabitants of palaces. Ask the bigot a similar question, and while he casts a frown of supercilious contempt at the publican by his side, he will graciously declare, “the righteous are my neighbours.” This fault extends into all classes of society. The meanest beggar that patrols our streets, with a kind of honest mockery, apes the fashions of the great, and confines his philanthropy to his ragged associates. Were those who are proud of distinctions to look into the hovel of licentiousness, and there behold the servile imitation of their own folly, they might, perhaps, improve the lesson to advantage, and learn to look beyond their own habitations for a neighbour. The man, in whose soul is shed abroad the spirit of the blessed Jesus, looks beyond the narrow bounds of his own habitation, and recognizes every man as his neighbour, who needs his assistance, or belongs to the great fraternity of God’s children. Pride, which is the source of ten thousand moral evils, is the cause of limiting our good wishes and offices of kindness to a narrow circle of personal friends. The soul of man, when enlarged by the genial warmth of the sun of righteousness, embraces in its affections, every class of mankind. The benevolent heart feels interested in the behalf of every child of God, and looks upon each, as his fellow-traveller to one common home in eternity.

When we look at the examples and precepts of Christ, we learn that it is the duty of his

professed followers, to consider all men as our neighbours. Once, a certain Lawyer, in order to tempt our ever-blessed Mediator, asked the important question, what shall I do, to inherit eternal life? In reply it was said, Do what is written in the law, how readest thou? The Lawyer answering, said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.” But he, willing to justify himself for a want of philanthropy, (which I am sorry to say is by far too prevalent in our world,) said unto Jesus, “And who is my neighbour?”—No doubt he thought as many do in our day, that he had but few. Jesus, however, taught him to esteem not only his acquaintance as neighbours, but also to consider strangers as such. He put forth the parable of the man who fell among thieves. Would to God we could imitate the good Samaritan! A proud and self-righteous Priest—an unfeeling and bigoted Levite, happened by chance to come that way, and beheld the mangled body of the unfortunate man; but like our haughty, cold-hearted fellow mortals, they passed by on the other side! But the Samaritan, whom the former, from their souls, despised, when he saw him, “had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an Inn, and took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.” Here then, was something noble—this conduct is worthy of imitation. It was an effectual refutation of that partial and illiberal policy, pursued by the ancient sticklers for religious supremacy; and even a Lawyer, who had the hardihood to tempt the blessed Jesus, was compelled to admit the fact, which he from his very soul scorned to believe, that those are neighbours who are bound together by the universal chord of liability to misfortune. “Which, now, of these three, thinkest thou, was neighbour unto him that fell among thieves?” The lawyer said, “He that showed mercy on him.” Could this lesson be put in practice, we should hear less said about the vain distinctions, and narrow feelings of mankind—we should then all be neighbours—we should all be friends—we should all be brethren.

That this is required of us, as Christians, will not be denied by any one, who is conversant with the scriptures. Indeed the dependence upon one another, to which we are all subjected by a wise Providence, should, independent of all other considerations, induce us all, in whatever sphere we may move, to cherish those good feelings which lead us to recognize in every man a neighbour and brother.

This, then, will extend the application of the text to all men. And, let me ask, who will



desire to limit it to the few? Will it not be God-like to call all mankind our neighbours? Is it not agreeable to the whole tenor of the gospel? Yea, will it not exalt us above conception?—will not such feelings constitute us indeed Christians?—Yes. That man should be pitied, whoever he may be, whatever name or title he may wear, who could say, that the ideas just advanced, are not justified by the scriptures, and consequently worthy to be adopted. Our text may now be read as explained, thus: "Thou shalt not bear false witness against any son or daughter of Adam."

Bearing in mind this view of our subject, we will proceed to notice the sin of breaking this command in the various ways which fall under the notice of us all, and the different inducements which lead mankind to commit this sin, in those various ways. After having examined the disease, I shall attempt to prescribe a remedy for it, which will close my remarks.

I begin, by noticing the sin of bearing false witness against another for God's sake. Many have supposed, and very honestly too, that any measures, pursued with a desire to promote the cause of Truth, will be justified on account of the end in view. The maxim, which, has been adopted, is, "that the end justifies the means." But I humbly conceive that such ideas are highly wicked, and should be censured by every one who wishes well to mankind. It is a deplorable fact, that there is a kind of religious lying encouraged by those who profess the peaceable doctrines of Christ. I know of no better name for it, than *lying for God's sake*. I am disposed by motives of charity, to give it this appellation; for undoubtedly, there are many who bear false witness against a neighbour, with a real desire at heart, to advance the interests of their own cause, which they suppose to be the Lord's. Prepossessed with the notion, that whatever is opposed to the doctrine they have embraced, is rank error, they think it their duty to magnify every fault of an opposer, and leave no means untried, to put down what they suppose to be heresy. These ideas, which, to a certain extent may be laudable, give rise to much unholty conversation. It may be proper for each individual, to be tenacious of his own principles, to such an extent, as to prevent his being "blown about by every wind of doctrine;" but, when we go so far as to take a seat in the chair of infallibility, we should be had in remembrance for our folly. We are too apt to forget, that we are fallible beings; and especially, when our opinions receive the sanction of the great, we too often outstretch all bounds of reason, and become frantick with the idea of our own consequence. Such have probably been the causes of that intolerant spirit, which has drenched the Christian world in blood, and enstamped upon the Christian name that disgrace, which future generations must

wipe away by abstaining from this fashionable evil.

But, had the intolerant notions of Christians been laid aside with the pretended infallibility of the pope, there would have been no necessity for remarks on the subject now under consideration. But the only perceptible difference, between the pretensions of the pope, and the assumed character of the modern orthodox, consists, as has been acknowledged by one of the parties, in the one being *infallible*, and the other, *doing nothing wrong*. The supposition, then, that our ideas are positively right, and that others are entirely in the wrong, produces the bad effect against which I am now speaking.

It shows its evil head in various ways.—Those actions, which under different circumstances, would be passed over and perhaps applauded, are, when seen in an opposer, condemned, magnified, coloured to suit the jaundiced eye, and imputed to motives which perhaps never entered into the heart of the accused.—Nothing can be more wicked than this, when directed against the person of a neighbour.—A man might better rob him of his goods, than take from him his good name: Yea, as I have before said, it is worse than robbery.

But a peculiar way, in which mankind often bear false witness against their neighbour, is in circulating false stories or in propagating slanderous reports against individuals, in order to injure the cause in which they are engaged. It is truly astonishing how men, and even professing christians, will catch a flying report against a neighbour, and roll it like a sweet morsel under their tongues, till they spew it out, embalmed in the poisonous effluvia of their own mouths, to be swallowed again by some greedy babbler, who in his turn will swell it with his pestiferous breath. This infamous practice, carries with it ten thousand curses; the most bitter of which will surely fall upon the heads of the guilty. None, I venture to declare, will ever engage in this shameful traffick, but such as are engaged in a desperate cause. The one who is thus falsely accused, is as far superiour to his accusers, as the heaven of heavens is above the dark abodes of the father of lies.

It was not my design to enter into a defence of the doctrine which I profess; nor do I desire that any thing I may say, should be applied to the conduct of our opposers exclusively.—But I cannot forbear to remark, that the doctrine we profess, the characters of its supporters, and the motives by which we are governed, are often "born false witness against," by the enemies of liberal sentiments, and the opposers of a doctrine too often misunderstood. Could the genius of Universalism, be allowed a visit to the earth, and could it be personally identified before an enlightened court of justice,

thousands would sink into the earth, and be execrated for the crime of breaking the command of the text. The advocates of the doctrine of impartial grace, are, in a measure, identified with their glorious doctrine; (and thank heaven, they are not ashamed to own their doctrine;) therefore, those wise ones, who know nothing of our sentiments—those pious sticklers for everlasting burnings, who consider it criminal to know any thing more than what their minister tells them, are ever ready to anathematize, not only the doctrine, but the *persons* of believers in God's Salvation.

This is emphatically bearing false witness against a neighbour for God's sake. And here, since I have entered upon this subject, let me ask, who ever heard the doctrine of universal salvation fairly and truly spoken of by a zealous opposer of it? I venture to say, that an instance was hardly ever known, in which our sentiments were fairly laid open to a congregation, by an opposing clergyman. They uniformly hide the beauties of our doctrine—they strip it of those facts, which, if understood, never fail to carry conviction to the mind of an honest inquirer, and substitute some wild creature of their own imaginations, which is well calculated to frighten children or disgust a man of common sense. As an evidence of this fact we need only listen to the declarations of those who accidentally or otherwise, hear our doctrine explained. After having heard the sound of unadulterated gospel, they are frequently astonished. "Why, they preach different from what we expected!" "Why, this is not as I had been told."—In a word, "The devil's preachers, are, in some respects, like other preachers!" Now, I beg to know, how mankind come by their false ideas in regard to our doctrine? They certainly never hear a Universalist hold out any encouragement to sin—they ever speak with reverence of the character of God—they enjoin all the social duties—they teach humility and brotherly love, on the broad principle, that it is our duty to love God and man, "because he first loved us." How, then, do mankind come by their false impressions? I answer: The enemies of our doctrine, bear false witness against their neighbours.

That we may not be accused of avoiding investigation as to the course pursued by ourselves, as a body of professing Christians, I would most earnestly entreat our enemies, to examine, not only our conduct, but the motives which govern us, when we bear witness against our neighbours. I would, in behalf of that respectable body of Christians to which I belong, and which I pray God I may never dishonour, invite the closest scrutiny. It is known to that God whom we delight to honour, that we plead no exemption from the frailties of our fellow-men, as it regards the subject before us; but we say in the face of those who speak evil against us, that, we do not misre-

present the doctrines of our opposers. Nor are we accused of doing this. 'Tis true that the cry has gone out into the earth, that we abuse the doctrines of those who are considered orthodox; but wherein do we abuse them?—Answer: Not by bearing *false* witness against them, but by holding up to view their sentiments in *their true light*. I am aware that we are censured for speaking disrespectfully of the Calvinistic doctrine, and the complaint is often made, that we misrepresent such dogmas. But we attribute these complaints to the ignorance of those who make them; for whoever knows the pure and unadulterated doctrines of Calvin and Hopkins, must be sensible of the fact, that when we speak against them we speak of them as they are laid down in their writings. And even if we *should* abuse the doctrine of Calvin, I conceive we should not be chargeable with bearing false witness against our neighbour; for in my travels in this section of God's heritage, I have never found a solitary individual, who would subscribe to the "Five Points" of his creed.—And further, I venture to predict, that could the doctrine of eternal election and reprobation, be taught in the U. States, publicly, openly, and plainly, in those churches which bear the name of Calvin, there would not be ten men, who would not execrate the name, and forsake the doctrine. Be that as it may, until our enemies can bring forward one well founded charge of misrepresenting either their doctrine or their practice, let us be judged innocent of the crime of bearing false witness against them. I will notice one other case, in which the command in our text is transgressed, and proceed. The practice, among some classes of Christians, of misrepresenting the confessions, or dying words of some, in order to bring into disrepute a class of people, or their doctrine, against which, no substantial proof can be produced, is highly unbecoming and criminal in the sense of our text.

What is it but bearing false witness against a neighbour, to make an attempt to impose upon the credulous, some frightful story of a criminal's disbelief, or a dying man's want of faith in a doctrine which he never understood. The sin and folly of such attempts at imposition, are too conspicuous to need an illustration.

Again: Mankind are prone to bear false witness against a neighbour, in order to pull down his interest, and build up that of some favourite upon his ruin.

We are all too apt to give way to our prepossessions, and to lean to the side of our favourite friend, to the sacrifice of strict truth and justice. Hence, when two of our neighbours are the subjects of conversation, especially when their interests clash, we sometimes give loose to our feelings or prejudices, and almost *unwittingly* bear false witness against the one in order to advance the interests of the other.



The reputation of a friend, gained in this way, would be dearly bought. May the friends of truth and moral honesty, touch not, taste not, handle not, a thing so wicked and foolish.

Again : We are sometimes led to bear false witness against our neighbour, in order to gratify a spirit of malice or revenge. In this case, the crime would be less excusable than in any other. A man may possibly speak evil of another out of a comparatively pure motive, when strongly operated upon by a zeal not according to knowledge in religious affairs ; or when his feelings are enlisted in behalf of his friend ; but in the case under consideration, in addition to the crime in question, the guilt is augmented, by being attended with an exercise of the most unholy and unpardonable passions that ever misguided the heart of man. A desire to revenge or retaliate for a real or supposed injury received, is one which brings man down from the elevated heights of reason, to a level with, or a grade below, the brute creation.

Again : We are inclined sometimes to bear false witness against our neighbour, in order to bring him on a level with ourselves, or that, by representing him or his character in an unfavourable light, we may either secure ourselves from observation, or rise in the estimation of others by a contrast of *our* excellencies, with his pretended faults.

If there are degrees in sin, an offence like this should entitle the criminal to reproach and shame, as lasting as that heart which could sanction it. A man may rob, steal, cheat, and murder, and by ransacking the catalogue of excuses, may find one to cover his guilt ; but in this case he would be doubly—yea, trebly guilty ; for first, he injures his neighbour—secondly, he injures himself, and thirdly, he disgraces the rest of mankind. There never was a case like this, that escaped a just recompense of reward. Swift destruction treads close upon the heels of such an unhallowed offence, and a day of retribution holds out the warning motto, “depart from such iniquity.”

*Lastly :* False witness is sometimes borne against a neighbour, through a careless disregard of the consequences which would be likely to follow. Indeed, in the present age of the world, the practice of this sin has become so fashionable, that many indulge in unfavourable animadversions on the characters of others, to gratify the Eve-like curiosity of some meddler with other men's affairs. There is no doubt of the fact, that did mankind consider, that there is a propensity in the hearts of many to feast on the follies of one another, there would be less of the windy traffick of bartering away a neighbour's good name, for the worthless commodity of a sinner's gratification. Indifference, in a case like this, is criminal. There is no excuse for neglecting to promote the welfare even of an enemy.

I have thus briefly considered the turpitude of an offence against the command of God as contained in the text. In whatever light we view the subject, it presents to the mind of the Christian, an occasion for deep mortification and regret ; it is attended with circumstances peculiarly aggravating. The shameful practice of bearing false witness against one another is fashionable even in America—in this Christian country—in this great and powerful state, and probably in this very enlightened and Christian section of the state of New York.

I am now, after having examined the disease, to endeavour to prescribe a remedy. This shall be done in few words.

“Do unto others, as you would have them do unto you in exchange of circumstances.”—Were we to adopt this rule, we should hear no more false witness against neighbours, but peace on earth, and good will to men, would become universally prevalent. To prevent evil speaking against any peculiar doctrines of Christianity, it would be well for each one to become well acquainted with them all. To avoid that ignorance upon these matters, which is the occasion of much mischief, it would be well to examine every spirit, and hear each side of the important question. And above all things, when a professed minister of the gospel, exerts his talents to hide the distinguishing points of his doctrine, keep a watchful eye upon him ; for while that course of conduct is indicative of his having some sense of shame, it argues that he knows his creed is defective. And as a man is known by the company he keeps, will it not be well to avoid giving countenance to that conduct which you know to be reprehensible ?

Unceasing watchfulness over ourselves, will be necessary to guard us against breaking the commands of God ; and although I would not advise my hearers to be too assiduous in plucking the mote from a neighbour's eye, yet a charitable notice of the follies of others, may serve to keep us from falling into a like condemnation. Be wise, then, as serpents, and harmless as doves, and peace will attend you on your journey to the grave, where the angel of mercy will stand to rescue your better part from the grave ; and the God of all grace will accept your blood-washed souls, as the purchase of him, who died to redeem you from all iniquity. Let us then be comforted with the blessed assurance, that in heaven is our residence prepared, where in the end the wicked shall cease from troubling, and where the weary shall find eternal rest. AMEN.

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LORENZO DOW.—This celebrated minister of the Gospel, we learn from a Western paper, is now travelling through the state of Tennessee. It is announced that he will preach in Nashville on the 30th inst.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

## REPLY TO "L. C."

MR. EDITOR:—I noticed in the last number of the Advocate, a communication, signed J. C. which contains some animadversions on the 7th number of my Essayist. I am no controversialist. I generally lay my thoughts before the reader—if he be induced to examine the subject on which I treat, my object is gained. I have no disposition to proselyte. I wish mankind to think; if I can induce them to exercise their intellectual powers freely and fearlessly for themselves, I am contented if they shall then choose to abide the convictions of their own minds, whether their convictions correspond with mine or not. I consequently feel no alarm when my positions are attacked, if truth be elicited, it is well, whether it be with me or with my opponent.

Your Missouri correspondent writes in a spirit truly Christian, and deserves to be answered in the same. He will therefore, I trust, take no offence if I point out some mistakes respecting my reasoning into which he has fallen, and some untenable positions which he has himself laboured to establish.

He begins by quoting my assertion that—"All mankind desire to be happy—all labour continually to gratify this desire." This he admits to be a fact, but laments that it is so—thinks it wrong for mankind to pursue happiness, and that the reason why they are not happy is because they pursue happiness. I did not state that it was *right* for mankind to pursue happiness, nor did I advocate the principle that happiness is the "chief end of man;" but I do not believe it wrong for a man to desire his own happiness or to take all proper measures to produce it. Indifferent we cannot be; we must desire happiness or misery. Whichever J. C. may choose, I shall prefer happiness for myself, and if my preference would effect any thing, I would prefer it for the whole world.

J. C. says happiness is a wrong object of pursuit. It may be so. He says, "seek the Lord." This is very well. But why seek the Lord? "Seek the Lord, and ye shall live," says the sacred writer. This is correct—we desire to live. How shall we gratify this desire? Answer, seek the Lord. J. C., if I understand him, is decidedly of the opinion that, if we seek the Lord, we shall be happy. We desire to be happy. How, on J. C.'s principles, shall we gratify this desire? Answer: Seek the Lord. Here happiness may be the motive or desire which prompts to action, and seeking the Lord the means to satisfy this desire. This agrees with the doctrine of my Essayist. I there stated that happiness was the object all mankind had in view, and the

reason why they were not happy, was, because they mistook the road. J. C. calls this reasoning incorrect. He says we should seek the Lord instead of happiness, and then we should be happy. The reader perhaps will discover the difference.

The difficulty in J. C.'s mind appears to be this; he thinks if we pursue our own happiness we are selfish beings, and if we seek the Lord for the purpose of benefitting ourselves we are criminal. I reply to this objection because the principle involved in it is not sufficiently understood. The Bible uniformly requires, exhorts and commands us to seek the Lord. But what reason does the bible assign why we should do this? "Acquaint now therefore thyself with him and be at peace," is, I believe, the sum of scripture testimony on this point; and uniformly, so far as I have any knowledge of the bible, it proposes the good that shall come unto us as the reason why we are to seek the Lord or make ourselves acquainted with him. Paul exhorts his brethren to look to the glorious "reward," the "prize," and even Christ is said to have "respect to the reward." And indeed if this principle were not admitted, all the exhortations and threatenings—all the promises of happiness for well doing, and misery for evil doing, would have no effect.

Men mistake on this subject. Self-love is proper when properly understood. Selfishness which leads a man to promote his own happiness, regardless of the happiness of others, is improper, and I believe generally has the effect to defeat its object. This I condemn. But approve self-love, for without it we could not obey the commands of Christ. "Thou shalt love the Lord thy God." How can I discharge this obligation, if I have no love for myself? I cannot love God, unless I perceive him to be lovely, and this loveliness is elicited by his goodness to us—"we love him because he first loved us." "Thou shalt love thy neighbour as thyself." Now suppose I had no love for myself, how much should I love my neighbour if I loved him as I did myself?

The truth is, every man should love the Lord. The process to produce this love—we desire happiness; when rightly instructed respecting the character of God, we find this happiness secured to us; we therefore love him, why? Because we have discovered him to be good to us. We do not love him because we wish him to make us happy, (J. C.'s reasoning on this point is correct,) but because we discover he has made us happy. The measure of good we receive from him will, in all cases, be the rule by which our hearts will judge his goodness. In this view of the subject, love to God and a desire for our own happiness are not inconsistent.

J. C. thinks me too orthodox because I advocate the principle that we should seek our



own happiness. I do not know what is orthodox in Missouri, but here it is orthodox for a man to be willing to be damned. J. C.'s principles in one view of them would lead to the same result. A man must love God—for what?—because he is good?—because his mercy endureth forever?—because he first loved us? No: For what then? I know not. But J. C. would say, for what God is, in and of himself, abstractly considered I suppose, independent of any benefits we receive from him. This is theory; let him who can, reduce it to practice. If I must be miserable till then, the orthodox hell will prove true.

I would I could persuade the whole world to love God; but I know no other way to do it, than by convincing them, if they wish to be happy, they must, as one of the means to produce it, study the character of their Father, and love to him will follow as sure as they hear his true character. I therefore am unable to perceive any discrepancy between my reasoning and the reasoning of the bible on this point.

Again: J. C. pronounces my assertion, that "the reason why we are not happy, is, because we are ignorant of the means of bettering our condition," incorrect. On this point, I refer J. C. and the reader to my sermon, "on the moral condition of mankind" in the 19th No. of the Gospel Advocate; and for the kind of knowledge that I consider necessary, to the last number of the Essayist in the same number of the Advocate. I have said all there I wish to say on this question with regard to the means of producing happiness, and it is unnecessary to repeat it here. The passages of scripture quoted by J. C. are irrelevant, because they are designed to show that the philosophical knowledge boasted of by many in the days of Christ, was insufficient to produce happiness; but should never be urged against the acquisition of a correct knowledge of the Gospel or of things with which we are surrounded. They have been so urged, and J. C. may learn the consequence if he will peruse the history of the church during the dark ages, or even look at the church as it is now. But even J. C. practically admits the truth of my assertion. He endeavours to point out my errors: he says mankind are not happy because they have been seeking a *wrong* object, and even he endeavours to correct this mistake and proposes a new object of pursuit, which he says will produce happiness, viz. we must love God. But how can we love God without knowing him? and how can we know him without being taught his character? and if by being taught his character we love him, and are happy in consequence of this love, how can we say that knowledge is not wanting to make us happy?

The next objection to my article, is, that I call it a slander upon the character of God to say that our sufferings come from him. Per-

haps I am wrong in this. However I think the reasons assigned for my opinion in the Essay are sufficient. God is our Father, our Friend, and our Benefactor. I cannot bring myself to charge my miseries upon him. I believe all that God gives is good. But our sufferings are the result, not of what he gives, but proceed from our want of something more than we have, that is from our imperfection. Knowledge would, I think, remove, in a great measure, this imperfection, and supply, or enable us to supply our deficiencies. Perhaps some pain will always remain; but it may be, as J. C. supposes, over-ruled for good.

J. C. attempts to answer the question why God permitted evil to exist; but this is not the question. Why did God make such a world as he has, is the question, but who has a right to ask it? I have not, and shall not therefore attempt to answer it. J. C. may be right in his answer; whether so or not is out of my means of ascertaining. The world is as it is. It is our business to make it as comfortable to all its inhabitants as our ability will allow. Certain actions and certain situations are favourable to the preservation of our lives and the increase of our felicity. Others produce a different effect. So much we know, and it is not difficult to decide what should be our course in reference to either of these.

O. A. B.

*To be continued.*

#### FOR THE GOSPEL ADVOCATE.

*An Address to the members of the Methodist Episcopal Church in the United States.*

BY A. H. CURTIS, OF ITHACA, N. Y.

(Continued from page 248.)

*Respected Brethren:*—It is believed by many of your connexion, that universal salvation implies nothing more or less, than a salvation from a merited punishment for sin; but be assured that such a salvation is believed by no Universalist worthy the name.

One of the fundamental articles of religion is, that God will not clear the guilty, but render unto every man a just recompense of reward for all his actions, both good and evil. But an essential difference between us in regard to punishment is this: you believe the justice of God requires the eternal punishment of the sinner; whereas we believe in no punishment which is inconsistent with mercy, or that shall not eventuate in the good of the one punished; for whatever emanates from God, must be good. And as an eternal state of punishment destroys the possibility of any good to the suffering creature, but only evil and that continually, we cannot believe it: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Now, no chastisement for the present seemeth to be joyous, but grievous; nevertheless afterwards it yield-

eth the peaceable fruits of righteousness;"—Heb. xii. 6 and 11.

We believe the design of punishment is to produce a reformation in the one who is exercised thereby. Every other idea of punishment must be unjust; and as an eternal punishment cannot be corrective, it must be vindictive and of course unjust.

It is moreover evident from the sacred writings, that the time is coming when every species of punishment shall cease, in consequence of the willing subjection of every individual of the human race to the moral government of Jehovah; "that the wickedness of the wicked shall come to an end;" that "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him;" Psalm xxii. 27. "And every creature which is in heaven, or on the earth and under the earth and such as are in the sea and all that are in them, shall say, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever." Rev. v. 13;—that "death shall be swallowed up in victory, and tears shall be wiped away from off all faces;" Isa. vii. 8. "For the Lord hath promised; yea, he hath sworn by himself, that to him every knee shall bow and every tongue shall swear;" Isa. xlv. 23, 24, 25. "That in the name of Jesus, every knee shall bow, of things in heaven, and of things on earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father;" Philip. ii. 10, 11.

Do you require me to believe in the eternal rebellion and misery of those who bow the knee in humble submission before the throne of heaven, and swear allegiance to the God of the Universe? Shall I believe in the endless punishment of those who shall surround the throne of Jehovah, and on their bended knees confess "that Jesus Christ is Lord, to the honour and glory of God the Father?" Methinks this is not the employment of beings under the dominion of sin. If salvation consists in a reconciliation to God, methinks that the final salvation of all men is plainly implied in the above quotations. Again, St. Peter, Acts iii. 20, 21, tells us that the Restitution of all things has been spoken of by all God's holy prophets since the world began. Hence it follows that the man who does not preach the restitution of all things, is not God's holy prophet.

My brethren: Do your ministers declare the restitution of all things? or do they limit the holy One of Israel and set bounds to his power, by maintaining that the devil, though an usurper, shall be peaceably established over a great number of those for whom Christ died, over whom he shall exercise absolute sway, to an endless duration, thereby robbing the Messiah of the greatest part of the stars of his crown, and placing them on his own unhallowed brow?

The scriptures declare that "God hath given him dominion and glory and a kingdom, that all people, nations and languages shall serve him, that his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed;" Dan. viii. "That all power is given unto him both in heaven and in earth, and that he shall reign till all his enemies are subdued; that he shall destroy satan and his works, make an end of sin and bring in everlasting righteousness;" and reconcile the world unto God.—Yet you require me to believe that satan shall prove more strong than he; that he shall finally rob him of his conquest, and take away his lawful inheritance. (See Psalm ii.) That his kingdom shall decrease and that of satan shall increase.

You require me to believe, that he, whose blood was shed for the redemption of a lost world, shall never see of the travail of his soul and be satisfied—Isa. That the object of his mission shall never be effected; that he shall never save his people from their sins; for all are his people—Psalm ii. That he shall never save that which is lost, notwithstanding he has taken unwearied pains to seek them. In fine, your doctrine supposes that Satan is more powerful than the Lord of hosts. For it is said 1st Tim. ii. "That he will have all men to be saved and come to the knowledge of the truth." Now if God will have all men to be saved, &c. and any part of them are lost, it must proceed from a want of power to effect the counsels of his own will. Is not this limiting the holy One of Israel? Is it not setting bounds to his power?

The above suppositions, my brethren, are justly deducible from the doctrines you maintain; and methinks a little serious reflection will convince you that they cannot be true, but are the traditions and machinations of men. For we have seen that they are not only unsupported by scripture, but in a high degree dishonourable to God, unworthy the character of the Mediator and revolting to the heart of every good man.

You contend that a belief in the eternal existence of sin and misery is necessary to keep mankind in subjection, &c. But I would ask, what good effect has ever arisen from a belief in that unmerciful doctrine? We have seen that the vilest of the vile have believed or professed to believe it. Among all the confessions and dying speeches of criminals who have been executed for heinous offences, I never read or heard of one who confessed that he committed the crime for which his life is made a sacrifice through the influence of a belief in the salvation of all men. All, without exceptions, have manifested a belief in the eternity of misery. If, as you believe, the doctrine of Universalism has a demoralizing tendency, why do we not see more visible effects of it



among professing Universalists. For the most part we find them men of good morals, charitable to the poor, honest and upright in all their dealings with men. But such professors of religion as need the thunders of Mount Sinai to frighten them into submission, are, in my opinion, far, very far from possessing the power and spirit of religion in the soul. If the fear of punishment is the cause of their obedience, they certainly cannot possess that love to God which is required of his children. Yet such is the deplorable fact, that I have sometimes heard believers in endless misery affirm, that if they believed in the final salvation of all men, they would willingly run into every excess of wickedness, and do mankind all the injury in their power, by lying, cheating, stealing, &c. which is but a virtual acknowledgement, that they love sin and hate holiness; that they hate God and his cause, and would gladly drink in iniquity to eternity were it not for the fear of an eternal hell. My brethren, is such religion as this, good and acceptable unto him who cannot look upon sin save with abhorrence? For my part I would not give one moment's true holiness, dictated by a love to God and his children, for an eternity of such religion as this. The Universalist, who is really so, needs not the fear of eternal damnation to frighten him into obedience; he has a better stimulant; he has learned that "God is love," and he that loves God will keep his commandments.

It is the goodness of God that leadeth man to repentance, and not proclamations of his infinite wrath. He who beholds in God the universal Friend of man, one who is good to all and whose tender mercies are over all his works, will be far from hating him or wishing to sin against him. He will moreover consider all men as his brethren, children of the same father, heirs of the same promise, and sheep of the same fold; consequently it enters not into his heart to do them wrong. And as love begetteth love, so hatred begetteth hatred;—therefore the man who considers God as the eternal enemy of those who do not believe and worship him in the manner which they have prescribed, will himself become their enemy, for it is requisite that we imitate the God in whom we believe. Hence it is, that a belief in a cruel God, always makes a cruel man.—From this circumstance has arisen all the religious persecutions, from the blood of righteous Abel down to the present time. Men who think that God has no mercy seldom show much mercy themselves. We have seen that the Christian Church, since her apostacy, has been divided into a multitude of little communities, between which a continual warfare has existed. They have condemned and persecuted each other, trampled on the rights of the people, and each has endeavoured to exalt themselves above the other. They have all

agreed in this, to condemn to eternal perdition all who dared to doubt the divine origin of their doctrines; and frequently has the rod of iron and the sword of steel been used in the conversion of unbelievers, instead of the sword of the spirit which is the word of God.

No doctrine is beneficial any farther than it has the effect to make people better. We preach the doctrine of Universalism because we think it will have its effect. We represent God as he is represented in the works of creation, and his revealed word, a Being of unchanging love and goodness by which we expect to induce people to love him, and keep his commandments; for he that loves God, will keep his commandments. Love is the mainspring, the great ruling principle of the Christian.

The doctrine of angry Gods and malicious devils has been preached for several centuries, and what are its great effects? Why, its advocates themselves confess that people in general have grown worse under all their denunciations of eternal vengeance. How often do we hear the depravity of the age made the subject of pulpit eloquence?

Therefore I think it high time to desist from promulgating a doctrine so deleterious in its consequences; for how can people love a being whose anger they dread? How many have been induced to hang themselves through a belief in the eternity of hell torments, and how many have become insane! We find that the doctrine of eternal misery has had the effect to stir up strife and animosity among brethren.—The belief in a partial and unmerciful God, has been the cause of more bloodshed, than any other cause whatever. If it is desirable that mankind should avoid these calamities, it is desirable that such doctrines should be inculcated and believed as will have that effect. We have seen that the doctrine of endless misery has produced these calamities, and will continue to produce them if acted upon; for we must imitate the God in whom we believe. This is both natural and proper. And one moment's candid reflection will teach us that should the doctrine of Universalism be generally believed these calamities would be blotted out of an emancipated world. For he that believes that God is impartial, will become impartial himself. If he believes that God will make all men happy, he will endeavour to make them happy also. If he believes that God is the Father of all men, he will esteem all men as his brethren.

#### *Minutes of the annual meeting of the Cayuga Association of Universalists for 1828.*

The "Cayuga Association of Universalists," according to adjournment, met at Sempronius, Cayuga county, N. Y. on Wednesday the first day of October, and organized the council by choosing Br. J. S. Flagler, MODERATOR; and BRS. O. A. Brownson and L. S. Everett, CLERKS. Prayer by Br. N. Stacy.

As Mrs. N. Stacy and J. B. Shannon were not residents within the territorial limits of this Association and consequently not entitled to a seat in the council, they were respectfully invited to take part in the deliberations of the meeting, and to vote in all cases except those which required the voice of more than one Association.

The following ministers were present: J. S. Flagler, York, Livingston county; N. Stacy, Hamilton, Madison county; J. Foster, Manlius, Onondaga county; L. S. Everett, Auburn, Cayuga county; O. A. Brownson, Ithaca, Tompkins county; J. B. Shannon, New-Berlin, Otsego county; N. Doolittle, Berkshire, Tioga county; W. Rowe, Sempronius, Cayuga county.

Brs. Flagler, Everett, and Brownson were appointed a committee to receive requests for letters of Fellowship and Ordination.

Appointed Committees to visit the respective Associations as follows: viz. Br. Everett to visit the Chenango—Br. Doolittle to visit the Central—Br. Brownson to visit the Black River—Br. Brownson to visit the St. Lawrence—and Brs. Everett and Brownson to visit the General Convention.

Adjourned to attend public worship, the duties of which were performed as follows:

A. M. Introductory prayer by Br. N. Stacy; Sermon by Br. N. Doolittle, from Jer. xxiii. 25, 26. Concluding prayer by Br. L. S. Everett.

P. M. Introductory prayer by Br. J. H. Ellis; Sermon by Br. O. A. Brownson, from 1st John, ii. 1, 2. Concluding prayer by Br. J. S. Flagler.

The Committee appointed to receive requests for letters of Fellowship and Ordination, reported in favour of granting the Fellowship of the Association to Br. A. H. Curtis of Ithaca; and conferring Ordination on Br. N. Doolittle; which was accepted.

N. B. In compliance with the request of Br. Doolittle a committee of three was appointed, consisting of Br. L. S. Everett, A. Green, and J. Foster, to perform the customary duties of Ordination at Caroline, who attended to the duty assigned them, an account of which will be given in our next number.

The first Society of Universalists at Ithaca was received into the Fellowship of the Association. Adjourned to meet on Wednesday morning at 8 o'clock. Prayer by Br. Foster.

Wednesday morning, met according to adjournment and opened the council with prayer by Br. Brownson.

Appointed Br. L. S. Everett Standing Clerk for the ensuing year.

Appointed Brs. Everett, Brownson and Doolittle a Committee of Discipline for the year.

Voted that Br. L. S. Everett be a committee to prepare the minutes of the Session for the press, and append to the same a Circular Letter, and that they be published in the Gospel Advocate.

Adjourned to meet at Auburn, Cayuga county, on the first Wednesday and following Thursday of October, 1829. Prayer by Br. Flagler.

#### *Order of Service on Thursday.*

A. M. Introductory prayer by Br. J. B. Shannon; Sermon by Br. L. S. Everett, from 1. Thess. v. 17.—Concluding prayer by Br. J. Foster.

P. M. Introductory prayer by Br. J. S. Flagler;—Sermon and customary Addresses by Br. N. Stacy, from Matt. v. 48. Concluding prayer by Br. Rowe.

#### **CIRCULAR LETTER.**

**BRETHREN IN THE FAITH OF GOD'S UNLIMITED LOVE:** The pleasurable task of addressing you, in behalf of the "Cayuga Association of Universalists," with salutations of peace, devolves on one who is unable to express the cordiality of feeling, the tenderness of Christian affection which is cherished towards all the faithful in Christ Jesus. ONCE MORE we

have been divinely favoured with the privilege of attending an anniversary convocation; and ONCE MORE we have realized "how good, and how pleasant it is, for brethren to dwell together in unity." The house of worship was filled with anxious and devout hearers, and our meetings were blessed by the peace giving presence of Jehovah of Hosts.

The business of the COUNCIL was transacted with unanimity; the public services of God in the sanctuary were solemn, appropriate, and refreshing; while an interchange of friendly and cordial salutations, has cemented, more firmly than ever, we trust, the hearts of all present who have "tasted and seen" that the Lord is good unto his universal family.

The intelligence brought us from different quarters was of the most cheering kind. Never was there a time when TRUTH advanced more rapidly than at the present; nor do we need any stronger proofs of the divine authenticity, and preeminent usefulness of our faith, than is found in its salutary effects upon the hearts of believers, and in the cruel vindictiveness of those who WILL NOT EXAMINE IT. Although the cry of "unpopularity" is yet raised, to frighten the minds of the ignorant, and thereby prevent investigation, our cause has nevertheless attained an elevation above the reach of ridicule, invective, or sectarian malice. It cannot be successfully assailed by the aspersions of its enemies—nothing but proof, sacred and convincing, can induce the spirited and intelligent inhabitants of this region, to reject a doctrine so divine, and so salutary. Encircled as we are in the Love of Jehovah, and shielded as we are by the faith of his Son, we have little to fear and much good to anticipate.

We need not call to mind the trying scenes of "days gone by," nor recount the trials and sufferings of the aged veterans, who, by their faithful labours, have sown the seed of truth throughout this region;—nor need we draw a contrast between what is and what was the condition of our Zion, to enliven the gratitude, excite the hopes, or stimulate our brethren to greater exertions; there is, in the loveliness of truth, itself, in its legitimate consequences upon the heart, in its natural effects upon the social relations of life, in its genial influence upon our government, an ever active INCENTIVE, calculated to cheer the soul and urge us ONWARD in the work of improvement. These considerations, while they serve to excite our gratitude to the Ruler of all worlds, will, without doubt, so operate upon the minds of our faithful friends, as to produce a more distinguishing devotedness to the cause of liberal Christianity, and lead to more earnest wrestlings, and a more noble emulation for victory over all things that offend. The fact that much has already been done, and well done, instead of affording an excuse for supineness or inactivity, should teach us that more, MUCH MORE



may, and must be accomplished. Publick expectations have been raised by the success which has hitherto attended our labours ; and nothing but continued exertions can answer the demand. As an order of people, as a body of professing Christians, we have attained an eminence from which a fall may be destructive, not only to our own hopes, but to those of many others who silently approve and inwardly approve of our religion. The crazy fabrick of religious error must therefore be razed to the ground—other and many minds must be disenthralled—other advocates of absurdity than those already convinced, must be fearlessly encountered, combatted, and discomfited—other demoralizing theories must be exploded—hundreds more must be delivered from the iron grasp of a mercenary and aspiring priesthood—and thousands must be enlightened, so that the grizzly ghosts of their haunted and distempered imaginations, may be driven from the abodes of men.

God works by means ; and though we may “ stand still and see his salvation ” at suitable times, yet, so long as the souls of men are denied a foretaste of the joys of heaven, it will remain our duty to extend, by every laudable means, a knowledge of the truth, that all may be free, and virtuous, and happy. While, therefore, there remains one child of God in a state of ignorance or moral alienation, it will well become UNIVERSALISTS to contend, in word and deed, earnestly, valiently, and perseveringly for that Faith which maketh whole. Softer, then, a word of friendly admonition

Purity of doctrine is acknowledged, on all hands, to be an indispensable prerequisite to purity of conduct. We have seen and can testify, that the popular errors of the church have ever had a deleterious effect upon the morality of the world. On the contrary, the doctrine of impartial grace has extended the benevolence, excited the gratitude, and expanded the social affections of every heart into which it has been understandingly received. From this, the necessity and utility of a “ preached word ” is discovered. Every man of good natural and acquired abilities has not leisure to search out “ things new and old ” for his own, or the edification and comfort of his fellow men. Some must therefore be selected and set apart in whom you have confidence, to “ search the scriptures to see if these things be so,” and publicly “ defend the faith ” and proclaim the good tidings of great joy to all people. Persons thus selected, if indeed they are worthy your confidence, will expect no more from your liberality than a competent subsistence ; and in order that they may be serviceable in the cause you delight to honour, their wants, and those of their dependent families, must be promptly supplied.

Recent developements have convinced us,

that certain denominations of professing Christians are determined to exert all their united powers to limit the freedom of the people of this commonwealth. This, we have reason to fear, they have determined to effect by forming what they call “ a Christian party in politics ” and by indirectly enforcing obedience to what they maintain to be religious duties. To this may be added, as a powerful engine in the hands of the clergy, those sectarian institutions, the managers of which have already succeeded in amassing large sums of money. We would, therefore, as watchmen upon the walls of Zion, admonish all our friends, to keep aloof from all measures which may be suspected as favouring the designs of those aspirants after power, who would sacrilegiously convert the sacred things of the gospel into the means of securing to themselves a dangerous ascendancy. We forbear to particularize ; but would affectionately entreat our brethren to beware of ravening wolves, who come unto them in sheeps’ clothing with a design to deceive.

In conclusion, it may not be amiss to exhort all who have named the name of Christ to a constant watchfulness over themselves. However convincing our arguments may be, they will be measurably ineffectual unless accompanied with that becoming modesty and Christian charity enjoined by the faith we profess. While, with a fearless hand, we assail the demoralizing theories of others, let us ever have within the heart a supply of heaven’s kindness towards all, that like the Lamb of God, we may wound but to heal, and afflict but to bless. Satisfied, more than ever, from another year’s experience, that in the store house of divine goodness there is enough and to spare—believing as we do, from all the evidences that have yet reached our minds, that our faith is of God, and eminently calculated to subserve the cause of suffering humanity we cordially recommend it to you all, as the blessed legacy of Heaven. Be ye therefore followers of God as dear children ; live in the enjoyment of his love ; and thus blessed and sustained, strive to disseminate your own holy comforts to others, that all may rejoice with joy unspeakable and full of glory : and, finally, should indulgent Heaven allow us to meet again in another happy convocation, may we all come together laden with the sanctifying fruits of the gospel of peace, and lay our thank-offering at the feet of Him who died to redeem us from all iniquity ; but should we be called upon to depart, and be with God, may we be sustained in the trying hour by that hope which is stronger than death, and then realize our fond expectations in witnessing the holy triumphs of Immanuel, and in chanting deathless honours to his name.

In behalf of the Association.

L. S. EVERETT.

## ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

## CRAFTINESS.

Whoever undertakes to point out the modern errors of the Church not only has a thankless task upon his hands, but must be perpetually vigilant—for the undertaking requires a constant watchfulness; it admits of no sleeping nor slumbering to him who is stationed upon the watch-towers of Zion. It is not, however, because there is any thing uncommonly wise in the conduct of the priests or their followers, (for they are not renowned for their wisdom,) but because they have impudence commensurate with their desperation. And besides, they are in the constant habit of descending to that low policy, that contemptible craft, which none but themselves would or could practice. The disclosures recently made, while they have produced alarm in the minds of many, have laid open plots so disgraceful, schemes so contemptible, measures so entirely subversive of every thing like true religion, that others, who have a desire to exercise charity, have been confounded and dismayed. Indeed so abominably wicked do their plans appear, that some are as yet unwilling to credit what has been truly said and remains uncontradicted. We cannot blame them for their incredulity—for who would have believed, two years ago, that the Presbyterians at this time would be engaged in running stages? or that they would have avowed it to be their object to form a "Christian Party in Politics?" Or that, by this time, they would have the impudence to declare that "in ten or twenty years at most" every important office shall be filled by persons educated in their sectarian Sunday schools?

We have been led into the foregoing reflections by a knowledge of certain facts which will now be related—facts which may be known by any person who will converse with our orthodox opponents, or read their writings. We allude to the avidity with which they seize upon, and appropriate to their own use every improvement that is making, or has ever been made, either in politics, morals, or religion, in this country.

Should they speak of the early settlement of this country in connexion with the benefits resulting from it, they will attribute every thing to the piety and moral courage of our puritanical forefathers. Altho' their coming to the then wilderness of America, was, most clearly, a measure to which they were induced by necessity, and not from choice—although their motive was purely selfish; inasmuch as they could not enjoy themselves in their native country with their Christian persecutors, yet they will make it out, that all their movements were directed by the finger of God, and were by him designed to perpetuate religious liberty. The mantle of charity is carefully thrown over their cruel persecutions of others after their arrival—not a word is said about how they and their descendants persecuted the Baptists, and hung Quakers and Witches! And even now, their imitators seem to desire that a similar spirit may animate all Christian hearts in this age of the world! The blessings of re-

ligious liberty, then, peradventure, must be attributed to the puritans!

Although Jefferson, Franklin, and several of their worthy compatriots who assisted in forming the Declaration of Independence, and were the leaders in the glorious struggle which attended our emancipation, are impiously denounced as "*infidels*," yet the religious alchymists of 1823, will attribute all the blessings of civil liberty to the influence of sacred orthodoxy! Now, while the remains of those immortal statesmen and heroes are slumbering in the dust, those religious harpies are openly at work, striving to rob them of their honours and weave them into the crest of the idol of their hearts. If we may believe them, all the liberty now enjoyed in America must be attributed to Calvinistick orthodoxy! 'Twas Calvin's God, forsooth, who fought our battles—'twas orthodoxy that blessed our arms—'twas the Westminster Catechism that discomfited our enemies! Now we find it not in our heart to detract any thing from the merit of those patriotick clergymen, who, by their eloquence inspired their fellow citizens, and encouraged them on in the way of duty, nor would we take any thing from the fame of the cross; but our motto is, "honour to whom honour is due." Let Washington, Jefferson, Franklin, and even Paine, have their due; and though all were far from being orthodox, we would attribute to the greatness of their minds, the philanthropy of their hearts, the wisdom by Nature possessed by them all, and the veneration they felt for the rights of man, the civil and religious privileges we enjoy; and we would teach the world, had we the power, to consider them, under God, the Saviours of their country. It is to them and their worthy compeers, rather than to any mode of faith, that we are indebted for the freedom we now enjoy; and our children should be taught to venerate their names and emulate their examples. It is high time for us to inquire *how much* the orthodox contributed to the emancipation of our country; and when the *quantum* of their good deeds, the sum of their patriotism is well ascertained, then the full measure of their country's gratitude shall be apportioned to them. Till then, let the modesty of their claims be commensurate with the well-earned fame of those who guided our revolutionary councils and fought our battles.

From the little information we have obtained, relative to the motives by which the clergy were actuated during the struggle for liberty; when our forefathers shed their blood in defence of American Independence, we have been led to conclude that they were by no means possessed of extraordinary philanthropy, or operated upon by the pure principles of disinterested benevolence. If we consider the case impartially it will be found that *then* the Presbyterians were jealous of the Church of England, and apprehended that the government of the mother country would extend its fostering hand to that order, in preference to any other then known in the colonies. Indeed, those apprehensions were by no means groundless; for there was a certain congeniality between the English form of government and the Church of England, calculated to



excite at once distrust and alarm in the breasts of those who dissented from her articles and mode of worship. This fact will show us what, in all human probability, produced so great zeal, and so much patriotism, in the ranks of the Presbyterians or rather Congregationalists in New-England. Let their conduct from that time to this be estimated properly, and the reader will be led to doubt the sincerity of their professions of regard for republican institutions any farther than they may be rendered subservient to their own aggrandizement. Let their policy from first to last be scrutinized, let their schemes be examined, and then say whether they have, or have not desired more to unite church and state than to perpetuate the blessings of equal liberty.

As relates to the modern schemes of the present day, little need be said; as every intelligent reader must be aware that the object with the popular religionists, is, to effect a union of church and state. Let any person who doubts this fact, read the Sermon of Dr. Ely, and witness the movements of the wise ones among them, and he will be satisfied that such is the fact. Yet, notwithstanding their object is perfectly apparent, they fail not to lay claim to the right to govern the people, and still claim the honour of every civil and moral improvement. Of a truth, it is hard to tell which is most conspicuous—their folly or their impudence.

EDITOR.

### PROPOSALS

*For continuing the religious publication entitled the*  
**GOSPEL ADVOCATE**  
**AND IMPARTIAL INVESTIGATOR.**

DEVOTED TO THE CAUSE OF FREE INQUIRY AND  
 IMPARTIAL TRUTH.

PUBLISHED BY U. F. DOUBLEDAY.

THE success of this work from its commencement has been so encouraging, the approbation of our well meant exertions has been so unequivocal and so often repeated, that we issue our proposals for the Seventh Volume, with the full conviction that its continuance is demanded, and will be zealously sustained.

The Seventh Volume of the Gospel Advocate will commence on the first of January next, previous to which the Sixth will be completed; and will contain the same quantity and variety of reading as heretofore.

The design of this periodical is well known to those who have been its readers, and should they ask what will be its future course, we cannot better reply than by pointing to what have been its exertions for the past year. But to those who may wish to become subscribers, it may not be amiss to make some farther development of our intentions.

This paper will be, as it ever has been, devoted to what is deemed the best interests of mankind—the elucidation and defence of the GOSPEL OF CHRIST. We however wish to excite inquiry, rather than satisfy—to emancipate the mind from its former slavery, rather than to tell it what must be its convictions—to

set the aspirant after truth in the path of investigation rather than investigate for him. We shall endeavour to remove the obstacles which have so long impeded the progress of Truth, place the mind in the “way it should go,” give it all the aid in our power, and bid it go forward, exert all the mightiness of thought, and stretch its pinions towards the throne of God, confident that every new acquisition it can make will redound to the glory of its Creator and to the happiness of his intelligent offspring.

Love of truth is our creed, and we pledge ourselves to follow wherever her light shall direct, regardless equally of the name she may bear or the obloquy and reproach her opponents may heap upon us. Facts, and not theories, shall be the materials for our spiritual temple, and we shall disclaim every sentiment of religion which cannot plead the sanction, not of antiquity, but, of reason and revelation. We shall discountenance all modes of worship, all forms of godliness, and all systems of faith, which, when viewed by the eye of enlightened experience, shall not appear to have a salutary influence on the morals and happiness of mankind while inhabitants of the earth.

The arts, machinations, and doctrines of the aspiring religionists of the day; the arrogance of an ambitious priesthood, who are giving evidence that they will not now, more than formerly, hesitate to sacrifice the liberties of their country upon the altar of their own avarice and love of aggrandizement, shall be subject to our free and fearless animadversions. We will exert what power the God of Heaven has given to promote genuine religion, piety to God, and benevolence to mankind; but we shall be equally prompt to unmask the hypocrite and expose his arts and impositions to the just abhorrence of an enlightened community.

The columns of the Gospel Advocate will be as they ever have been, open to all communications which are of a suitable length and written in a manner not repugnant to Christian charity and that sense of propriety which every enlightened man should cultivate. We shall not court controversy nor shrink from it, when deemed necessary, if our opponents are men of talents and character. Those who may differ from us or may wish to oppose the sentiments we may advance, are welcome to the use of our columns, so long as they will patiently submit to have their own sentiments tried by the word of God.

The circumstances of the age imperiously demand a work of this kind. Bigotry and superstition have raged long enough—a false morality and spurious philosophy have too long ruled the intellectual world, and it is our desire to be instrumental, under God, in restoring man to his native dignity, Christianity to its pristine purity, that love to God and benevo-

lence to mankind may inspire each heart and prompt every action.

Such is the character we intend our work shall bear, and such the course we have resolved to pursue ; and that it may be acceptable to every reflecting, candid, and philanthropick christian, we shall spare no exertions we are capable of making. As will be seen by the Terms of this publication, Mr. O. A. Brownson, whose pen has contributed so largely to the edification of our readers for the year past, has been engaged as one of the future editors.—This arrangement will, we doubt not, ensure a continuance and augmentation of patronage ; and while we yield the tribute of unqualified respect to the talents of editors of similar papers in our country, it will not be thought assuming too much to say, that if devotion to the cause of truth and liberal principles can avail any thing, we intend that the Gospel Advocate shall not be behind any contemporary work of the kind in America.

### CONDITIONS.

The Gospel Advocate will be issued every other Saturday from the press of DOUBLEDAY & ALLEN, Auburn, (N. Y.) at One Dollar and Fifty Cents per annum in advance, to which fifty cents will be added if not paid within six months from the time of subscribing.

It will be printed on a super royal sheet, good paper and handsome type and contain sixteen large octavo pages in each number, making in all four hundred and sixteen, to which will be added a title page and table of contents at the end of the year.

Any person who will obtain six subscribers and forward the amount of subscription, or become responsible for the same, shall receive the seventh copy gratis, or in the same proportion for a greater or less number.

Agents for the sixth volume will continue to act in that capacity for the seventh, unless duly notified to the contrary ; and all communications must be addressed "U. F. DOUBLEDAY, Auburn, Cayuga co. N. Y." and come free of postage in order to receive attention.

Notices of discontinuance must be sent previous to the first of January ; otherwise the paper will be forwarded as heretofore.

REMARKS ON ROMANS V. 12-21.

*From the Christian Intelligencer.*

REMARKS ON ROMANS V. 12—21.

Charlestown, Sept. 1, 1828.

BR. DREW,—In your valuable paper of June 27, your correspondent J. W. H. requested my remarks on Rom. v. 12—21, referred to in my Essays on Heb. ix. 27, 28. In compliance with his request I send you the following, and hope you will excuse their length. My time does not permit me to copy and perhaps condense my remarks. This I would have done, but preparing my reply to Dr. Allen's Lecture

engrosses all the time I can spare from other avocations. Yours with esteem,

W. BALFOUR.

"And as it is appointed unto men once to die, but after this the judgement ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, without sin, unto salvation."—Heb. ix. 27, 28.

It is very evident a contrast is stated or a comparison is made in these verses. The *men* in verse 27, and *Christ* verse 28, are contrasted. Their *death*, and he being offered ; their being appointed *once* to die, and his being offered *once* ; also form parts of the contrast.—*Oulos*, rendered so, verse 28, and *apax*, in both verses, rendered *once*, clearly shows, that the writer draws a comparison. The word *apax*, rendered *once*, signifies *once for all*, in both verses. Compare verses 7, 36, chap. x. 2, and 1 Pet. iii. 18. "And as it is appointed unto men *once* for all offered to bear the sins of many," (*to pollon*,) or all. That Christ died for all ; that he tasted death for every man, Heb. ii. 9 ; and is the propitiation for the sins of the whole world, is now generally advocated by all sects of christians. Compare in the Greek 1 John ii. 2, with chap. v. 19.

In the Essays, I considered the *death* here mentioned, to be temporal death, to which men in the aggregate, or all mankind were appointed. The judgement after death, as referring to the words, Gen. iii. 19,—"*dust thou art and unto dust thou shalt return.*" In confirmation of this view, I referred to Rom. v. 18, and shall now advert to verses 12—21, inclusive.

Verse 12,—"*Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men for that all have sinned.*" It is indisputable, that throughout the passage, Adam and Christ are contrasted, as we shall see in the sequel. In this verse, the evils which entered the world by Adam, are said to be *sin* and *death*. "By the one man (Adam) *sin* entered into the world, and *death* by sin." It was long believed, and is still asserted by some, that the death which entered by Adam's sin, includes *eternal death* which is interpreted to mean, *endless misery in a future state*. That this is a mistake, we think obvious from the following considerations:—The death which entered by Adam's sin, is the same which has passed upon all. But do all men suffer endless misery ? Again, it is the very same death which reigned from Adam to Moses, and ever reigned over them that had not sinned after the similitude of Adam's transgression, verse 14. But will any man affirm, that endless misery reigned from Adam to Moses ? If it did, then all who died from Adam to Moses, are now suffering endless misery, infants not excepted. But again : it is the same death, the *many* or *all* died,



unto whom the grace and the gift of God hath much more abounded, verse 16. Yea, it is the same death, which hath reigned over them, who shall much more reign in life by Jesus Christ, verse 17. But what man believes any such shall suffer eternal death? Further, the death which entered by Adam, Paul, 1 Cor. xv. opposes to the resurrection of men's bodies from the grave. But I ask, are men's bodies in the resurrection to be raised from endless misery or eternal death? That the death threatened Adam, Gen. ii 16, 17, and which entered the world by his sin, was temporal death, scripture and daily observation show. This death hath passed upon all men, infants not excepted. This very temporal death, would have been an eternal death to Adam and all his posterity, had not the promise in life in Christ Jesus been given. The constitution under which Adam was placed, did not afford the shadow of a hope beyond this life, if he transgressed. Death, to him and all his offspring, would have been an eternal sleep. Adam knew nothing about a promise of life in Christ, until after he sinned; and, therefore, could have no hope of such a life. Life and immortality are brought to light through the Gospel. To these views it may be objected.

1st, *The death threatened Adam must include eternal death, for it is contrasted with eternal life, verse 21.* Answer: This objection can have no force, unless it is proved, that the benefit which comes to men through Christ, does not exceed the damage by Adam's offence. But we shall see from verses 15, 16 and 17, that the benefit by the second Adam, greatly exceeds the damage by the first. Besides, Paul shows that the death which entered by sin, is fully executed, for it passes upon all men. It even reigns over those who shall reign in life by Jesus Christ, verse 17. In short, had the death of Adam's sin been eternal death or endless misery, there could have been no deliverance from it. All must have suffered it, unless it is alleged that God threatened what he had no serious intention of ever executing, or, changed his mind afterwards. But, this is to represent God, as both childish and changeable. It destroys the doctrine of endless misery, admitting it to be threatened under the gospel dispensation, for God may change his mind again, or, may have only threatened it as a mere bug-bear, without any serious intention of inflicting it. But admitting the death threatened Adam, and which entered by sin, to be temporal death, God has been faithful to his word. He has fully executed the threatening, yet, by a new constitution of things, through Christ the second Adam, man shall enjoy an immortal life beyond death in being raised again from the dead.

2d. It may also be objected—"as Adam did

not die a temporal death on the very day he sinned, the death threatened him could not be temporal but eternal death." Answer: This objection is equally valid against the doctrine advocated, for as Adam was not cast into hell the very day he sinned, the death threatened could not be eternal death, for the very same reason. It is well known, that the Hebrew letter *Beth*, rendered *in*, Gen. ii. 17, also signifies *after* and is so rendered in other places. See Parkhurst; also Mr. McCalla's book respecting the controversy between him and Mr. Kneeland. Besides, the Hebrew phrase, *in the day*, does not always designate the precise day when a punishment threatened is to be executed. See Ezek. xxxiii 12, 13. The threatening implied, as its fulfilment showed, that Adam on the day he sinned, should lose his innocence, his happy life in paradise, and by a life of toil, trouble and sorrow, should terminate his existence by death. I may add; the marginal reading of verse 17 confirms this view. "Dying thou shalt die," must mean, "thou shalt go on to die; as "eating thou shalt eat," verse 16, signifies "thou shalt go on to eat."

But the question may be asked,—Why has death passed upon all men? The reason the Apostle assigns for this is, "for that all have sinned." The marginal reading is, "*in whom all have sinned.*" The improved version renders it, "inasmuch as all have sinned." Macknight renders it, "because all have sinned." It cannot mean, that death hath passed on all because all have sinned personally, for death passes on infants who are incapable of it. In what sense, then, have they sinned, so that death hath passed through to them? Answer. All have sinned in Adam, in a similar sense, as Levi paid tithes in Abraham; or they disobeyed in Adam, in a similar way, as they obeyed in Christ; for if by one man's disobedience they are constituted sinners, so by the disobedience of one, they are constituted righteous. If Adam was created mortal, he must of necessity communicate a mortal nature to his posterity. And it is not more certain that he sinned, than that every one of them would have sinned in like circumstances.

[To be continued.]

It has at last leaked out that the New-York Journal of Commerce, a daily paper established last fall by the Presbyterians, has been guilty of Sabbath breaking. The papers of Monday have invariably been printed on Sunday. The same paper has declaimed largely against Sabbath-breakers, and the supporters of Sabbath-breakers. O, consistency, thou art a rare, but a precious jewel!

Bolivar has sent Roman Catholick Missionaries among the Indians in the interior of South America.

## Portich Department.

From "A New-year's Gift."

### THE RUINED COTTAGE.

Oh there is  
A deep, sweet feeling in the human heart,  
Which makes life beautiful amidst its thorns !

None will dwell in that cottage, for they say  
Oppression reft it from the honest man,  
And a curse clings to it : hence the vine  
Trails its green weight of leaves upon the ground ;  
Hence weeds are in that garden : hence the hedge,  
Once sweet with honeysuckle, is half dead :  
And hence the grey moss on the apple tree.

One once dwelt there, who had been in his youth  
A soldier ; and when many years had past,  
He sought his native village, and sat down  
To end his days in peace. He had one child—  
A little laughing thing, whose large dark eyes,  
He said, were like the mother's she had left  
Buried in stranger lands ; and time went on  
In comfort and content—and that fair girl  
Had grown far taller than the red rose tree  
Her father planted her first English birth day.  
And he had trained it up against an ash  
Till it became his pride ;—it was so rich  
In blossom and in beauty, it was called  
The tree of Isabel. 'Twas an appeal  
To all the better feelings of the heart,  
To mark their quiet happiness, their home—  
Their garden filled with fruits, and herbs, and flowers.

And in the winter there was no fireside  
So cheerful as their own. But other days  
And other fortunes came—an evil power.  
They bore against it cheerfully, and hoped  
For better times, but ruin came at last :  
And the soldier left his own dear home,  
And left it for a prison : 'twas in June,  
One of June's brightest days—the bee, the bird,  
The butterfly, were on their lightest wings ;  
The fruits had their first tinge of summer light ;  
The sunny sky, the very leaves seemed glad,  
And the old man looked back upon his cottage  
And wept aloud :—they hurried him away,  
And the dear child that would not leave his side.  
They led him from the sight of the blue heaven  
And the green trees, into a low, dark cell,  
The windows shutting out the blessed sun  
With iron grating ; and for the first time  
He threw him on his bed, and could not hear  
His Isabel's good night. But the next morn  
She was the earliest at the prison gate,  
The last on which it closed, and her sweet voice  
And sweeter smile made him forget to pine.  
She brought him every morning fresh wild flowers,  
But every morning could he see her cheek  
Grow paler and more pale, and her low tones  
Get fainter and more faint, and a cold dew  
Was on the hand he held. One day he saw  
The sunshine through the grating of his cell,  
Yet Isabel came not : at every sound  
His heart-beat took away his breath, yet still  
She came not near him. For but one sad day  
He marked the dull street through the iron bars  
That shut him from the world ; at length he saw  
A coffin carried carelessly along,  
And he was desperate—he forced the bars ;  
And he stood in the street free and alone.  
He had no aim, no wish for liberty—  
He only felt one want, to see the corpse  
That had no mourners ; when they set it down,  
Or ere 'twas lowered into the new-dug grave,  
A rush of passion came upon his soul,

And he tore off the lid, and saw the face  
Of Isabel, and knew he had no child !  
He lay down by the coffin quietly—  
His heart was broken ! . . . . .

I. E. L.

From the Sandusky Clarion.

### WHO IS MY NEIGHBOUR ?

Thy neighbour ? It is he whom thou  
Hast power to aid and bless—  
Whose aching heart, or burning brow  
Thy soothing hand may press.

Thy neighbour ? 'Tis the fainting poor,  
Whose eye with want is dim,  
Whom hunger sends from door to door—  
Go thou, and succour him.

Thy neighbour ? 'Tis that weary man  
Whose years are at their brim,  
Bent low with sickness, cares and pain ;  
Go thou, and comfort him.

Thy neighbour ? 'Tis the heart bereft  
Of every earthly gem—  
Widow and orphan, helpless left :  
Go thou, and shelter them.

Thy neighbour ? Yonder toiling slave,  
Fetter'd in thought and limb,  
Whose hopes are all beyond the grave ;  
Go thou, and ransom him.

When'er thou meet'st a human form  
Less favour'd than thine own,  
Remember 'tis thy neighbour worm,  
Thy brother, or thy son.

Oh ! pass not, pass not heedless by ;  
Perhaps thou can'st redeem  
The breaking heart from misery,  
Go, share thy lot with him.

We recommend a perusal of the above to those persons who give of their abundance to those *charitable* societies of the present day, where their noble deeds are trumpeted forth to the world, while their poor neighbours, instead of receiving from them a morsel to relieve their hunger, often times suffer through their extortion. We need not go far from our door to find one who gives hundreds of dollars annually for the support of what goes under the name of charitable societies for religious purposes, and a preached gospel, who at the same time will turn his face from the wants of the unfortunate cripple who calls on him for assistance, and leave him to be supplied by those of his less fortunate citizens whom he would disdain to "set with the dogs of his flock." These things we can attest to.—*Baptist Herald.*

### THE ORPHAN.

My mother's smile, so sweetly mild,  
No longer meet my tearful gaze ;  
For blessings on his only child,  
No more my father prays.

Father of all, thy spirit shed,  
In mercy, o'er my troubled soul ;  
Vouchsafe to guard my orphan head ;  
My erring thoughts control.

Oh ! teach me fortune, friends, and home,  
Without a murmur to resign ;  
Be thou my guide where'er I roam,  
And make me wholly thine.

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L. S. EVERETT, EDITOR.

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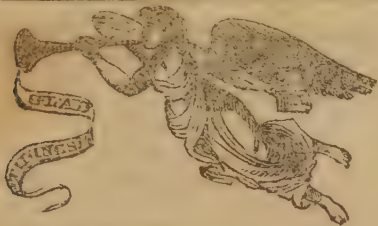
## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, NOVEMBER 3, 1828.

## THE PERSUADER.

"Give attendance to reading, to exhortation, to doctrine."



## A SERMON.

BY L. S. EVERETT.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—Rom. viii. 38, 39.

A moment before these words of the apostle, he says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword?" Ah! he exclaims, in a moment of rapture—"For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." But he was persuaded, that is, convinced in his own mind, that *nothing* could separate him from the love of his Redeemer. Who would not willingly endure the sufferings of Paul, if he could but enjoy this holy confidence? He does not merely hope that he has a well-founded *hope* in Christ—he is fully persuaded of a truth, calculated to quell every murmur, and dissipate every gloomy doubt! Ah, he knows that his Redeemer liveth—or, as he expresses it in another place, he "knows that, if the earthly house of this tabernacle were dissolved, he has a building of God, a house not made with hands—eternal in the heavens!"

These words were uttered by a man like ourselves; who in the chapter immediately preceding that which contains our text, exclaimed, "Oh, wretched man, that I am, who shall deliver me from this body of death?"—Paul was a sinner. He confessed the fact, that he was the chief of sinners; yet he was persuaded that nothing could separate him from the love of God.

This may appear very strange to some; but I wonder if sinners may be permitted to entertain the same confidence in God, in these

religious times? I desire to know, if some would not consider a man a heretick, if one could be found hardly enough to avow such a degree of confidence in the love of Christ? Would it not be said that such a man was wonderfully mistaken? And would he not be advised to go immediately and get religion? A strange subject indeed!

I have something to say, relating to the doctrine of this text, which I ardently desire to have weighed in the balance of the sanctuary, by my hearers, and if found worthy a place in your remembrance, to have it carefully treasured up.

There are two ways in which we may consider our subject, either of which would afford much instruction. The first is, to contemplate the confidence here expressed, as originating in the creature. The second, to consider it as arising from certain evidences of the perfection or infallibility of Divine Love. I prefer to speak of it, as being predicated on some knowledge, obtained and enjoyed by the apostle, of the nature and object of divine Love, which necessarily would excite his joy, gratitude and confidence.

Ten particulars seem to present themselves to the mind for prayerful contemplation.

*First*—The apostle was persuaded that death could not separate him from the love of God.

It is not at all surprising, that the mind of that great man, should at first turn on the subject of *death*. For, that is an event, which deeply concerns us all. Its *certainly* is calculated to present it frequently to our minds,—while the *uncertainty* of the time when it shall approach, is enough to admonish us to be ever ready to meet it. It is no evidence of superior virtue, to dwell continually on this gloomy subject; nor is it an act of righteousness to dwell among the tombs. Death comes soon enough without our dying for fear of it; but, this does not imply the propriety of neglecting to prepare for this great event.

But, says the hearer, I thought the Universalists did not hold to the necessity of any preparation for death. This is a mistake. It is our desire to be prepared for this great and last change, and to have others prepared; and for this reason we preach. But we do not desire to have mankind think, that eternal salvation will be the reward of any such preparation. A wise preparation for death, is one thing, and a purchase of eternal life is another. And

belief in the necessity of both, differs essentially from a conviction of the mind, that eternal happiness will be, in part, or the whole, a reward for the virtuous actions of mankind in this life. We also believe that it was a fact, that Paul was prepared for death—that he was well prepared to depart and be with Christ—but we do not believe, that he predicated his hopes on the merits of himself, or the imputed righteousness of another. But his confidence was predicated on the assurance, that the love of God was unchangeable and all-sufficient.—Its divine fullness and impartiality, as manifested in Christ Jesus appeared in such a light, that he was persuaded, that it would at last triumph over death and continue world without end.

It becomes necessary here, for us to make a distinction between a confidence thus excited, and a hope of final triumph in our own strength. A man may tell you, that he believes death can never separate him from the love of God. Ask him why he thinks so; and probably he will begin to tell you his experience, which amounts to this—that he saw himself a hell-deserving sinner—that God's wrath waxed hot against him—that his fear of all this, led him to repentance; and lastly, having done all this by the help of Christ he entertains such hope.

But it requires but little discernment, to see, in a moment, that his confidence is not placed in God. It is withdrawn from the Eternal, and placed in the experience of the one who entertains it. He has discovered something, and supposes there is virtue in making the discovery: he has found out that he is a sinner, and claims a reward for coming to a knowledge of the fact. He finds that his neighbours are also sinful and expects to be compensated for pointing out their faults; he finds that he can do nothing of himself, and expects to be paid for confessing the fact; he feels as if his damnation would be just, and hopes to obtain heaven for feeling so; he believes what is abundantly established by the eternal oath of God, and thinks his faith will save him; he prays for what he wants, and demands eternal bliss in return for his labour. In a word, he thinks himself righteous and expects God will love him on that account.

Now it certainly must be evident to my hearers, that all this hope, or confidence, is predicated on the merits of the creature; for even if this man supposes that God loves him, such supposition is based on the previous one, that the love of God has been purchased with the creature's righteousness. If not so, why do we hear so much about the wrath of God against sinners, and his love for the righteous?

If we have confidence in God, it will be predicated on what God is; and if so, our confidence will be grounded on what he eternally has been. It is, therefore, the extreme of folly,

to talk about trusting in God, while our own exertions lie at the bottom of our confidence. If St. Paul's hopes had not been placed on a better foundation than his own merits, he never would have used the language of our text. But he was persuaded that death could not separate him from the love of God, because, *that love was eternal*. He was thus persuaded, because the love of God had existed long before he became converted to Christ.

As an evidence of this, let us look at the conclusion to be drawn from the doctrine of others. It is said by some that our final acceptance with God depends on our final perseverance; and for the sake of argument we will admit it. What follows? *Ans.*—If we do not hold out to the end, all our hopes will be in vain. If, after having known the way of salvation, we fall away, our condition will be hopeless. This is maintained by a respectable class of Christians; and what renders it still more hypothetical is the addition of *free agency*, by which the creature is supposed to be enabled to withstand, *even the operations of the spirit of God*. Now let the question be asked, will all that God, Christ, and the Holy Spirit have done, or can do, *consistently*, effect, or secure the salvation of the sinner, without his own co-operation? The answer, by all limitarians, will be No.

But one conclusion, then, can follow: If any man is persuaded that death cannot separate him from the love of God, on *this* ground, he predicates his confidence on the persuasion that his own exertions to procure the divine favour will be effectual; and that he shall hold out to the end in his steadfastness. But that the confidence of the apostle was built upon a more sure foundation, I think, is quite evident; and equally so, that hopes thus grounded on our own exertions or faith, or righteousness, can never excite that degree of confidence in God, which will abide in the hour of trial.

But perhaps one of the most consoling considerations to the apostle's mind, which produced his confidence, was the fact, that Christ had obtained a complete victory over death. We find this doctrine in 1. Cor. xv. "The saying that was written," has come to pass, and the triumphant inquiry had been made, "O Death, where is thy sting?" The sentiment contained in these words, when connected with the doctrine now under consideration, is truly beautiful and sublime.

"The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ." The law of God was given for a threefold purpose: to afford a knowledge of transgression, to make known God's disapprobation of sin, and (being perfect) to convert the soul. The sting of death being sin, in order that we may be assured, that death cannot separate us from the love of God, we must,



in the first place, be convinced in the spirit of our mind, that sin shall have an end.

Indeed, it is extremely difficult to be assured of the former, without a full conviction of the certainty of the latter; for death will always alarm our fears until his sting is destroyed.—But the moment it loses its sting it becomes entirely harmless, and perhaps, the welcome messenger of deliverance. To talk, therefore, about being willing to meet death, without being convinced that sin will ultimately be destroyed, is at least, a vain assumption of godliness without the power. But whenever the mind becomes assured of the fact, that Christ shall “take away the sin of the world,” and thereby conquer the power of death, by disarming the tyrant of his sting, that moment complacency and entire resignation takes possession of the soul, and a serene joy, if not even gladness at its approach, pervades every noble faculty of the mind.

This view of the subject, I humbly conceive, occasioned the joyful confidence of the eminent St. Paul. He contemplated the powers of death with serene composure; knowing that the Captain of his Salvation had already taken away the power of the monster over the believer; and also, that finally, he would completely destroy, not only death, but him that had the power of death, that is the Devil, and deliver them who all their life time were subject to bondage through fear.” See, in proof of these facts, John i. 29; Heb. ii. 14; 1. Cor. xv. 55, 56.

The amount of this assurance appears to be, that, death could not separate the apostle from the love of God, by securing his soul to the devil—nor by annihilation, prevent a consciousness of its existence. Happy indeed, must that man be, who can utter from a feeling heart, the same sentiment. Well, therefore, may it be said, that “cursed is the man that trusteth in man, and maketh flesh his arm—and blessed is the man that trusteth in Christ and maketh God his strength.” This being understood, we proceed,

2. To observe, that the apostle was persuaded that LIFE could not separate him from the love of God.

How often are we told, that life, and the concerns of this evil world, are able to cause an eternal separation from the love of our heavenly Father! The doom of the sinner, says one, no matter who, will be irrevocably determined by the conduct of this life! We must seek and obtain an interest in Christ, and thereby secure the love of God here on earth, or he will frown on our souls in a state of immortal misery! But is this true? Can it be possible, that God requires his offspring to love *him*, while he hates *them*?—can it be possible, that the *infinite* concerns of our souls, are left to rest on the contingencies of this imperfect life?—can it be possible, I demand,

that God has ordained the trackless course of revolving worlds, and left our dearest interests—our eternal fate at loose ends? God of heaven forbid it! What says Paul? “I am persuaded that neither *death nor life*, can separate me from the love of God.” O, but, says one, “Paul was a godly man.” No, he was the “chief of sinners!” “Well, but he expected to persevere in the way of righteousness, and thereby secure to himself the favor of God.” But did his confidence rest on the mere expectation of what he had done, or could do, for himself? But, says he, 1. Cor. ix. 27, “I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.” Here, says an objector, is an evidence that Paul was apprehensive, that he might, after all, be lost forever! “He declares, in effect, that unless his body was kept in subjection, he might yet incur the displeasure of heaven and be lost to all eternity!”

Now, although I do not believe, that he intended to convey any such idea, yet for the sake of argument, we will admit that he did. What follows? That all his confidence in the belief, that life could not separate him from the love of God, was predicated on the hope that he should not finally be a cast-away!

Now, my friends, this will never do. His assurance of the impossibility of being separated from the love of God, must have been predicated on a better foundation than all this, or else his hopes were built on the sand!—Well, says another, he believed in the final perseverance of the saints. But how did he know that he was one of the elect? Perhaps the hearer may reply, that he knew it by the same means that other Christians know they are the chosen of God. Well, how do other Christians find out this mystery? Why, the Spirit witnesses with their spirits that they are elected from among the multitude to be the particular recipients of the favour of God, to the endless exclusion of the majority of mankind!” And *what* Spirit informs mankind of this supposed fact? Is it the spirit of the Gospel? No—the Gospel says no such thing. Is it the spirit of God? No—for that is love, eternal and impartial. Is it the spirit of Christ? No—for his spirit was that of wisdom, and “the wisdom that is from above is without partiality and without hypocrisy!” Is it the spirit of the apostles? No—for they, together with all the holy prophets of God, testify of the restitution of all things. What spirit is it then? I’ll tell you, it is that spirit which is ever ready to say, “I thank God, I am not as other men are;” and I thank Almighty God, that Paul never after his conversion, harboured any thing like a spirit of this kind.

If we consult the testimony of this great apostle, we shall be sure to find, that, so far from any confidence in himself, or a partial

election, his assurance was founded on something exactly the opposite of all this. See his Epistle to the Ephesians, i. 4—10: "According as he hath chosen us in him, before the foundation of the world" (here is election) "that we should be holy and without blame before him in love," [and here is Arminianism,] "having predestinated us unto the adoption of children by Jesus Christ to himself," [and here is predestination,] "according to the good pleasure of his will, to the praise of the glory of his grace; wherein he hath made us accepted in the beloved," [this is sovereign electing mercy,] "in whom we have redemption through his blood, the forgiveness of sins," [if God had been strict in marking our iniquities, we should long since been in the grave with the dead, and in hell with the damned,] "according to the riches of his grace; wherein he hath abounded towards us in ALL wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself, that [at the day of judgement he will cause all but the chosen few to go to everlasting perdition, as some would say, but if truth suits you better,] that, in the dispensation of the fulness of times, he might gather together in one" [not a part] "ALL things in Christ."

Here was the confidence of the apostle established. He was persuaded that life could not separate him from the love of God, because of the eternal purpose, secured before the foundation of the world, the gathering together of all things in Christ. I would enlarge, but,

3. Paul was persuaded, that angels could not separate him from the love of God.

It is a most delightful thing to reflect on this subject. The bright messengers of heaven, who, we may well suppose, are endowed with capacities as far superiour to ours as their station is to that in which we move, have not the power to separate a sinner, like Paul, from the love of his heavenly Father! No—not even the invisible inhabitants of the infinitude of space, whose employment it is; to visit the frail inhabitants of the earth, can destroy the love, which, like a silken chord, binds the offspring of benevolence itself, to the kind Father of our spirits. What amazing tokens of kindness do we find in the subject before us! Every thing conspires to strengthen our confidence in the mercy of our God; heaven and earth unite to inculcate the soul-converting truth that God is LOVE; and, as if the imaginary wanderings of Milton himself had been anticipated, it is implied, that should there be ten thousand rebellions in heaven, and each bloodless contest should end in the eternal expulsion of a part of heaven's inhabitants, not ONE NOT ALL UNITED, could separate us from the love of God! Away, then, with the wicked thought, that the devil and his angels will succeed in their nefarious plans

against the purposes of God; away with the cruel notion, that an invisible demon is to become our adopted father!

4. *Nor principalities.* No—not even the prince of darkness, with all his subjects—not all the rebel monarchies of man's invention, can prevail. The brain of the senseless fanatic may be heated to desperation; the invisible world may be ransacked from its centre to its circumference, and the fruitful heads of theologians may conjure up a multitude of kingdoms, neither belonging to heaven nor earth, and set them in battle array against the king of heaven, and not a chord of love could be broken. Love is stronger than death; it will exist when death is dead, and all creation is pervaded with the eternal and divine principles, save here and there a mistaken mortal whose hopes are contracted to the narrow confines of sectarian prejudice.

5. *Nor powers.* No—not all the powers of earth and hell combined, could separate St. Paul from the love of God! The happy man had that assurance, which the world can neither give nor take away, that enabled him to say, to feel and enjoy the full persuasion, that no power could exclude him from the love of that God, in whom he devoutly believed.

It should be ranked among the seven wonders of a wonderful world, that mankind have long imagined the existence of a power in opposition to all good, which, they have supposed will so far succeed against God, as to obtain more willing subjects than all the other powers put together. But Paul was doubtless comforted with the assurance, that "the powers that be, are ordained of God," and will therefore continue to be in subjection to him. But,

6. *Nor things present.* If it be possible for any thing eternally to separate the sinner from the love of God, it must be evident, that things in this present world, are peculiarly calculated to effect it. On our part the love of God is often neglected and frequently forgotten. Our friends and connexions come in for a share of our affection; the numerous concerns of life require attention; the amusements, the pleasures, and the follies of this transitory and fleeting existence, are so multifarious and fascinating, that but little time is left, to be devoted to the love and service of God. Hence the noise, and strife, and tumult, and perplexities of life, are too apt to render us forgetful of our highest obligations to God, and serve to wean our affections from Him that liveth forever and ever.

But amidst all this tumult, the wakeful eyes of him who never sleeps, are upon us; he observes our wanderings, and chastizes us for our forgetfulness; he encircles us in his arms, even when we are unmindful of his embraces; and when we again come to ourselves, we find to our surprize, that he hath loved us while we were yet sinners.



And how consoling must be the truth, that although the scenes of this present life are apt to render us unmindful of our Benefactor; yet he ever regards us with the same kindness; and has fixed the bounds of all earthly things, beyond which they cannot pass, to cause even a momentary disregard of our loving and to-be-loved God!

7. *Nor things to come.* It is a natural consequence of a want of confidence in God, to apprehend that some evil may befall us at some future period. With the present, we are acquainted. The ordinary occurrences of life become so familiar, that hours, and days, and weeks, and months, and years, bring about events, and roll away, without occupying our attention but for the passing moment. We feel our independence, and too often say to ourselves, this temptation we can resist; that work we can perform; this evil habit we have avoided, and that gratification we have enjoyed.

But, between our mortal vision, and the future, is drawn an impenetrable veil, beyond which all is darkness and uncertainty! Our prospects may be good, but our sweetest expectations may be blighted by disappointment; our friends with whom we may be encircled, are liable to be snatched from our embraces; indeed, our dearest blessings may be swept from us, as with the besom of destruction!—But who ever reflected on our constant liability to fall from our highest state of comparative purity, into the depths of moral turpitude and guilt, without being alarmed? And if, while we reflect on this, the universal condition of all finite beings, we entertain the opinion that we may be lost forever, how distressing must be our cogitations! But we may go another step. When we feel, as we ever should, we view ourselves in as great danger of hell as any other mortals can be. Of the integrity of our past motives and the uprightness of our general deportment, we may, perhaps, be tolerably well satisfied; but of our future conduct, we know nothing. This or that temptation may assail us in an unguarded moment, and we may plunge into the depths of iniquity. Some casualty may alter our course in life, and a thousand snares may be spread for our feet! Hence, no Christian will venture to say, that to-morrow's sun shall shine on his head, and find him an innocent man.

Any hopes, therefore, which are predicated on our own righteousness, to be performed or persevered in, for the future, must be of but little consequence. Something more than this, must have been the foundation of the apostle's hopes. He must have been persuaded that the love of God was eternally unchangeable towards all, or he could not have uttered, conscientiously, the words of our text.

8. The apostle was persuaded that *height* could not separate him from the love of God.

However highly God may be exalted above all his accountable creatures, yet he is bound by certain inalienable rules of right, which, having been revealed to his children, are calculated to afford the most positive assurance of certain good consequences to result to created intelligences. Among others may be reckoned the perfection of eternal justice, which in its very nature renders it impossible that there should be any disparity between the crimes of mankind and the punishment inflicted as a penalty. From this undeniable fact, it is easy to infer, that there must necessarily be an end to all punishment; for there can be no *proportion* between a limited act, and an unlimited punishment for that act.

This consideration, it will be admitted, by all, if feelingly realized, must afford the most unqualified joy. No other view of divine justice can possibly afford so much satisfaction to the mind of man. Indeed nothing short of this can fully persuade the reasonable man of his own safety.

The very fact, therefore, that "every man shall be rewarded *according* to his works," affords conclusive evidence, that it is (if I may so speak) *impossible* to be separated from the love of God. And even the same love that shines conspicuously in the Grace of God, is also plainly to be seen in his justice. For whom he loveth he chasteneth; not because he delighteth so to do, but because the good of the creature requires it.

I might dwell to advantage on all the perfections of God, and show that every attribute of the Most High, is concerned in uniting the creature to the Creator; but want of time admonishes us to proceed,

9. To consider the fact, that *depth* could not separate the apostle from the love of God.

The apparent meaning of this part of our text may be well expressed in the language of the devout David: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Ps. cxxxix. 8, 9. But the text is susceptible of another construction. The apostle may have intended, that the depths of darkness could not separate him from the love of his Creator. Take it in what sense you please, and it serves to add strength to hopes already inspired by the foregoing considerations.

10. That the fullest confidence might be fully expressed, this eminent defender of the faith, adds, for our everlasting consolation, that no other creature could effect his separation from this love.

What unbounded joy and satisfaction, must have resulted from the assurance thus express-

ed! Well might he have joyfully met the spoiling of his goods; well might he have laboured and suffered reproach, for trusting in the living God who is the Saviour of all men! What are the riches and honours of this world when compared with an inheritance like this! His joy was unspeakable and full of glory! His confidence was unlimited.

I have thus briefly, and very imperfectly, laid before you a few thoughts on this truly interesting subject. The half has not been told. To do it justice, it requires a tongue like the pen of a ready writer, and a heart more devoted to the Lord of Love, than that which has dictated my remarks. When we compare our coldness and apparent indifference, with that fervency of spirit exhibited by the great apostle, whose writings have furnished us with a rich theme for contemplation this day, we almost feel the hand of death upon us.

This calculating policy of the worldling, may mock at the doctrine exhibited in the text, the unbelieving may call it nonsense, and the indifferent believer may pass lightly over it; yet it will remain an imperishable monument of Christian confidence, calculated to win the heart of stone to Christ, and melt the adamant soul into deep contrition.

Let love, therefore, my respected brethren, do its perfect work. Let us remember that the same assurance may be enjoyed by us all; that the same love may fill our hearts; and that the joy consequent on faith, may be ours, if we will but consult the oracles of truth and give proper heed to those imperishable evidences of a Saviour's love, which surround us, in the fields of nature.

Could we but realize the importance and utility of Christian love and confidence; and practice the lessons inculcated by the impartial grace of God, we should be prepared to say as did the Apostle, although we are killed all the day long, and are accounted as sheep for the slaughter, yet, "in all these things we are more than conquerors, through him that loved us." May we be fully persuaded in our minds, and practice according to the light received for the sake of our Lord Jesus Christ.

AMEN.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

### REPLY TO "J. C."

(Concluded from page 343.)

Mr. Editor:—I have considered several of J. C.'s objections to my Essayist, and, I trust, sufficiently vindicated myself, as far as I have replied. Some things remaining in his communication, will form the subject of this article. There have been numerous disputes respecting self-love and disinterested benevolence. All I know about either, is, that all mankind desire to be happy. One of two

things must be true: mankind are miserable because suffering is inseparable from this mode of existence, or mankind are miserable because they are ignorant of the means of bettering their condition. The first seems to me to be a severe reflection on the character of our Heavenly Father, and also too desponding to teach men desirous of enjoyment.—The old doctrine, that we are miserable here that we may be happy hereafter, is not much better. I therefore adopt the latter conclusion, that mankind are miserable, because they have not yet learned to make themselves happy. This conclusion appears to me preferable, because it encourages us to hope for happiness here, and also to inquire how we can produce it. This may be wrong, but if it be, it is an error that cannot harm me here, and as for hereafter, God, I trust, will take care of that.

J. C. considers my assertion that, "when we obey the laws of nature we are happy;—when we disobey we are miserable," true so far as it goes, but thinks it does not go far enough. The instances of suffering he mentions, may, or may not, be exceptions to my rule. We have learned to avoid some evils—some we have not as yet; but who dare say that in the progress of truth in the development of the resources of the human mind we may not learn to remove many evils which now afflict us? J. C. says infants suffer. This is true; but does he mean to infer these infants suffer, when they know how to make themselves happy, or when they obey the order of nature? If ignorance were the cause of suffering I should think the infant is the one most likely to suffer. I do not say the infant suffers because it is a criminal, but it suffers because it has not power to make itself happy and those who have the care of it have not learned to prevent its sufferings. J. C. may say with truth we have not yet learned this, but dare he say we never shall?

The other particulars which he enumerates, have no bearing on the subject, or at least, present no objections, to my assertion to be the case of the Son of God. He was harmless. He suffered. Why? because he was ignorant? No; but because others were. He died to bring us to God, to give us eternal life, "and this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." We were ignorant; he suffered that he might enlighten us. Ignorance was then the reason why the Son of God suffered; for had not mankind been ignorant, there would have been no need of his death; and had not the rulers of the Jews been ignorant of his real character they would not have put him to death; or in other words, had mankind obeyed the laws of nature, had they observed the order of nature requisite to their happiness, there would have been no need of



the suffering of the Son of God. The other cases mentioned by J. C. may be resolved on the same principles.

Individual ignorance is not always the cause of individual suffering. Suffering or misery, proceeds, in my opinion, from the imperfect state of society. Man is to be considered in the aggregate or in his collective capacity, as well as individually. I do not say that knowledge, however great, possessed by an individual only, can make that individual happy. For should he understand the laws of nature himself, and be determined to obey them, he would find his intention thwarted by the ignorance of others; and if he never disobeyed himself, he would, from his connection with others, suffer from their disobedience. Hence, when I say, "if man would obey the laws of nature," I mean that if ALL mankind would obey them, ALL would be happy.

J. C. will, I trust, appreciate this sentiment. He, with every one else, may see his duty clearly pointed out. Knowledge is wanting to make us happy. We must ascertain what will make us happy—whether it be the love of God, the belief of the popular dogmas of the day, or any thing else. We must ascertain this for ourselves, and not for ourselves only, but for every individual, and when every individual comesto this knowledge, all will be saved from the miseries of which we complain. We may not reach that point, but the course suggested by the observations here made, would, if acted upon, enable us continually to approximate the desired haven. If this will not make mankind perfectly happy, it will at least lessen their evils.

Again: I notice in this place a sentiment J. C. advocates, at which I glanced in my other communication, viz. that the existence of pain and suffering was necessary to a proper developement of the character of God.—That is to say, if there had been no suffering, God's mercy could never have been exhibited in relieving it, and had there been no sinners, there would have been no Saviour for sin.—Now I have long been familiar with this kind of reasoning, but have always been unable to perceive its force. We may as well say, had we never been sick with a fever, we should have had no physician to cure us; had a man never broke his leg, the skill of the surgeon in amputating it, would have been unknown; if a man had never broken his skull, the value of trepanning would have been a secret; but for me, I had rather have a whole head if I never learn the value of the surgeon's skill, and if I never have a fever, I cannot perceive any great disadvantage I should suffer from not having a physician.

"Had we not been sinners," some will say, "we should have had no part in the Gospel of Christ." Well, what then? What is the Gospel of Christ? It relieves us from sin. So far

very well, but nothing gained; for allowing the Gospel of Christ does no more than remove the disadvantage of sin, it places us in a situation no better than we should have been in, had misery been unknown. If it gives more, very well; that more might have been worth just as much without our previous suffering. Upon the whole, I know nothing we should have lost had we been always happy. I value the Gospel of Christ; but its value arises from its power of relieving us from our sufferings; without the existence of these sufferings it would have had no value. Hence, it would have been no loss to us to have been ignorant of Christ and his Gospel, providing we had been equally ignorant of suffering. I value a good physician, but were I never sick, I should not. The whole subject, therefore, resolves itself into the following question—which is best, to be sick and have a physician, or to have good health, and consequently never need a physician?

J. C. advocates the sentiment, or seems to advocate it, that mankind will be more happy in consequence of having been sinners. I do not like this sentiment. In reference to it, I would say, "Let us do evil that good may come—let us continue in sin that grace may abound." J. C. quotes, "That as sin hath reigned unto death, so might grace reign thro' righteousness unto eternal life by Jesus Christ our Lord." But what does this passage prove? Surely not that mankind will be more happy because they have been sinners. All that it proves or can prove, is, that mankind will, through the goodness of God, receive from the Gospel of Christ, more happiness than they ever received of misery from sin.

Lastly: J. C. objects to the assertion of mine, that "an action is wrong because it brings misery." This is no more than I expected. Mankind have always, for ought I know, believed as J. C. does, that an action brings misery because it is wrong, and that it is wrong because it disagrees with the eternal Standard, Jehovah." But this is no definition at all. No two men have the same views of this "Eternal Standard," consequently no two men will agree what action is right, or what is wrong. Hence has originated the various absurd systems of morals which have had little other effect than to render men immoral.

J. C. may be right. Whether he is, or is not, is more than I know. I wish to know why an action is right or wrong. I determine according to my perception of things. Why do I approve an act? because it is beneficial. Why should I oppose an act? J. C. says, because it agrees with the will of God. The question is not yet answered, what is the will of God? Who does or can know the will of God? The Calvinist believes it is the will of God to make a part of his children eternally miserable; the Universalist believes it is the

will of God to make all mankind eternally happy. Which of these is correct? If I do not mistake the reasoning, or rather the phraseology of J. C. he would say the Universalist. But *why* does he say so? Because, he would doubtless say, the God who would will the happiness of all mankind, is *better* than the one who should will the misery of a part. But why better? Because he wills more happiness, is the only rational answer that can be given.—Sum up this reasoning and what is the result? The will of God is good, because it produces happiness; or God is good, because he wills happiness; an action is right, because it agrees with the will of God; an action is right, because it brings happiness. This is the only conclusion to which we can arrive.

Vary the question: suppose it was the will of God to produce misery—say he laboured to make mankind miserable, what would be right for us to do? Constituted as we are, with our present love for happiness, would J. C. say it would be right for us to imitate God, and begin to carry devastation to the possessions of our neighbours, and to labour to inflict on them all the misery in our power? If he should attempt to act on *such* a principle I should wish him to do wrong. If this reasoning be correct, and I believe it is, the answer is, an action that agrees with God, is right, not merely because it agrees with God, but because God is good. If God were not good, an action that should agree with him, would not be good, consequently would not be right.

J. C. is right in effect, but not in principle: in effect because the will of God is right; not in principle, for if the will of God were different from what it is, agreement with it would be wrong. I have been thus particular on this point, because it is not sufficiently understood, and because I think many of the absurd systems, whether religious or moral, which have had a tendency to destroy the peace and happiness of society, have originated in the mistake into which J. C. and most casuists have fallen.

I define that to be good which has a tendency to produce pleasurable emotions, and is good in proportion to its power of producing these emotions. That which has a tendency to excite painful emotions, I call evil. Now, as it is certainly right to pursue good, consequently any action which produces happiness, is right, and any one which produces painful emotions, is wrong, and wrong because it produces misery or painful emotions. Pursue J. C.'s principles, and they will amount either to the same thing, or to something from which he would revolt as quick as myself. He directs our minds to our Heavenly Father. This is as it should be, because acquaintance with him will result in our good. He would exhort us to ascertain his will and conform to it.—This is right, for the will of God is good. So

much for J. C.'s communication. I have run it over and answered it as I deemed proper. I thank him for calling my attention, to the Essay, in question. I wrote it in haste, when depressed by sickness. A reconsideration has not made me regret any sentiment or any expression which it contains. If J. C. is dissatisfied with my reply to his animadversions, he will have the goodness to express it. I will read attentively whatever he or any one else may please to write on this subject. I shall not promise, however, to write any more myself on this subject. I have said the sum of all I have to say, and to pursue the principles I have suggested through all the minuteness of detail, would tire the reader and answer no good purpose.

I close, Mr. Editor, with one remark. To us the preservation of our existence is the first object of our research, and to make this existence pleasurable together with the existence of every other being, our second. Search the Lord, and ye shall live; acquaint thyself with him and be at peace.

I am, dear sir, yours with esteem, O. A. B.

#### FOR THE GOSPEL ADVOCATE.

*Mr. Editor:*—The Gospel Advocate has been so long established and so widely circulated, that it becomes necessary to give it a character that will correspond with its patronage, and that shall meet the wants of the community which receive it. The design of your paper, has been, I believe, to correct the erroneous opinions too widely entertained respecting the gospel of our Lord; and to induce men to exercise their intellectual powers on the subject of religion, as well as on any other subject which may demand their attention.—How far you have succeeded in your benevolent intentions, may be easily ascertained from the frequency with which you may hear the sentiments you have inculcated quoted in the sections where your paper has circulated, and the warm approbation so often bestowed, by men of discernment, on the principles you have advocated.

Intending to write somewhat extensively for your columns the ensuing year, and wishing to present what I have to offer, in a manner which will be the most pleasing, and the most profitable to your readers, I lay before you a brief outline of an *ESSAY ON CHRISTIANITY*, which I have already commenced, and purpose, to offer the public through the medium of your paper, should the design meet your approbation.

The Essay is designed to commence with the Seventh volume of the Advocate, and to occupy as large a portion of each number as it will be profitable for one article to take up. It will be continued through the year and perhaps longer; this however will depend on my leisure, and state of health.



The object of the Essay will be to present Christianity in its purity; not merely in its theoretical character, but also in its practical influence. To effect this object, the writer will review, with the arguments usually adduced in their defence, the several tenets which have been considered essential to Christianity, also, what is now deemed essential, and what absolutely is.

The Essay will commence with the bible.—This will be presented in its true character, and the rules by which it should be interpreted will be exhibited. 2. The Jewish Dispensation will next claim attention. The real connection between the Jewish and Christian Dispensation, will be considered as far as requisite to ascertain how far the latter depends on the former. 3. The various systems of religion and philosophy which prevailed at the time Christ was on earth, will be considered for the purpose of determining how much the writers of the New Testament or their successors borrowed from the heathen. 4. Will be reviewed the principal dogmas of the most prominent Christian sects, viz. Total Depravity, Original Sin, Justification by Faith, Infinite Sin, Infinite Atonement, Vicarious Suffering, Partial Grace, Endless Punishment, &c. 5. An attempt will be made to exhibit something like a correct system of Christianity, free from all the objections which have been raised against these which have been propagated; and the last consideration will be, the influence of the system we shall discover, on the morals and happiness of mankind while inhabitants of “this terrestrial ball.”

Such is an imperfect sketch of what I intend to write. I have been for some time collecting materials for it, and shall bestow on its execution all the labour and time I can, independent of my other duties, find to devote to such an object. If an Essay of this description meets your approbation, and you think it will be acceptable to the readers of your paper to have its columns devoted in some degree to this object, you may insert this in the Gospel Advocate as soon as you may find room.

O. A. BROWNSON.

#### A CHEERING COMMUNICATION.

The reader will recognize in the following article an illustration of that besetted ignorance which characterizes many of those advocates of endless misery, who go about to enlighten the minds of their fellow-beings. So long as “darkness covers the earth, and gross darkness the people,” such teachers may find employment, and perhaps may continue to gain proselytes among those as ignorant as themselves; but a light has been struck up which is exposing, and will continue to expose, the ignorance and wilful perverseness of those blind guides. Argument—with them it is out of question;—scriptural evidence—it answers not their purpose. Declarations without

proof, aided by accusations without foundation, constitute the main support of that system which is based upon fear, and sustained by fraud.

#### FOR THE GOSPEL ADVOCATE.

*Mr. Everett* :—I venture to address a short epistle to you, although personally unknown. My subject is a moral and religious one, in which all are more or less interested; and in order to introduce it in an intelligible manner, it becomes necessary for me to state, that I have been, in my youth, a Calvinistick Baptist, and as such have been known, in the place where I now reside.

Last week, being in the company of a clergyman of the Presbyterian order, the following conversation took place, which, that I may be understood, I present you in the form of a dialogue, denominating myself the Inquirer.

After some introductory remarks, by the clergyman, on the awful depravity of the human heart by reason of the fall of Adam, from which I took the liberty to dissent, the following conversation ensued.

*Inquirer*. Do you believe the Old Testament to be a relation of facts, and in all its parts literally or spiritually true?

*Clergyman*. I do;—holy men of old wrote as they were moved by the Holy Ghost; yet they wrote many things which they did not themselves understand.

*Inq.* Is not religion a science, and is there not a necessity of improving thereon; and do not the writings of Moses furnish us with examples wherein our present refinement of religion and moral feeling would not allow the use of his words? See Deut. xxiii. 1. And would it not excite a blush to read such passages before your family?

*Cler.* No:—sin is the only reason of our shame at those and other words of like import; but he who values his immortal soul, is not ashamed of these words.

*Inq.* But, on the authority of St. Paul, I deny the immortality of the soul. He declares—“God only hath immortality, dwelling in light,” &c. And again—“As I live, saith the Lord, the soul that sinneth, it shall die.” In what chapter and verse will you find proof of the soul’s immortality?

*Cler.* O! the whole bible is full of it, in every part.

*Inq.* Then I will refer you to 2. Cor. Does that part of the bible teach the immortality of the soul? Does it not rather teach the certainty of its end—the final termination of its first organization, in Adam, the head and representative of the earthly nature; and that our only hope of future immortality is in Christ and him only?

*Cler.* O! I will not talk with you—you will not believe what I say; you are a deist, or your doctrine is leading to deism.

*Inq.* But, sir, I invite you as a Christian, to show me the chapter and verse in which

the doctrine of the present immortality of the soul is mentioned; for I am not bound to believe your assertions unless sustained by the scriptures; your words are of no higher authority than those of any other man, unless supported by reason or revelation.

*Cler.* I will not converse with you at all on the subject—so good bye.

*Remarks.* The object of submitting the foregoing is to show how determined the orthodox clergy are to make every man submit to their mere assertions whether right or wrong; and if they do not, to put them down by calling them hereticks, deists, or infidels. Now, sir, as I am not ashamed of the truth, I hereby renounce all connexion with the aforesaid Calvinistick creed and doctrine. I now profess and believe in One over-ruling and eternal God of love (the declaration of the orthodox clergy to the contrary notwithstanding) and in Jesus Christ, the only Mediator between God and men—the only Mediator between matter and spirit. I believe man is a rational, thinking, mortal being, in his first organization—"a living soul"—and was it not for a Mediator, in his disorganization eternal death would brood o'er him—he would cease to live. But what says the Gospel? Through the Mediator this corruption shall put on incorruption, and this mortal shall put on immortality—a new organization will then take place; and the saying shall be fulfilled—"Death is swallowed up in victory."

I also believe that in God's own due time, he will bring every individual of the human family to glory, honour, immortality—eternal life. And if this be infidelity, heresy, or deism, great God! may it extend to earth's remotest bounds—yea, may the sound thereof go forth into all the isles of the sea! And if the theory of religion consist in a belief of endless hell-torments for infants, who were unconscious of existence and hardly had a knowledge of their being—who could not distinguish between good and evil—I say if *this* be RELIGION, I trust in God it will soon be driven from our land and be named no more among us!

Be encouraged, sir, in view of the glorious cause. The earth is about to embrace this happy, this heaven-like sentiment; nor does the epithet of "heretick," or "infidel," put us to confusion; but like the fiery darts of Satan, they fall harmless at our feet, while we wear the shield of faith. The Lord reigneth let the earth rejoice! Say ye to the nations, "behold your King."

A few years since, and but one solitary individual was found to proclaim Universal Life to this American land. It may now be said, "the Lord hath done great things for us, whereof we are glad." He hath gone forth for the salvation of his people, even his anointed. To HIM, who is the only Potentate, King

of kings and Lord of lords, be glory, honour, and thanksgiving, who only hath immortality dwelling in light. E. BAILEY.

#### REMARKS.

If it be with the reader as it is with ourself, he will derive peculiar comfort from a perusal of the foregoing communication. We are always pleased to find in our brethren, a spirit like that above exhibited. Why should we mourn? Why should we be sorrowful?—True, we are falsely accused; we are denounced as hereticks and infidels—but what of all that? We have bread to eat of which the world knows not—we have a never-failing Source, an inexhaustible Fountain, from which we can draw a rich supply for all our spiritual wants. And beside all that, our *earthly* prospects are of the most cheering character. Look around you, reader, and behold the splendid and triumphant march of TRUTH. Behold your accusers quailing under a well-grounded apprehensiveness that their time is short. See Error, stripped of her gaudy tinsel, and exposed to the contempt of MIND. Survey the mass of intellect, disenthralled and emancipated by the rays of eternal Light! Why, then, O why should we be discouraged?

The priests, poor mortals—we mean the priests of Baal—are in a quandary! They have grasped at power; it has eluded their pursuit—they have threatened the disobedient with endless torments,—a few old women, silly girls, and beardless boys, have been frightened; while men and women of sense and discernment, have regarded their denunciations as of a character with the hob-goblins of the nursery! But let them go on with their work of terroure—let them paint the horrors of hell, and the terroures of their angry God; we pity them, and that is all—we cannot be angry with them. A few more years, and then, if we live, we shall survey the ground over which we have passed, the field in which we have toiled so long, with joy, and not with grief—

"Then shall the mourning sinner come,  
And bind his sheaves and bear them home;  
The voice long broke with sighs shall sing,  
And heaven with hallelujahs ring." Ed.

#### FOR THE GOSPEL ADVOCATE. CHRISTIANITY.

MR. EDITOR:

I am so well pleased with your paper that I read each number over several times before I can induce myself to lay it aside. And, what is still more important, I find after each perusal, that the hardness of my heart is gradually softened. Mankind have lost many of the harsh features which they used to wear; they appear altogether more lovely, and I cannot help feeling proud that I can call them brethren. An emotion rises in my bosom towards them which I know not how to describe, but I become insensibly solicitous for the welfare of all; for in spite of all I can do, the impression will fasten on my mind and then on my heart too, that we all belong to the same family, are bound to each other by the most indissoluble



ties of relationship, and that we all have the same Father, who tenderly loves us, who regards our interests as one, and who has placed us all upon the same voyage and destined us to the same haven. Creation also appears adorned with many additional beauties. The splendour of the noonday sun, shines with double glory, and the "sapphirick gems," which deck the evening sky, attract more delight, awaken a deeper and more ardent devotion.

The sacred volume—I used to think it an uninteresting book, necessary to be read by those who would go to heaven; but ah me! it was a hard task, and I was glad when I had finished the appointed portion. But now, is it the same book? It reads a different language, teaches a different doctrine, discloses beauties of which I had before no conception. It is full of knowledge; it develops to my view some of the most hidden principles of human nature. In a word, setting aside its claims to a divine original, it contains more beauty of language, more sublimity of sentiment, more correctness of philosophy, more accurate knowledge of the human heart, than all other books I ever read. What can have made the change? Can it be that the truly desirable system of religion taught by the "Advocate," has effected it? It must be so. God grant, then, that all may become a heaven, abounding with joys unspeakable and full of glory.

Christianity, which I once despised or prayed to have prove false, now attracts my attention and enjoys the warmest emotions of my heart. I meditate upon it; I ask, can it be true—is it possible God is so good a being?—does he love mankind so well?—will he provide such unspeakable bliss for such poor creatures as we? The voice of universal nature responds—"Yes, God is Love, fear not to trust him."

Mr. Editor: I discover so much in Christianity calculated to make mankind happy, that I wish the privilege of pointing out what there is in it which I so much admire. If my rambling thoughts shall not be wholly unworthy, give them some corner of your paper if you chance to have nothing better.

The worth of Christianity is known to every heart that has felt its life-giving influence.—But as I fear there are many who are strangers to this influence, I wish, while yourself and correspondents are showing the mind the inestimable value of this heaven-born system, to lend my assistance in recommending the same to the logick of the heart. My manner of writing will be according to my feelings. For notwithstanding I hate all those pretences which are so abundant in our world, about experimental religion, I still want a religion that will warm the heart and call into action all its tender sympathies and refined sensibilities.

It was remarked of our Saviour that he was

"acquainted with grief." I wish no human being to be acquainted with grief. I have felt its withering grasp, and that too when I had none to pour the oil of kindness into my wounded heart. I had no friends; I knew no religion but a gloomy creed, that compelled my mind to brood over eternal woe as the certain doom of myself or of some fellow-being. I knew no God but a tyrant, an imaginary despot, dressed in sheets of lightening, hurling his bolts of thunder at his own children. Despair chilled each warm emotion of my troubled bosom, until the sun of Christianity dispelled the clouds which had gathered over my head and the darkness which had entered my soul. There are others who are in the same condition. They ask for some assistance. They ask a friend on whom they can lean and find support. To such Christianity recommends itself as peculiarly fitted to their circumstances. The gospel is recommended to us particularly from this very consideration, that it is suited to our condition and can readily adapt itself to our direction or consolation under every combination of circumstances. It is not a system of cold speculation which confuses the brain; it is not a collection of positive injunctions, the reasonableness or utility of which can never be ascertained; but it is an efficacious remedy admirably prepared to heal the diseases of the heart and the maladies of the head; yet its power is more easily felt than described, and its utility is more clearly perceived by the relief it affords us in every situation than by any deductions of logick or power of demonstration. I shall pursue this train of thoughts as far as I have leisure.

Yours, &c. A BELIEVER.

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#### ADVOCATE AND INVESTIGATOR.

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"EARNESTLY CONTEND FOR THE FAITH."

#### LET OUT THE PRISONERS.

On Thursday night the 23d ult. about 12 o'clock the citizens of this village were aroused from their slumbers by the ringing of bells and the cry of "Fire!" It was soon ascertained that a building in the north yard of the Prison, occupied as a paint shop, was in flames! and from its contiguity to the north wing of the main edifice, in which the convicts are confined at night in separate cells, and its connection with large quantities of combustible materials, serious apprehensions were entertained that the whole establishment would be reduced to a pile of ruins!

The flames ascended in terrific grandeur and the scene was truly awful! But what added most to the interest excited by the event, was the situation of the convicts. Nearly six hundred of those unfortunate beings were locked up in separate cells in the part of the building nearest the fire! Hundreds rushed towards the spot to aid in suppressing the raging element. But the scene they witnessed defies the powers of language to pourtray. The first sounds that met the ears of the mass, on their arrival, were the cries and

groans, the shrieks and prayers of the miserable beings who were incarcerated within the walls!

Imagine, kind reader, the horrid scenes of orthodoxy's hell!—fancy the situation of suffering millions enveloped in eternal flames!—figure to your imagination the ceaseless but unavailing deprecations of the damned; and you have a scene, which, for the time being, will bear a striking resemblance to what I am attempting to describe.

The analogy between the condition of those condemned to suffer the penalty of civil laws, and what is *supposed* will be the situation of myriads in a future state of being, holds good in a degree so long as the wretchedness of the former continues. Add to the ordinary punishment of those objects of commiseration—confined in adamantine cells after a fruitless toil of days, weeks, and years, the circumstance we have briefly related—their being surrounded or literally enveloped in flames—and we have an appalling emblem of that dreadful torment, which, as we are told, shall be the portion of all the human race but a chosen few in eternity!

And if that be hell; what is heaven? A place, we are told, where will exist all the holy and benevolent feelings of which human nature, aided by the renovating grace of God, is capable!—A place where nothing but the perfection of love and kindness shall reign in every ransomed and blood-washed soul! Amen—we ask no more!

As the groans and cries of the distressed convicts met the ears of the multitude, there seemed to be but one desire—but one imperative ejaculation—“*Let out the prisoners!*—LET OUT THE PRISONERS!” Was the feelings that dictated this request an evidence of goodness in the hearts of those who gave it utterance? or was it a momentary triumph of depravity—that fell depravity, engendered in the hearts of mankind by the apostasy of Adam? All will admit, that the desire to have them liberated originated in a good and noble feeling. “*Let out the prisoners!*”—“*Let out the prisoners!*” They were let out; and every heart rejoiced in their deliverance. We hope, for the honour of humanity, there were none present but would have risked their lives to have rescued those unfortunate beings from a dreadful death. Even some of the convicts, bad as they are, exposed their own lives to effect the deliverance of several of their companions in misery from the impending danger.

It would be well for us all to improve such lessons, and suffer the facts suggested by them to have a proper influence upon our minds.

After the “prison doors were opened,” and the thrilling intelligence was announced that all were liberated and actively engaged in endeavours to stop the progress of the devouring element, the writer of this article had leisure to survey the brightened and anxious countenances of the multitude, and indulge in reflections, which, as they were interesting to himself, excite the hope that they may be so to others.

Amongst others was seen the comely form of one, who professes to feel it his duty to preach that God has prepared a place of ceaseless wo, for millions of the

human race! As I surveyed his expressive countenance, I fancied that he would finally reach the haven of rest, where, with all the ELECT, he will sing the song of Moses and the Lamb, in a blissful eternity. I then imagined that his doctrine *might* be true, and figured to my mind, what, in that case would be his situation. Beneath his elevated seat on the right hand of God, I fancied he would behold the myriads whom he consigns to endless torments! He hears their groans! He turns his penetrating eye upon the scene from whence these infernal lamentations proceed, and beholds them enveloped in eternal flames. Aged and young are seen—even “infants not a span long;” and all are breathing out their hopeless prayers, and never-ceasing cries! The thought struck my mind that his Reverence would forget himself and involuntarily exclaim—“*Let out the prisoners!*”

Others were observed, with whom the writer has conversed on the interesting subject of religion. They had maintained, that the happiness of the Saints in heaven, and the glory of God, would be greatly enhanced by the torments of the damned in hell! When I beheld them, anxious for the deliverance of the unfortunate convicts, the thought obtruded upon my mind, that they too were poorly prepared to dwell in heaven so long as the tender sensibilities of their hearts were so much enlisted in the welfare of those unfortunate sufferers. I thought to myself—these pious men, when they get to heaven, and, with their ministers, begin to quaff the nectar of eternal life, will look upon their wicked neighbours, and cry—“*Let out the prisoners!*”

And as I gazed about, my attention was attracted by a group of gentlemen, whose garb, and certain other appearances, denoted that they were “preparing for the ministry” within the walls of the Theological Seminary. These, thought I, when they are well qualified by the munificent benefactions of the publick, will go forth and “take up their parable” to the people, and proclaim the eternity of Satan’s kingdom, with all the masterly eloquence of the schools. No doubt they will paint, in all the glowing terrors of eternal woe, the scenes of hell; and embellish their message with never-dying worms, and never-ceasing fire! And when this bright constellation of worthies shall see their doctrine demonstrated—when mothers shall enjoy extatick bliss, from beholding the unavailing distress of their infant babes—when children shall raise their immortal songs higher on beholding the direful anguish of their parents—and when saints shall shout, in loftier strains, the glory of God, on beholding the untold torments of the wicked—ah! then, I involuntarily inquired, will not these pious youth almost forget they are in heaven, and with undaunted fortitude, approach his Satanick Majesty, and in the name of *Jesus* command him, to give up the key, and “*Let out the prisoners.*”

And now, reader, whoever thou art, whatever is thy condition, to whatever sect thou art attached, permit one who wishes you no harm, to ask—can you, with complacency, contemplate the present or future misery of your fellow creatures? Are not the emotions which intuitively lead you to succour the distressed, the off-



spring of benevolence? If you are ever so happy, as to reach a heaven of glory, do you candidly believe that *there* you will be any less desirous to promote the happiness, or save from misery, your fellow-beings?—If these benevolent feelings have a place in your immortalized soul, can you be happy while one sinner remains in hell? And, lastly; if any are eternally lost, and you remain *ignorant* of the fact, is it not likely, that a very important part of what the preachers of hell-torments have told you is true, will be forgotten?

EDITOR.

### *Something interesting to our readers.*

We congratulate our readers on being permitted to present them, on another page, with a sketch of a series of articles for the next volume of the Advocate, from the pen of Br. O. A. Brownson. The subjects upon which he proposes to treat, are so many topics of interest to every inquiring mind.

The Bible, containing the words of eternal life, is a book, which, if for no other reason, is entitled to a careful and candid examination on account of its antiquity. But there are many other considerations of superiour weight, which entitle it to attention. It purports to have been written by men divinely inspired—to contain doctrines of unspeakable importance to mankind—and precepts, and promises, and a revelation of the holy purposes of the Eternal, calculated at once to pour celestial comfort into our bosoms, and guide us onward in the way of pleasurable duty.

In order to a right understanding of the scriptures of the Old Testament, it is indispensably necessary that the reader should know something of the Jewish Dispensation, the rites, ceremonies, peculiar views, and national characteristics of that people. The covenant of God with ancient Israel must be known before the nature of the New can be duly appreciated.

A proper examination of the preceding subjects, will open an interesting field, in which the doctrines of Christians may be profitably considered, and their origin, together with the claims they may have on our respect, be ascertained. By tracing ancient opinions, and weighing modern prejudices in the balance of the sanctuary, all that is good may be retained, and all that is bad may be detected. From the materials furnished in the scriptures of the two Testaments, fitted, squared and numbered, by a skilful hand, may be reared a beauteous temple, just in its proportions, permanent in its construction, and magnificent as a whole. This splendid building of God, may be found by thousands, the New Jerusalem, which, being based upon the unlimited and imperishable love of Jehovah, will endure forevermore an habitation for the ransomed of the Lord.

Of the ability of Br. B. to do ample justice to the subject, we have no doubt; and our readers, if we may judge from the approbation they have uniformly bestowed upon his productions which have heretofore appeared in this paper, will concur with us in opinion.

We have only to bid him welcome to the delightful task of endeavouring to enlighten the minds and comfort the hearts of mankind, and to express our desires

that our patrons and readers may fully realize in the enjoyment, what they have reason to anticipate, from the perusal of the promised Essay. EDITOR.

### ORDINATION.

A Committee, consisting of Brs. J. Foster, A. Green, and L. S. Everett, was appointed by the Cayuga Association, at its last annual meeting in Sempronius, on the 1st and 2d days of October last, to confer ordination on Br. NELSON DOOLITTLE. They accordingly attended at Caroline, Tompkins county, on the following Sabbath for that purpose. The day was fine, and the concourse of people assembled to witness the solemnities of the occasion, was large and highly respectable. So large an assemblage had never before been witnessed in that place. The new meeting house was filled with the intelligent and respectable of that place and vicinity. It having been thought expedient, the ordination was deferred until afternoon, and the multitude was favoured with the privilege of listening to an excellent discourse by Br. Foster. The words of truth distilled like the dew, and every soul was refreshed "from the presence of the Lord." In the afternoon the solemnities of the ordination were performed in the following order:

Singing by the choir.

Prayer by Br. Foster.

Singing.

Ordination Sermon, by Br. L. S. Everett—2d Tim. iv. 2.

Consecrating prayer, by Br. Green.

Charge and delivery of the Scriptures, by Br. Foster.

Right hand of Fellowship, by Br. Everett. Benediction, by the Pastor elect.

It is due to the people assembled, and to the cause of truth, to observe, that but few instances, if any, have occurred in this region, in which a deeper or livelier feeling of joy—a more devotional frame of the affections, seemed to exist, than on this occasion. The labours of our young brother who was solemnly set apart for the gospel ministry, have been eminently successful in the neighbourhood where he has ministered in word and doctrine; and, over much persecution, he has triumphed, in the name of his divine Master. Having laboured acceptably, he was about to be set apart for the sacred purposes of the Gospel—as a preacher of the word of God.

The speaker, in discenting upon the duties that would devolve upon him in that capacity, laboured to show that it was his duty to preach "Jesus Christ and him crucified," for the "whole world." It was next maintained, that the design of the Christian ministry, is, to reconcile the world to God—the God of Love—that the effect of preaching the Word with faithfulness, will be the dissemination of peace and happiness. From the nature of the undertaking, and from a brief, but comprehensive

view of the duties of the Gospel Minister, it was inferred, that the people should offer their prayers for the success, and their temporal benefactions for the comfort, of their pastor.

We have only room to add, that every thing was "done decently and in order." The singing was truly excellent; the prayers were offered up with great apparent fervency; the auditory listened with devout attention; and we trust it, will be, to all present, a season long to be remembered. May their prosperity be equal to their desires.

## SELECTIONS.

### A FRAGMENT.

Such is the nature, and such the principles of the Gospel, that it applies itself to all the situations in which we are liable to find ourselves, and furnishes a remedy for all the mental and moral "ills that flesh is heir to." The imperfections (though not the depravity) of our nature, expose us to many misfortunes and serious evils. Among others belonging to the black catalogue, we may reckon the sicknesses, the griefs, and the pains, incident to our mortal bodies; and to these may be added the loss of relatives, and the perfidy of those in whom we may have reposed our confidence. And then, the pangs of guilt, the remorse of sin, comes in for a share in the diminution of our earthly enjoyments. And when the sickness, the pains, the casualties of human life are added together, there appears but little space for true enjoyment this side the grave.—All is dark and gloomy. And last of all, the cheerless night of death comes on, and "life's poor play is o'er."

But while we are in this condition, the GOSPEL which is the power of God unto salvation to all who can believe it, proclaims its benefits, and bids the dying soul return to life again.—The angel flying through the midst of heaven, scatters its everlasting benefits, and points us to the bright and glorious world, where faith is turned to knowledge; where gratitude expands into bliss; and hope revels in divine enjoyments. This "Gospel of the blessed God" opens up a new and living way, in which, with strength renewed, and powers enlarged, we may travel on to joy, and peace, and glory. What does this Gospel teach us?

### TURKISH WISDOM.

About the year 1715, when Dr. Halley's scheme of the great solar eclipse, foretold the precise time of its beginning and ending, was carried about the streets of London, there happened to be a Turkish envoy here, who at first thought the people distracted, for pretending to know so very exactly when the Almighty would overshadow the sun, a circumstance of which the Musselmén were ignorant. He concluded that God never would reveal so

great a secret to infidels, and keep it concealed from true believers. However when the eclipse came actually to pass as had been predicted, Lord Forfar asked his Excellency what he thought of the English mathematicians?—His answer was, "they must certainly have obtained their knowledge from the devil; for he was sure God would never correspond with such a wretched set of unbelievers as the English astronomers."

### HUMAN LIFE.

When we set out on the jolly voyage of life, what a brave fleet there is around us, as stretching our fresh canvass to the breeze, all "ship shape and Bristol fashion," pennons flying, musick playing, cheering each other as we pass, we are rather amused than alarmed when some awkward comrade goes right ashore for want of pilotage! Alas! when the voyage is well spent, and we look about us, toilworn mariners, how few of our ancient consorts still remain in sight, and they how torn and wasted; and, like ourselves, struggling to keep, as long as possible, off the fatal shore, against which we are all finally drifting.

*Walter Scott.*

### A SHORT SERMON.

On St. Stephen's day, a monk was appointed to pronounce a long eulogium upon the Saint. As the day was pretty well advanced, the priests, who were getting hungry, and were apprehensive of a tedious panegyrick, whispered to their comrade to be brief. The monk mounted the pulpit, and after a short preamble, said, "My brethren, it is only about a year since I told you all I knew about St. Stephen. As I have heard nothing new with regard to him since that time, I add nothing to what I said before." And so making the sign of the cross, he walked off.

### A FLAMING HINT.

A rather novel, though alarming method of curing drunkenness was, the other day, practised with decided success on a warm hearted devotee of the jolly deity. His friends having previously tried several experiments in order to estrange him from the cup, and rouse him from a state of daily stupefaction without effect, a harum-scarum wag, who happened to be in company with him, undertook, whenever he got drunk, effectually to cure him; and for that purpose hit upon the following fiery expedient, and succeeded:

"A gill of whiskey was ordered in, and a lighted candle—the contents of the imperial was then poured upon the bacchanalian's head, and the candle quickly applied, when an instantaneous flame enveloped the fellow's pericranium—he started, as if by magic, from his seat, vociferating in the most frantick and ludi-



trous manner, to the no small alarm of his now terrified companions. The ringlets suffered, but the *bumps* were safe, and he escaped with little other injury than nearly losing his wits by a joke—a flaming hint, that seems to have had its intended effect.”

MARY, QUEEN OF SCOTS.

A description of her marriage with Francis of France, when she was but sixteen years of age.

“During the whole of the nuptial solemnities, every eye was fixed on the youthful Mary, and inspired with those feelings which beauty seldom fails to excite, every heart offered up prayers for her future welfare and happiness. She was now of that age when feminine loveliness is most attractive. It is not to be supposed, indeed, in the sixteenth year, her charms had ripened into that full bloom of maturity which they afterwards attained, but they were on this account, only the more fascinating: Some have conjectured that Mary’s beauty had been extolled far beyond its real merits; and it cannot be denied that many vague and erroneous notions exist regarding it. But that her countenance possessed in a pre-eminent degree the something which constitutes beauty, is sufficiently attested by the unanimous declaration of all contemporary writers. It is however, by carefully gathering hints scattered here and there, that any accurate idea can be formed of the lineaments of a countenance which has long ceased to exist unless in the fancy of the enthusiast. Generally speaking Mary’s features were more Grecian than Roman, though without the insipidity that would have attached to them had they been exactly regular. Her hair was very near the same colour of JAMES V.’s. of a dark yellow, or auburn, and like his, clustered in luxuriant ringlets. Her eyes—which some writers, misled by a thousand blundering portraits of her scattered every where, conceive to have been gray, blue, or hazel—were of a chesnut colour, darker, yet matching well with her auburn hair. Her brow was high, open and permanent. Her lips were full and expressive, as the lips of the Stuarts generally were and she had a small dimple in her chin. Her complexion was clear and very fair without a great deal of colour in her cheeks. Her mother was a woman of large stature and Mary was also above the common size. Her person was finely proportioned, and her carriage exceedingly graceful and dignified.

(From Eaton’s Survey of the Turkish Empire.)

I saw in the eastern part of the Empire, a method of setting bones practised, which appears to me worthy of the attention of surgeons in Europe. It is by enclosing the broken limb after the bones are put in their places, in a case of plaster of Paris or gypsum which takes

exactly the form of the limb, without any pressure, and in a few minutes the mass is solid and strong. If it be a compound fracture, the place where the wound is, and out of which an exfoliated bone is to come, may be left uncovered, without diminishing the strength of the encasement. This substance may be easily cut with a knife, and removed and replaced with another. If when the swelling subsides the cavity is too large for the limb, a hole or holes being left, liquid gypsum plaster may be poured in, which will perfectly fill up the void and exactly fit the limb. A hole may be made at first by placing an oiled cork or bit of wood against any part where it is required, and when the plaster is set is to be removed.—There is nothing in gypsum injurious, if it be free from lime; it will soon become very dry and very light, and the limb may be bathed with spirits, which will penetrate through the covering. Spirits may be used instead of water, or mixed with it, or vinegar, at the first making of the plaster.

WAYSIDE OPINIONS.

Literary men, not unfrequently acquire fame from the accurate fidelity with which they record the exploits of military heroes. The histories of mere, literary men, are confined and distinct, those of military men are found in the great histories of the world.

Wearing mourning for deceased relatives is, in nine out of ten cases, known and acknowledged to be from respect to the forms of the world, and not from real emotions of grief.—And yet this hypocritical fashion is universal, and we are all in town slaves to it, except the Rev. Dr. Ely, of Philadelphia, who abjures it altogether. The uniform of woe is no relief to genuine sorrow.

The want of passion is but another name for the want of sympathy and imagination.

The structure of the human frame proves “man a machine,” but this machine is so sublimely planned in all the harmony and economy of its movements, that it proves also that it is the work of a divine architect.

When an infidel conceals his belief, (or rather his want of it,) his wrong notions will not be attacked, for no one offers physick to one in apparent health, therefore Christians ought to rejoice in the avowal of infidelity, for it gives opportunity to test the correctness of their principles.

Sturmius, recommends the study of the anatomy of the eye, as a cure for atheism. To a savage, the Automaton Chess Player, would be matter of as great astonishment and wonder, as the animal structure to the philosopher; a mere portion of the corporeal part, does not prove a great deal; ’tis the contemplation of the miraculous union of mind and matter, that overshadows with the conviction of an Omnipotent and Supreme Being.

## Partick Department.

### FRAILTY AND FELICITY.

"But man dieth and wasteth away : yea, man giveth up the ghost, and where is he?"—Job xvi. 10.

Born in anguish, nursed in sorrow,  
Journeying through a shadowy span,  
Fresh with health to-day—to-morrow  
Cold and lifeless—such is man.  
Scarce produced to light, ere dying,  
Like the fancied vision flying;  
Scarcely budding forth when blighted;  
Dust to dust again united.

Richly shines the rainbow glowing;  
Lightly laughs the morning beam,  
Sweetly smells the flow'ret blowing,  
Deeply rolls the mountain stream:  
But the heavenly bow hath faded,  
And the morning beam is shaded,  
And to earth the flower has hasted,  
And the mountain stream is wasted.

Yet though passed awhile, these lie not  
Ever in destruction's chain,  
Though the flowers may fade, they die not,  
Spring shall wake their buds again;  
Morning smiles again shall brighten,  
And the storm the rainbow brighten,  
And the torrent (summer finished)  
Roll its waters undiminished.

Man alone, when death hath bound him,  
Moulders in the silent grave;  
Of the friends who once were round him,  
None to succour, none to save?  
Then when night and gloom assail thee,  
And thy strength and glory fall thee,  
And thy boasted beauty waneth,  
Cold—in darkness—what remaineth?

Cheering splendour yet attends us,  
'Midst these scenes of deepest gloom:  
'Tis our hope in Christ defends us  
From the terrors of the tomb.  
When we leave this vale of sadness  
'Tis to share unmingled gladness,  
O the happy—happy greeting,  
Jesus—and our friends then meeting.

From the Saturday Evening Post.

### THE PARTING BRIDE.

Thy hour hath come, young bride, thy parting hour,  
When fate must bind thee to another power,  
And the lov'd shadow of a parent's wing,  
No more can aid thy playful wandering,  
No more can view thy young and guileless joy,  
Nor ward those ills which innocence annoy.—  
Why dost thou weep? it is a happy spring  
That many another hour of love will bring,  
And higher pleasures than thou yet hast known,  
Why dost thou weep? thou art not yet alone.—  
Canst thou not banish that unbidden tear,  
And be the joyous thing thou should'st appear?  
Canst thou not check those soul dissolving sighs,  
And bid the temper of the mind arise?  
Away, thy husband waits: away to tread,  
His soil, his clime, thy native land instead:  
Didst thou not choose? then ratify thy choice,  
And feel each fibre of thy soul rejoice.

Alas! young bride, thou hast not yet the power  
To exile grief; it is thy natal dower;  
The heart must beat when hopes blest scenes recede,  
And the torn feelings, rack'd to anguish, bleed;  
Shall thine escape? ah! view those features now,  
Thy streaming eye, thy agonized brow.—

Yet this is light to what thy senses feel,  
Thou would'st, young bride, but canst not, all conceal.  
Thou'rt not alone in sorrow; look around,  
And see the many forms, which grief hath found;  
Look, (if thou canst,) upon thy mother's woe,  
Deeper than that which racks thy spirit so;  
Her loss, unlike to thine, has nought of gain  
To overpay with bliss, the hour of pain,  
No dearer self, like that which welcomes thee,  
But silent, lone, and viewless misery.—  
Look on thy father's brow; bends not that soul,  
Which yet hath held its stern and high control?  
Sinks not its firm, and steady feeling now,  
Beneath the weight of this overwhelming blow?

Away, young bride, this soon shall pass from thee,  
And future joy repay thy misery;  
Thy guileless heart, thy young and budding charms,  
Pass to another's long expectant arms,  
And all of earth that has the power to bless,  
Reward thy young and gentle loveliness.—  
Away, to other climes, away, away,  
Thy lover waits thee with impatient stay,  
Within his heart, thy treasured faith shall keep,  
Its holy vigils, till th' eternal sleep;—  
There let thy tears of grief be ever shed  
When mem'ry brings to view thy pleasures fled.  
And place each scion of thy sorrows there,  
Whilst thought of thine may love's pure image wear,  
Whilst virtue's smile to thy young heart is given,  
And earth retains thee, from thy native Heaven.

ORASMYN.

From the N. Y. Evening Post.

### ON VISITING THE TOMB OF WASHINGTON.

Oh holiest spot of earth!—O sacred gloom!  
Shrine of departed greatness—glorious tomb!  
Where sleeps the dust of Freedom's favorite son,  
Who stood on earth unrivalled and alone.

Thou, in thy simple grandeur, dost decide  
The pageant piles of monumental pride,  
Which men have raised to names whose little day  
Of fame has perished long and passed away.

But thou, as ages roll, shalt ever be  
Great in thy lone and solemn majesty,  
While Freedom lives, to tell, in loftiest tone,  
Here rests the ashes of a WASHINGTON!

And oft the youthful patriot shall repair,  
To breathe of glory in this sacred air,  
And form the high resolve, beneath the shade  
Where once the Father of his country strayed.

And still to gaze, and weep, and linger here,  
Our country's sons and daughters shall appear,  
And generous hearts with grateful feeling glow  
Long as these groves shall bloom, these waters flow!

Hunterdon Co. N. J.

ISABELLE.

### VIRTUE.

But let the world say what it will,  
Though sorrow may awhile intrude,  
Fair Wisdom's voice is faithful still,  
Still, to be blest, is to be—good.

MARRIED—In Bridgewater, on the 16th instant,  
by the Rev. Barzillia Streeter; the Rev. NELSON DOOLITTLE, of Berkshire. New-York, to Miss CATHARINE STEPHENS, of the former place.

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L. S. EVERETT, EDITOR.

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# GOSPEL ADVOCATE,

## And Impartial Investigator.

HAVE WE NOT ALL ONE FATHER....HATH NOT ONE GOD CREATED US....MALACHI.

No. 47.]

AUBURN, SATURDAY, NOVEMBER 24, 1827.

[Vol. V.

### ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.

#### AN ESSAY ON THE PROGRESS OF TRUTH. No. II.

The opposition to the emancipation of the human race from the bondage of their numerous masters, will be long and obstinate. There are so many notions abroad; so many vague and inconsistent theories are proclaimed by the learned, and enforced by those who claim the direction of the public mind, upheld by those in authority, and eagerly embraced by the multitude; the simple dictates of reason—the plain injunctions of morality, are so readily consigned to forgetfulness, that he who comes forward with a plain and rational scheme, is in danger of being doomed to suffer the contempt of the ignorant, and the persecution of the designing.

The experiment has been fairly tried: to the advocates of a blind and unnatural religion, and to the adherents of a cruel and despotic policy, every indulgence has been granted; we have listened with the most profound attention; we have believed with the most yielding credulity, and obeyed with the most persevering enthusiasm. The popular instructors, from their first existence, have contended earnestly for "the faith"—extolled the purity of their principles, and the wonderful efficacy of their instructions in making society virtuous and man universally happy. Alas! discord has marked their proceedings, confusion their preaching; and notwithstanding man was totally depraved at first, he has been growing worse ever since!

The circumstances of the age call aloud for reform. There has been so much tinsel; so many pretences have been made; so much noise about religion and divine communications has been heard; that men, whose minds have been enlightened by science—whose hearts are warmed by philanthropy, and whose bosoms bleed with compassion for the human race, have turned with disgust from every thing bearing such a recommendation, and sought in nature alone, a remedy for infatuated man. They may have gone too far; but every truly enlightened mind will reject with disdain every notion that contradicts the great principles of universal existence, or super-

cedes the necessity of studying them. I am no enemy to religion; but I would listen with attention, and examine with the most vigilant caution;—whatever is not conducive to our happiness while here, I reject as unworthy our attention. Happy would it be for all men, if they would come to this conclusion. But the obstacles to be surmounted in coming to this are many. They rise like mountains, and we tremble as we survey the broadness of their base and the sublimity of their tops.—The errors of antiquity are so numerous and so tenaciously embraced, that no wonder timorous souls are despondent. No improvement can be effected while men retain their veneration for institutions merely because they are ancient; nor until many, who now labour with the most persevering assiduity to perpetuate such veneration, shall cease from their pernicious task, and turn their attention to ascertain what is beneficial to man in his social and individual capacity. But the struggle to accomplish this, will be long and arduous.—Princes who hold their power on the precarious tenure of artificial distinctions in the human family, will be unwilling to enlighten their subjects. Truth is dreaded by them, for they well know the right, by which they govern, has no existence in the nature of things. Should people learn, the God of the Universe made all men originally equal, privileged classes would lose their prerogatives, and be reduced to a level with the rest of mankind. Kings would then depend on the suffrages of their subjects for their election.—This, the crowned heads of the earth well know. Hence it was, they saw with consternation the independence of this country, and armed their united forces against republican France. It is the apprehension that truth may enter the dark recesses of their deluded, degraded subjects, that binds together the "Holy Alliance" of Europe; and it is this that drives them to extinguish every ray of liberty that might for a moment illumine the darkness of despotism!

Kings and potentates will, from a regard to their own interests, oppose any innovation upon the old order of things. Their power is founded in ignorance, supported by arbitrary and unnecessary distinctions, and has no recommendation but its hoary age. Consequently they have nothing so much to fear as a spirit of inquiry, and close investigation.—

Such a spirit would undermine the thrones on which they are seated, and trample in the dust every vestige of their tyranny! They will, it must be expected, use every exertion in their power to prevent any alteration in the condition of their people.

Our religious education, and the nature of our ecclesiastical institutions, are much more powerful obstacles in the march of improvements. These form an impediment much more difficult to remove, because supported by more stubborn, more numerous, and more complicated prejudices. It is here too, where reformation is most needed. Whoever has turned over the historick page and traced man through his *religious* career, has wandered in the midst of crime, through scenes the most foul and horrible that fancy can paint. Man, though doomed to suffer from the physical circumstances of his condition—though he is a child of sickness and distress—a prey to every calamity—affected by every change in this ever changing state, may forget the whole, in the magnitude and numberless variety of the evils he has heaped upon him by his pretended *spiritual assistants*!

From time immemorial men have formed themselves into religious associations; and under the pretence of superiour sanctity, of more successfully promoting their own and their brethren's welfare, have presumed to dictate to the world what it must believe, and what ceremonies it must observe. To overawe the mind and make it submissive to what all the better feelings of the heart oppose, inspiration has been pretended, and the voice of the Almighty has been made to sanction errors too absurd to be believed on less authority. The vendors of this inspiration have usurped an undue ascendancy over the lives and consciences of men; as degrading to those who obey as it is profitable to those who rule.

Particular churches have been established, and the priest has promised heaven to all who unite, and denounced the most horrid doom upon all who refuse. A creed was drawn up for the church; the more unintelligible the better, because the aid of the priest in its explication becomes thus the more necessary; a system of external duties is enjoined, the more absurd, or the farther removed from common utility the better, for its observance thus more clearly draws the line of distinction between those who belong to the church, and those denominated the world. All that is required to maintain the purity of one's character, is to believe this unintelligible creed, and damn all who doubt it; to perform the external duties enjoined, which usually consist in assembling together, making a few grimaces and genuflections, repeating over, parrot like, a few unmeaning words, in doing penance, supporting the church, and treating with infinite contempt or extreme cruelty all

who pay less reverence to such pious *indispensables*. This maintains one's claim to holiness, opens to him the doors of the church here, and of heaven hereafter—gives him a passport to regions of glory, and entitles him to endless beatitude in the mansions of felicity.

A class of men have been produced—fanatics, who have laboured with a zeal and perseverance worthy a better cause, which, had they been properly directed, would have done honour to themselves, and been of the highest utility to man. But alas! their zeal was not according to knowledge. They have been deceived by an unreal form—they have contended for a phantom—overlooked the great duties of justice and humanity—encouraged a blind worship, for they knew not what—tolerated a bigoted, superstitious religion equally derogatory from God, and unprofitable to man.

Antiquity is replete with instruction. So many valuable lessons are taught by her examples that we should frequently recur to her sacred archives. The farther our retrospection runs, the more have we to deplore—more prevalent and more absurd is the superstition. Implicit reliance on the priest, augur, soothsayer, sybil, or whatever name designated their character, comprised nearly the whole of man's moral and religious duties. The priests were mere tools of state; whatever they taught was designed to promote the interest of their masters, or to advance their own ambitious prospects. Thus it was with the priests of Greece, of Rome, and many of the oriental nations. Their religion was upheld for the express purpose of exacting that submission, and that support, which they despaired of otherwise obtaining. And the whole machinery was as much regulated by the state government, as any other department of state police. The philosophers, indeed, discarded the silly and absurd tales of which their religion was composed; they would have laboured to enlighten the minds and lead men to the practice of moral virtue, but the infatuated multitude, ever true to the hand that oppresses them, were the first to condemn any effort made for their amelioration.

The Jewish theocracy, however useful it might have been in its first establishment, soon became no better than that of other nations. The priests usurped nearly all the power, and seemed to regard little else than the receiving of their tithes and other offerings. They uttered, to be sure, the most horrid denunciations if the people thought for themselves, or became weary of their hierarchy. If the people worshipped Baal, notwithstanding they themselves had made the worship of the true God too grievous to be borne, they usually succeeded in overwhelming the nation with calamity, and when led away captive by their enemies, told them it was the just resentment of the Al-



the pain each one of these must endure, the number also that must suffer, and say if mercy does not revolt at the sight and weep at this devastation of the human race?

2. Endless punishment is UNJUST. This punishment is said to be inflicted for transgression. But it is a principle I need not labour to prove, that all punishment which is disproportioned to the crime committed, is unjust. All punishment or pain inflicted which exceeds the wrong done, or which it is intended to redress, is cruel, and no man in his senses will pretend it is just to be cruel.

Tell me not, as I have been told, that the sins of mankind are infinite; speak not of an infinite offence; the thing is impossible. Sin is the violation of a law. To be infinite it must not only be a violation of an infinite law, but it must involve an infinite evil in its consequences. But man cannot be culpable for violating a law which he cannot understand, and who does not know that a man cannot understand an infinite law? To say that our sins necessarily involve an infinite evil, is to say that of which we are profoundly ignorant.—Were it a fact we should indeed tremble, for no being in the Universe could remove it.

Sin is the act of transgression; but there cannot be such a thing as an infinite act. An infinite act! It is one that has no bounds; but is not every act bounded by the power of the actor? An infinite sin! it is one that no being can control. Jehovah himself would be unable to manage it. Such a transgression would hurl Deity from his throne—dash the Universe in pieces and clothe the mighty void with eternal night! Infinity! there can be but one Infinity. God is infinite, but he cannot produce a being that will be, nor perform an act that will not be finite; for he cannot multiply himself nor produce any thing greater than himself, nor perform an act which shall not be bounded by his power. Certainly, then, if God cannot perform an infinite act, (and he cannot unless he perform something greater than himself,) how much less can man—weak, frail man, be guilty of doing infinite things!

Say not that sin deserves endless punishment. What is desert? A word of no meaning, or of one that is improper. We are sinners; all mankind are sinners; all have come short of the glory of God; there is not a just man upon earth that doeth good and sinneth not, but what then? They deserve to be punished. What do we mean by this expression? I have done wrong; be it so; what shall be done? Here is a man that has seduced unsuspecting innocence, robbed her of her charms, her virtue—of her life, clothed her bereaved parents and friends with sorrow and disgrace. A baser crime man cannot commit, a blacker wretch cannot breathe—what does he deserve? Punishment? why? will it restore the victim of his guilt to life, to virtue, to innocence, to

the embrace of her friends? No! Will it soothe the anguish of the aching heart? will it assuage the fond parent's grief, wipe the falling tear and heal the wounded spirit? No! What good then does his punishment? Does it, can it alter the past, or undo what is already done? It cannot. The wrong is done, the crime is committed, and should you burn the criminal eternally in the fire of hell, the wrong would not be redressed, the crime would remain committed. Consequently, as far as the past is concerned, the punishment does no good.

Justice requires no one to labour in vain, and will never sanction the infliction of suffering, which, to say the least, is useless. We grant the man, in the case supposed, is guilty, horribly so, but what shall be done? Justice answers all that can be done. Two things are required: first, that the wrong done be repaired—second, that the one who has done the wrong be reformed so that he will never do the wrong again. Justice requires all the good that can be done, but no more. It does not demand impossibilities. Now no pain however severe in degree or long in duration can alter what is done, therefore justice does not require man to suffer on that account.

We must make all the reparation in our power. What will be the best? If the hearts of the injured are right, the best satisfaction they can receive will be to know that the wretch, who has blasted their hopes and pierced their hearts with grief and anguish, has become a good man, a virtuous citizen who shall study to atone for his iniquity by a well ordered life, devoted to the welfare of his brethren. The greatest punishment I should wish inflicted upon one who had injured me, is, that he should become reformed, and determined to pursue a virtuous course. To me this would be much more pleasing than it would to see him groaning under the curse of Omnipotence forever.

Whatever punishment is necessary to reform the criminal may undoubtedly be inflicted.—Justice is not averse to the infliction of pain, when it can be a benefit to him who suffers it; but justice cannot inflict injury on any being, or cause one to suffer more than will be for the sufferer's good. Some have imagined that Deity must punish to vindicate his own honour. But this is an assertion that ill becomes man to make. What! Deity involve himself in such a dilemma that to maintain his honour he must sacrifice his own offspring, make his own dear children eternally miserable? Where was his foresight? Why did he not provide for his own honour without involving the destruction of his family? or shall it be said, that God who is good, whose tender mercies are over all the works of his hands, is honoured by the cries, groans, shrieks, and horrid lamentations of his children in hell—that his glory is increas-

and by peopling hell with wretched victims to the ruin and devastation of the world he has made!

But, it is said, Deity has given us a law—man has violated this law and God has a right to punish him! It does not become me to discuss the RIGHTS of the Almighty. Doubtless he has a right to do, or doubtless he *will* do whatever he please. With this we must acquiesce, let it be good or bad. But when men attempt to pull aside the veil which hides futurity from our sight and to tell what shall transpire during the undefined period yet to come, I wish, so long as they reason from conjecture, they will allow their conjectures to rest upon some data which are already established.

I pretend not to have found out the Almighty to perfection. All I know of him, is what he has been graciously pleased to reveal of himself. Nature assures me that GOOD preponderates in his character—that he causes his sun to rise on the evil and the good, and that he sendeth rain on the just and the unjust; and scripture unequivocally declares him to be LOVE—good unto all, and his tender mercies over all his works; that he chastizes in mercy, that he corrects us as a father corrects his children, for our profit, that we may be partakers of his holiness. See Heb. xii. Allowing then that we have broken a law which he has given us, what will he be most likely to do? Send us to eternal woe? He may do so, but justice, if we know any thing about it, would dissent from a sentence so horrible.

But again, what is justice? If the character of God is any criterion by which we can decide this question, it is just to do good; consequently it is just for God to confer happiness on his creatures. If he can make his creatures happy, and be just, he must be unjust if he make them miserable. If he was just when he gave man a law, he gave it for man's good. If man has violated it, Deity cannot justly punish for any purpose, except for his good. The evil consequences of sin are felt by the sinner, not by the Deity. The injury which sin does, is done to the creature, not to God; consequently, for God to punish this sinner, when the punishment is calculated to increase the injury done to the creature, would be unjust. God wills the happiness of his creatures; he gave them a law to make them happy; they, ignorant of their own good and the design of God, violate this law; Deity makes them endlessly miserable by way of punishment! Is this consistent with his will, or the design of the law he gave them? It is a fact that all have sinned; all have made themselves miserable. For God now to inflict endless misery upon us—what would it be but making his character resemble that of the parent, who, because his child had been so foolish as to burn off one hand, should now cut off the other? Because we have made ourselves

miserable, Deity in rage declares we shall never be happy; because we have burned ourselves a little, God now resolves to burn us eternally! This may be justice, but it is the justice of a fiend, and should be stamped with the anathema of every benevolent being.

3. This punishment, if endless, must be not only unmerciful and unjust, but entirely USELESS. This has doubtless already been made to appear. It does not undo the wrong that has been done; it does not benefit the one punished, if endless, and who shall we say it does benefit? This punishment must benefit either God, the righteous, the wicked, or be useless. Benefit God! what mean we? Benefit God! how? He is omniscient. His eye pierces through nature and grasps every event that does or can take place. What can he learn? He is omnipotent. He spake—Creation, the Universe, with all its furniture of worlds and innumerable grades of beings, which inhabit it, assumed its order and commenced its course. He can speak, and the Universe shall disappear, and empty space reign where it was. He makes the winds his car and the whirlwind his chariot. He can seize the lightning in his hand, and stun Creation with his voice! Does he need the assistance of man—of MAN; weak worm of the dust!

God is good. He is omnibenevolent. His tender mercies are over all his works. He opens his hand and satisfies the desires of every living thing. The eyes of all wait upon him and he giveth them their meat in due season. Needs he that man should groan eternally in hell to make himself better? God is happy; his happiness depends not on his creatures. It arises from the perfection of his own nature. Can that be augmented or diminished? What benefit then can the eternal punishment of the wicked do to HIM who knows no want—who is infinite in all his attributes and perfect in all his ways? It cannot make him wiser, stronger, better nor more happy. It then does no good to God. He does not punish for his own good.

Perhaps for the benefit of the righteous?—Of the righteous! Say, thou righteous man, whose heart is filled with the love of God, and expanded with benevolence towards the human race—say, dost thou require the unceasing wailings of thy brethren in hell to lull thee to repose in the blissful vales of heaven? Look, Christian thou who art born again, thou who hast hope in God through the gospel of his Son Jesus—look, behold thy brother in that fire! See, do you mark the progress of the flames? See his limbs—how they swell!—how his body writhes and contorts with anguish! Do you hear him call for help, for mercy? “Spare, help, man, friend, brother, enemy, help, snatch me, I die! Do you hear? Can you rejoice at his woe? Look, mother,



there is the fond one of thy bosom—see him rolling in that lake of fire and brimstone; see! he raises his hands, he calls—he screams to thee to help him. Canst thou clap thy hands at the sight? canst thou shout hallelujah at the sight of his misery? Thou canst not.—Man has a sympathy for man. We are not happy, we cannot be happy, at viewing the misery of our brethren. All experience proves that the happiness of those with whom we associate adds to our own. Such is our disposition while here. The best are the most sensibly affected with the sufferings of others; they weep at the sight of their misfortunes; they pray constantly that heaven may avert their calamities, and raise them to a state of holiness and happiness. Can they, when raised to heaven, when permitted to join the holy throng of angels and beatified spirits around the throne of Almighty God, when freed from sin and sorrow, receive additional felicity by looking from their heights of happiness down to the pit of despair where the wicked lie fettered forever and ever? The sight of misery now agitates their bosoms with the most painful emotions; the better they are, the more painful are these emotions. Shall we say that when they are made *perfect*, their bosoms will become so suited to the sufferings of their brethren, their hearts so hardened to human misfortune, that they will rejoice at the sight of misery inconceivable? They are different now, and if it be true, as we are told, that there is *no change after death*, they cannot be happy by hearing the deadly groans of the damned in hell! The endless punishment of the wicked, then, can be of no service to the righteous. They love God, because they perceive him to be lovely. They are happy because they love God, not because they witness the unspeakable torments of their brethren.

Say, then, endless punishment will be beneficial to the wicked—what, to those who are made endlessly miserable? Impossible. A temporary punishment might possibly be of some advantage, but endless misery be of advantage to him who suffers it! Whoever dreamed of such an idea? As well might heaven be called hell, and hell heaven; as well might evil be called good, bitter be called sweet, and darkness be called light. Endless pain a benefit to him who suffers it! Such a thing cannot be. We dismiss the thought.—The punishment does not benefit God; it does no good to the righteous who are saved; it can do no good to the damned in hell.

Shall we suppose that a God who is good, who doeth all things for the best, will inflict such inconceivable woe upon his own offspring, when it is entirely useless? Shall we say that God has made a place, filled it with tortures beyond the power of description, that he will confine millions and millions of our race in its gloomy dungeon, as long as he shall maintain

the throne of heaven, or thunder his commands through the Universe, when no good can result to himself, to those who are punished, nor to the righteous who are saved? We cannot; I repeat it we *cannot*; we cannot harbour a thought so derogatory from the perfections of our heavenly Father, or so destructive to those he has endowed with life and a capacity for enjoyment.

4. Again: Endless punishment is contrary to the revealed will of God and the general scope and design of the gospel of Christ. It is contrary to the will of God. God assures us in his word, that he is “not willing that any should perish;” that “he has no pleasure in the death of the wicked;” that “he will have all men to be saved and come to the knowledge of the truth.” The general scope and design of the gospel, is, that in Christ, shall “all the nations, families, and kindreds of the earth be blessed;” that “Jesus gave himself a ransom for all;” that “he by the grace of God should taste death for every man;” that the ransomed of the Lord shall return and come to Zion with songs and everlasting joys upon their heads; obtain joy and gladness, and sorrow and sighing shall flee away.” Nothing is more evident than that Jesus was given to be the “Saviour of the world;” that he had every requisite qualification to “save his people from their sins;” and of no fact in scripture can we be more certain than of the one that God designed, in sending his Son into the world, that the world through him should be saved; that Jesus designed this and that he died to accomplish it. Shall we say that Jesus will fail in the work he came to perform? that God will be disappointed? that all the hopes formed by the evangelick hosts, when with acclamations they announced the Saviour’s birth, shall be blasted? that all the fond expectations of the saints in every age of the church, shall meet no better reward than to witness the indescribable anguish of those for whose salvation they have offered up the evening and the morning prayer? No, it cannot be. Jesus shall do the will of his Father, accomplish the work that was given him to perform, see of the travail of his soul and be satisfied, make an end of sin, finish transgression, bring in everlasting righteousness, fill the Universe with the love of God, and permit every son and daughter of Adam, to sing in triumphant strain, “O death, where is thy sting? O grave, where is thy victory?”

5. But lastly, we object to this doctrine because it is not taught in the scriptures of truth. Endless punishment is either a doctrine of revelation or it is not. If it is, the passage or passages which teach it, can be easily produced. No such passage ever has been shown, nor can it be. The Bible does not contain it. We challenge the world to produce such a passage, and promise to renounce our belief in

the impartial goodness of God whenever it shall be pointed out.

If the doctrine of endless punishment be not taught by the bible, it rests on no authenticity worthy of credence. Nature disclaims it, reason disdains it, and the whole providence of God imposes upon the assertion of its truth an unqualified negative. It rests either a bible doctrine, or we have no evidence of its truth. What passage can be brought from the bible—my text? what does this prove?

"The wicked shall be turned into hell, and all the nations that forget God." Be it so.—What is hell? A place or state of endless misery. Very well. Who are the wicked? All mankind. There is none good, no not one. There is not a just man upon earth that doeth good and sinneth not. The *wicked* shall be turned into hell: all are wicked, consequently all must be turned into hell! Universal damnation must then be the portion of the human race, not a solitary soul can ever be permitted to escape the flames of endless fire. The wicked **SHALL** be turned into hell, not *may* be, but *shall* be. There is no condition in the case, no chance for escape. All, *all* without exception must be eternally miserable, if hell mean a place of endless punishment. But this argument proves too much, therefore nothing. Some will go to heaven or scripture is a dream. Hell, therefore, cannot mean a place of endless misery. It does not. It means literally in the Old Testament, the grave, and figuratively, mental agony, pain or sorrow. David thanks the Lord that he had delivered him from the *lowest* hell; which evidently means that he was freed from some pain or calamity which he had suffered. The wicked shall be turned into hell and all the nations that forget God: the plain import of this, is, that the wicked shall suffer for their wickedness, that there is no peace to the wicked. Such is the fact disclosed by experience. Vice ruins the individual who practices it; vice and impiety overwhelm every nation, where they take up their residence. Where now are the boasted nations of antiquity? where is the busy population which once thronged the land of the Nile? where the learning, the science and refinement of Athens, and the proud independence of Sparta? where is the wealth of Tyre, the commerce of Sidon, the haughty greatness of Rome, once mistress of the world? Gone! Vice found its way into the heart of their governments, enervated the arm of justice, and plunged them into barbarism and disgrace!—The night-bird now shakes his shaggy wings over the ruins of Balbeck and Tadmour. Jerusalem is demolished, and the unhallowed plough has passed where stood her holy of holies. Such is the fate of which vice involves the individual or the nation which encourages its progress. Be wise then, O children of men! Avoid vice as the bane of your felicity, for

know it is the unalterable decree of Heaven, that transgression shall always be attended with pain, and the cup of iniquity be mingled with gall and wormwood. But that this punishment shall be endless, shocks all common sense. One word from the Almighty is sufficient to make all these poor trembling wretches, that orthodoxy out of the abundance of her charity, consigns to hell, holy and happy.—Shall that word be denied? One look from God could annihilate their sufferings and fill their hearts with joy and employ their tongues in hymns of praise: shall that look be withheld? God saw a ruined world weltering in its blood; he saw; he had compassion; he provided means for its salvation: shall those means prove ineffectual?

One drop of the Saviour's blood could wash away the stains of that guilty multitude, make them pure, holy and happy: shall that drop be withheld?

Jesus loved the human family. So great was his love, so tender was his sympathy, so powerful his compassion, that he wept, mingled his tears with ours, even when he was about to exert his power to relieve our sorrows. He could lay down his life for us: will he forget those for whom he died? will he so steel his bosom against us, that he will inflict those very sufferings he died to avert? Angels made the heavens resound with acclamations of joy on the prospect of man's salvation: will they forget us and turn their cold, averted looks as we are dragged down to the eternal pit? No, no, forbid, Almighty God! if there is goodness in thee, if thou hast justice or mercy; we will throw ourselves upon thee, and rest assured that in due time the world shall know thee, all tongues join to celebrate thy praise, and a beatified Universe resound with pæans of triumph, over sin, death and misery, forever and ever.—AMEN.

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#### ORIGINAL COMMUNICATIONS.

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##### "QUESTIONS IN REGARD TO UNIVERSALISM."

A correspondent has obligingly furnished us with seven questions in regard to Universalism, taken from the Rochester Observer.—Though the questions are not new, though they have often been answered, yet we cannot agree with our correspondent that they are "contemptible," or that it is "condescension" to notice them. They indeed are not unanswerable, but they are the best our orthodox friends can furnish, and it is certainly no mark of politeness nor of good feeling to treat slightly the *best* a man can do. We are averse to severity, we would treat every opponent with that candour we exact in return, and certainly if our opponents are weak, we will smile at their folly, not scold. Force of argument may sometimes bear hard upon the



one we oppose, but such hardness can excite no complaint; keenness of retort or poignancy of satire are admissible, but the retort must be keen and the satire poignant or they had better be left to him who writes merely to multiply words.

The questions propounded by the Rochester Observer may indeed cause a smile to those who are acquainted with the doctrines of Universal salvation, but with us it is a sentiment that Universalism to be believed needs but to be known; hence we must conclude those who oppose it are unacquainted with it; and what wonder that a man shooting in the dark should sometimes miss his aim.

It is very likely the writer of the questions to which we have alluded, never heard a Universalist preach, and if he ever read a Universalist publication, it was through his orthodox spectacles, which have been so long used, so often broken and patched together that they rather obscure than assist one's vision. Now it would require some immediate revelation from God to enable such a man to guess right, or to hit the point at which he aimed.

Some of the questions are very proper. It is of consequence to know whether the belief of Universalism makes mankind better or not. We are free to acknowledge we would renounce our belief in it the moment we were convinced its general adoption would be injurious to the morals of society. We should require stronger proof than even "holy writ" to convince us that that system of faith is worthy to be embraced which alienates the affections of kindred, destroys domestic tranquility, and makes man the enemy of man, and fills society with discord and contention. And notwithstanding we are fully of the opinion that such are the legitimate consequences of the doctrine of endless misery, yet we do not consider that circumstance a sure proof that the tendency of ours will be better.

It is one thing to pull down our opponent, it is another thing to build up our own cause. Facts crowd upon our view the moment we begin to examine the opinions of those who call themselves sound in the faith, showing us their system has been deliterious to morality in the extreme. For twelve hundred years their limitarian notions have prevailed in the church, for twelve hundred years have they attempted to frighten men into obedience by preaching hell and denouncing endless damnation upon the wicked. Have they reformed mankind? No. Vice has raged, immorality has spread, and cruelties too horrid to mention have been practiced. This may be a sufficient reason why we should renounce their dogmas and inquire if there be any thing better. But this does not prove Universalism.—Has Universalism a tendency to make mankind better?

If we may judge any thing from theory we

can answer in the affirmative. But theory must be tested by practice. The orthodox theory has been tested and is found wanting; with that the experiment has been fully tried. But not so with Universalism. Though we believe it taught by the New Testament we have no reason to believe that it was ever generally received by those who called themselves Christian. It is now extensively believed. There are two classes who now embrace it. One and by far the largest, so far as our knowledge extends, is composed of the honest, the sober, the benevolent, and the independent spirited. In all the virtues which are necessary to the peace and well being of society, they rank—we will not say first, but among the very best our country affords. The other class is made up of persons of various descriptions, some of them have little sense of the value of character, and they call themselves Universalists because they wish to oppose the arrogant pretensions of the dominant sects of the day; some are persons who perform their duty to the fatherless and the widows, but do not keep themselves unspotted from the world.

Such is a candid statement of what Universalists are now. They are not perfect. They have some vices; how far their vices must be attributed to the erroneous teaching and bad examples of their orthodox associates, we are unable to say. We can tell better when our doctrine shall have been preached as long as that of endless misery.

It is asked, "Does Universalism ever produce reformation from vice to virtue?" We know instances, many of them, where persons were immoral, hardhearted and unrelenting while believers in endless misery, have, since they became believers in the salvation of all men, manifested a very different temper. And this is very natural, for love is a much more powerful incentive to virtue than fear.—Fear renders a man desperate; love affords him encouragement. Believing he shall be endlessly miserable, he cares little what he does; believing God will consign him to hell, he feels no love for his character, consequently he thinks little about offending him, but believing God is his friend, his benefactor and his saviour, it is natural for him to love and endeavour to conform to his will.

The "Interrogator" refers to the old world and would insinuate that if those who were carried away by the flood went directly to heaven, that it was better for them than it was for Noah who was permitted to survive. We know but little about the "old world." The events spoken of were so long ago we shall not pretend to decide the case. But we suppose those who suffered, were punished for "example," to teach the world better than to transgress—then the doctrine of Universalism or even a future state of existence was unknown. Death was to their apprehension the greatest evil which

man kind dreaded. Hence the design of God in taking them away could be answered, admitting the above insinuation to be correct.— But I have said enough. The reader will have these “seven questions” fully answered in what follows. O. A. B.

FOR THE GOSPEL ADVOCATE.

The following “seven questions in regard to Universalism,” are taken from that renowned paper, the “Rochester Observer,” devoted to the perishing cause of self-styled orthodoxy, to the missionating-schemes in progress to save the foreign pagans and home-heathens from the wrath of God, and to the uniting of church and state for the establishment of a National Religion, and to electioneering for stage passengers for the Pioneer, &c. It is not easy to say whether Samuel, the cat’s-paw of the little mongrel paper of political orthodoxy, penned the seven questions designed to put out the light of Universalism, or not. Did I know the writer, I would single him out, with no other motive than to advance the cause of truth and righteousness, and show to him and the publick, that his “seven questions in regard to Universalism,” are seven monuments of his folly and weakness, or of his conviction that his cause is untenable. Why does not the writer appeal to the scriptures and to reason, the only ground which the Universalists acknowledge to be genuine? Why does he not produce his strong reasons, and arguments and scriptural testimonies to put down a doctrine he affects to believe is false and dangerous to the immortal interests of men, instead of merely asking questions? Was he so vain as to think Universalists could not answer his inquiries? If so, it is one proof of his weakness. Liberal Christianity, for the last twenty years, has been rapidly advancing in the United States; and there are among its advocates, those who have been in the ministry of reconciliation (not the orthodox ministry of reconciling God to men, “but that God was, in Christ, reconciling the world unto himself, not imputing unto them their trespasses,” 2 Cor. 5, 18,) nearly forty years, and are not yet fallen asleep. During this period every scheme that the adversary could invent, every argument its opposers could raise, and every slander they could put in circulation, have been employed against Universalism and its advocates. And does the editor of the Observer think his questions are new, unanswerable, or unanswered? It were folly to suppose either.

We have all seen the substance of these questions stated repeatedly, and answered as far as they deserve attention. There is nothing original in them—they contain the mere sediment of the last remains of orthodox wit and ingenuity. Look at them—here they are:

“1. Does a person ever become more tender in his conscience and more afraid of sin,

by renouncing a belief of future punishment, and embracing Universalism?”

Does the writer know any thing about this subject from experience? If he does not he may be answered by a thousand voices, that the principles of Universalism when received understandingly, always have that effect. But “does a person ever become more tender in his conscience and more afraid of sin by embracing a belief of future punishment and renouncing Universalism?” Will Mr. Chipman see this question answered? Universalism exempts no sinner from any part of a just punishment for all his sins. But “a belief of future (endless,) punishment,” exempts all the saved from a just punishment of sin! Such is the legitimate difference. Van Patten, of Schenectady, was a member of an orthodox church, and no doubt lived in what our interrogator calls “the practice of the peculiar duties of religion, such as daily, secret and family prayers,” &c.

But did this dulcify his conscience and make him any the “more afraid of sin?” The same day on which he murdered Mrs. Sehermerhorn, he had opened a school, which he was teaching with prayer, one of the peculiar duties of Mr. Chipman’s religion! The Universalists go to the Bible, instead of the Rochester Observer for their religion, whose peculiar duties consist in visiting the fatherless and widow in their afflictions, and in keeping ourselves unspotted from the world. But Mr. Chipman has another kind of religion unknown to, and unacknowledged by, the Bible; and Van Patten, the murderer, had the same, and John Calvin, the murderer, had the same!! But they were religious, because they were in the practice of the peculiar duties of religion! and so do the orthodox clergy, and so do (perhaps?) the orthodox editors—the elders, deacons, &c. but they are all panting for power, and an ascendant power would lead to the shedding of blood now as it did in the sixteenth century. Yet, even then, they could be religious, because its peculiar duties consist in daily, secret, and family prayer. With bloody hands, and bloody altars, and sanguinary hearts, they could be religious, because others in the same order have been so before them; and they admire, and as far as they can, imitate, their vindictive precepts and examples more than they do those of our Lord and his apostles. Are the orthodox believers in future punishment more afraid of sin than you, than those who reject that anti-Christian doctrine? Dr. Dodd, an orthodox clergymen, of England, was hanged for forgery! An orthodox deacon was sentenced to state prison from Monroe county, within a year, for forgery! The state prisons are filled with believers in endless misery, consisting of several preachers, deacons, and laymen. But are there any Universalists there? Let Mr. Chipman satis-



fy his curiosity by making a search. How comes these things to pass on Mr. C.'s hypothesis? Here are a few facts arrayed against a silly and self-refuted question.

"2. Does Universalism ever produce a reformation from vice to virtue?"

Mr. Chipman is informed, that we do not attempt to prove our doctrine true by accounts of fanatical revivals where no religion is thought of, or practised, except his own peculiar sort. But we would refer him to the New Testament for the history of a reformation produced by the preaching of Universal grace and salvation, for no other doctrine was proclaimed by Christ or his apostles. And an extensive reformation has been produced, and is still going on, in this country, by the influence of the same doctrine. We could name many local instances, some of which the orthodox themselves have owned were the effects of the spirit of God, but we forbear. Does *Calvinism* ever produce a reformation from vice to virtue? Answer, Mr. Chipman.

"3. Does any body know an instance in which a man was made better in any respect by becoming an Universalist?"

Yes, a great number of sincere individuals have an experimented knowledge of this fact. Does any body know an instance in which a man was made better in any respect by becoming a *Calvinist*? Answer, Mr. Chipman.

"4. Does any Universalist live in the practice of the peculiar duties of religion, such as daily, secret, and family prayer," &c.

But we know of none whose religion extends no farther, because every understanding Universalist knows better in what the peculiar duties of the religion of the Bible consists. Does any Calvinist think the peculiar duties of religion consist in daily, secret, and family prayer? We fear, alas! too many. But Mr. Chipman may answer.

"5. If this life only is a state of discipline (!) and there is no such thing as suffering beyond the grave, is not death a blessing?"—[This sage writer takes it for granted, that there can be no discipline without suffering! Does he understand the term? But a vindictive sentiment always feeds on death and suffering, and knows nothing of mercy! Discipline signifies to educate, correct, reform, instruct, regulate, order. Is there necessarily any suffering implied here? We speak advisedly when we say, we know of no Universalists who believe this life only is a state of discipline, and some believe in suffering beyond the grave, but not all. If we should answer, that death is a blessing, would Mr. Chipman or any of his orthodox partizans be likely to hang themselves? We trow not.—But death itself is preferable to Calvinism, as hundreds of deplorable instances of suicide will show.] "And were not the inhabitants of the other (this is rather obscure but we sup-

pose he means *old*) world better off than Noah [and suppose they were, what does that prove? Does the idea vex Mr. Chipman's righteous soul? If it were even so, or if they were just as well off as Noah—would that impeach the character of a merciful God, or destroy the credibility of the scriptures, or ruin Christianity? What had been Noah's situation before the flood? Ans. Righteous and happy during a long life. What was the condition of the inhabitants who were drowned, before the flood? Ans. Wicked and miserable in proportion to their iniquities. Mark the contrast! What was Noah's condition during, and after the flood? Ans. Happy, for "God was with him." What was the condition of those who perished, after the flood?—Ans. We believe they were in a state of discipline, in the proper sense of the word, though it does not follow that they were in a state of suffering, nor that their happiness exceeded, but was in proportion to their moral improvement, be that great or small.] "Was it not the children of Israel who were punished instead of the Canaanites?" [I am not equal to this—it links very well with the orthodox atonement, but I do not see the object of this straggling question, and so pass on.] "Would it not have been better if the apostle John had hanged himself when Judas did?" Indeed! Would it not have been better for the Christian world and the cause of truth if John had not lived to write his invaluable Gospel, and his Epistles, &c.? and would it not have been better if he had not lived to preach the gospel to others, and survive to form a personal link in the history of the church? Let us know, Mr. Chipman.

"6. Is it religion which makes nine tenths of the drunkards and blasphemers Universalists?"

We think the peculiar duties of Mr. Chipman's religion, such as daily, secret, and family prayer, &c. may be attended to by "drunkards and blasphemers," as well as not—and we doubt not, that many of this character of his own order, are as punctual as the Pharisees were. We could name some drunkards who are thus religious, and such as we honestly believe to be blasphemers, in abundance, all orthodox!! It is never the case, however, that such practice the religion of Jesus. If Mr. Chipman is ignorant of it, we inform him, and request him to remember that drunkards and blasphemers are not Universalists, whatever they may profess.

"7. If God can maintain his government and bring sinners home to glory, and subdue all to obedience, by the simple exercise of his mighty power, without future punishment, why can he not do it as well without present discipline?" [What may this question mean? Now we venture to make a statement:—"If God can maintain his government, and bring

Calvinists "home to glory," (who confess they sin enough every day to damn them eternally,) by any means in his wisdom he may employ, we see not why he may not, on the same principle save all the rest of mankind, as none are greater sinners than they make themselves.] "And if he *can* do it, why is it not just as inconsistent with goodness to inflict temporal sufferings as to inflict eternal sufferings?"

This is certainly a Herculean argument—I wonder what Universalist work this masterly writer has read to lead him to oppose a sentiment like the above? Who ever supposed that present discipline was inconsistent with goodness? or who ever believed that, by the mere exercise of power, the Deity would bring his creatures to obedience? Calvinists have subdued, or borne down their opponents "by the simple exercise of their mighty power," when they had the ascendancy, and they talk now of "opposing numerical force" for the same purpose again—and the God they worship is doubtless of the same mind, if he exist. But the Father of the spirits of all flesh draws with the cords of love, and corrects with tenderness, and loves when he chastens, and chastens all—not being willing that any should perish, but that all should come to repentance. These are the means of which himself is the author and disposer, which cannot, shall not fail, for he "worketh all things after the counsel of his own will," without doing violence to the will of his subjects, because "they shall be willing in the day of his power."

I have said more on the subject of these questions than I designed, but as it is no great trouble to write, and the questions being somewhat amusing, and coming from the source they did, I could not very well, out of courtesy to Mr. Chipman, dismiss them sooner. And now to help the fellow along, when he wishes to immortalize his name by asking a few more "questions in regard to Universalism," he may be much better supplied by calling on some Universalist to assist him in making a selection out of the hundreds which have been repeatedly answered. W. I. R.

#### FOR THE GOSPEL ADVOCATE. THE OUT CAST.

'Twas evening in autumn far advanced.—The rough wind blew wild over the hills. The angry storm with sleety profusion drove me home with hurried pace. A cry of distress struck my ear: I looked, by the feeble glowing of a distant light, I saw half sunk upon the ground a lone, wretched wanderer. Overpowered by the storm, worn out with fatigue, she had thrown herself upon the ground to breathe the last accent of despair—of death.

On hearing me pass she had made an effort to rise, which caused the groan I heard. She spoke:—"Stranger, have you a home? I

had a home; I left that home. Reflection came—misery was in this bosom. Poverty held me with his iron grasp." I would have returned, but an angry father who can meet? The chidings of a mother, the cold, unfeeling looks of a brother, the haughty mien of a sister I could not bear. I would have returned to virtue—but who would receive the once innocent, now guilty Amanda? The peaceful dwelling was closed to my entrance, every door to reformation was barred against me. Stranger, what could I do? should I beg? charity would upbraid me for my guilt and send me to starve in the street—should I die? Stranger, the love of life was given by Heaven. What could—I did all that could be done—the lone wretchedness that you see is the fruit!"

Child of misfortune! said I, my house stands but a few rods from this; its doors are open to the unfortunate, and if the balm of kindness can heal the broken heart and soften the misery of its sorrows and its wrongs, thy life shall yet be prolonged.

She was seated by the fire: a cordial had revived her fleeting spirit and dispelled the cold; a decent dress supplied the place of her tattered cloak, nearly all the protection from the inclement skies which was left her.—"Stranger," said she, "you see before you one whom all *virtuous* people fear to protect from the storm or to shelter for a night. Ten years ago had they not have driven her to the society of the wicked, Amanda would have returned to the path from which the temptations of youth had caused her to deviate.—Her bosom throbbed with pain, her conscience was stung by the scorpions remorse; she wished relief, a cordial to her guilty soul, they gave her gall to drink, repayed with bitterness her faults when they should have given confidence to what virtue she had remaining. Had she been revived with kindness, made to forget her former follies, her wanderings had ceased with her first deviation. But she was scorned, called an out cast, unworthy to be seen where virtue had her residence. She was friendless. None but the wicked would receive her from the anger of the heavens.

Where should I go? I hated the path of vice, but the *virtue* of society had blocked up every other except to weep—to die! Ah, little do they, who slide along the velvet lawn of life whose consciences never disturb their soft repose, whose conduct has never forfeited the good opinion of their neighbours, know the keen pangs which rend the bosoms of the guilty. Ah, little do they know the severe conflict the heart bears before woman can be lost to all of woman's virtue!"

She was permitted to retire. A bed, other than the damp earth was a luxury she had not known for months. Sleep, while he soothed her troubled, her tortured mind infused through her emaciated frame a healing balm and made



her dream of those delightful scenes, those pleasant walks, strewed with flowers and perfumed with sweet spices, where the disembodied spirits of the blest pursue their rambles, and strike the song of praise to the Lord who dwells in the midst of Paradise.

"Poor Amanda," said the companion of my bosom, "poor daughter of affliction! She has been guilty. She has wandered far from the pleasant paths of wisdom. But she has drained the cup of misery; her soul has become bitter, but society is more to blame than she. They might, by their kind attention, have obliterated the sense of guilt which stung so deep, and restored her to the embrace of her friends, to peace of mind."

"Thy words are true," said I, "and if every one had the benevolent compassion and the good sense there are in thy remarks, your sex would never be disgraced by an object like the one we this night protect from the raging scene without."

Yes, it is so: you see in this poor out cast the ruins of a lovely woman, the wreck of a heart that could feel, of a conscience alive to every sense of propriety. The deceitful art of some perfidious wretch planted in her bosom the thorn of guilt, and for one false step, more the fault of another than herself, she is condemned to perpetual exile. Cast out to bleach in the rude tempest of fortune by those whom temptation may not have assailed. She marks the height from which she has fallen, looks at the depth of the degradation into which she has sunk, sees no friendly arm extended to her relief, hears no soothing voice to calm her perturbed mind. She has lost the confidence of society, of her God and of her own heart! If she meets an eye it carries reproof, upbraiding to the soul. What can she do? How can one in this situation recover her standing in society? Her parents think themselves dishonoured, she dare not meet them. The one who called her from the peaceful abode of innocence has left her to wander alone, the heart which she thought was her own, is perhaps pledged to another. Penury accumulates her afflictions: how can she return?

There are many guilty, many vicious persons in the world, but we greatly err, if we believe they love vice or that they do not wish to remove the load of guilt which presses so heavy at the heart. The road to hell, says Virgil, is easy, but to retrace the steps to earth, to the light of day, is labour indeed. Society has endeavoured to protect the innocence and preserve the virtue of its members, but alas! it has done little more than to make the return of the vicious impossible. Fatal mistake! We think to guard virtue by treating with cruelty or contempt those who transgress her laws. We treat the child of misfortune with unrelenting severity. We avoid him and think ourselves contaminated by his

presence. He becomes embittered against society, disdains to solicit their pardon, resigns his regard for his character, feels himself driven from every circle where virtue prevails, fancies every path where it would be pleasure to walk fenced up by the implacability of those who think they never err, imagines every door to reformation double barred against every attempt he might make to enter the temple of righteousness, and that each servant at the altar of justice with rigid features bids him offer no devotion upon the shrine of repentance. Despair enervates every good principle which may remain, he rushes upon the precipice, plunges headlong into every species of vice—of infamy. Our mistake made his return hopeless, and he is lost!

Different, yes, very different, should be our treatment. We should never make the return of the guilty difficult. Like our Heavenly Father, we should meet the returning prodigal, fall on his neck, embrace him with the warmest affection. We are all liable to err. Temptations or a peculiar combination of circumstances may cause the heart to deviate. Wisdom, our own interest, humanity bid us beware how we destroy all hope, how we cut off the last retreat of the wicked."

My sentiments were responded by the compassion of my listener. It was late. We knelt before the throne of the Sovereign of Nature.

"Almighty Father, we thank thee that we have been preserved from misfortunes which have so deeply afflicted many of thy children. Grant us thy grace that we may ever be preserved; and since we are all frail creatures, liable to err, to wander from Thee, may we ever look with tenderness upon the transgressor, and be always ready to pour the oil of kindness, of sympathy, and of forgiveness into every afflicted bosom. Guide us by thy counsel and grant our hands ever may be active in relieving the sufferings of our brethren."

The morning saw the clouds dissipated, and the sun pouring a flood of glory upon the world, just waking from the repose of night.—Amanda appeared to have burst upon a new world. Her mind was some distressed: wild fits of insanity were witnessed. They gradually became less frequent. Her health returned, her confidence in herself was restored, the sense of her former follies in part obliterated, her regard for her own character was again felt, and an aspect of reformation supplied the bloom of innocence, which ever gave so much loveliness to her countenance and interest to all she said.

SENEX.

FOR THE GOSPEL ADVOCATE.

### INVESTIGATION.

Many are alarmed at the boldness with which sentiments, hitherto accounted sacred,

are now attacked and at the close scrutiny with which they are examined. But a little reflection, it would seem, might convince the most timid, that there is no reason to apprehend danger. In the present advanced state of the human mind, the progress already made in science, in the general diffusion of knowledge, it is a matter of no little surprise that any should be found to advocate the superannuated notion, that error is the natural result of free inquiry. Falsehood cannot bear the test of rational investigation, but truth can and even courts it. Through the weakness of human judgement a multitude of erroneous sentiments may be imbibed, but truth has nothing to fear. The closer it is inspected the more beauties it will elicit, and from the variety of sentiments with which it may come in contact, it will receive additional loveliness and shine forth with more powerful attractions and with more resistless demonstrations of its worth.

Let free investigation be encouraged and men will have no interest to repose in error; but when liberty of thought and expression is prohibited, the conclusion will be drawn that if truth should chance to differ from the opinions of the day, it would be unpopular to embrace it, and the supporters of prevailing opinions disapprove of inquiry because they are afraid it will be detrimental to their own interests or to the interests of the sentiments they profess to believe.

The Calvinist exclaims against the freedom with which the correctness of his creed is called in question, and very kindly tells you the doctrine of "election and eternal salvation" is a *mystery*; consequently all attempts to ascertain its propriety will be unprofitable. But he is certainly wrong, for if his dogma be right, if it be true, the closer it is examined, the clearer will be the evidences of its truth. The Trinitarian tells his disciple it is not best to perplex one's self by endeavouring to ascertain how "three can be one and one can be three," for the inquiry will only fill his mind with doubts. This advice, however well meant, is not very good. If the doctrine of the Trinity be true, if it be reasonable, it will suffer nothing by examination; but if it be false, if it be unreasonable, why shall we believe it?

The Arminian forbids his follower to inquire whether the fore-knowledge of God does not fix every thing as *certain* as foreordination, because such an inquiry would lead to improper conclusions. But certainly not if his sentiments are true. Whenever a man is unwilling to submit his sentiments to rational investigation, we may take it as an acknowledgment that he considers them indefensible upon the grounds of rationality. NEMO.

A majority of our great men would cease to be great men if tried by the proper tests, great occasions.

## LEARNING.

Learning—much is said about learning, and if all that is said about it were true, we should live in an age marvellous indeed. The clergy, kind hearted souls, are said to encourage learning with prodigious zeal and industry.—'Tis is very well, though something out of the common course of things. But what kind of learning is it that they encourage? Ah here! this TRACT will tell. "You must read the Bible, child. The Bible is a very good book, the best ever known. You must believe it, for God wrote every word of it. It contains a great many holy, precious *mysteries*, which are highly important. You cannot understand them; but you must believe them, for you will go to an awful place when you die, if you doubt their truth. God has given you the Bible as the rule of your faith and practice, and has very wisely couched it in such language that you cannot understand it. It would be very strange if the ways of the great God could be understood by little short-sighted man. Man has no reverence for that which he comprehends. God therefore never intended the precious mysteries he has revealed should be comprehended, though he revealed them for our instruction. You must not attempt to inquire their meaning, for that would be profane, and very likely if you should, God would come out in judgement against you.

"You think, perhaps, my child, that many things I tell you are unreasonable. But dare you set up your reason against the reason of God—raise your wisdom above the wisdom of God? You ask me, my dear, to explain the Trinity; you might as well ask me how God can exist. I cannot explain it, for I do not understand it. But I shall be eternally miserable if I disbelieve it. God loves those who believe what they cannot understand.

"You think, you say, my child, that we cannot be *totally depraved*. You say your ma, who has never been *born again*, is very kind, is a tender mother, that she is good to you, gives you good instruction, that she is not only good to you but she is good to her friends and neighbours. O these are mere *natural affections*. They may be very beneficial in society; but ah! they will avail nothing in that awful day that is to come. You must be regenerated, though it is true none of us can tell what regeneration is, nor in what respect the regenerate differ from the unregenerate; but God can tell, and it would be very wicked in you not to be born again. True you have no agency in the affair yourself. You can do nothing to produce the new birth; for it is produced by the spirit of God, without any regard to any thing you may have done or believed. But you will deserve to go to that awful place if you do not have it. Every thing you do before you are born again is sinful.—



You must therefore pray that God may change your heart, though it must be admitted every prayer from an unregenerated heart is abomination in the sight of the Lord."

O dear ! I am sick. This is what is taught our children ! This is learning forsooth—learning with a vengeance.

Children should learn. They should read, but not to become acquainted with nonsense or absurdities, nor to have their heads filled with piles of useless lumber. The Bible is a good book, but rather unsuitable to children. Some facts of it perhaps they might learn with profit ; but I should think it best for them not to become too familiar until their minds are sufficiently matured to understand it. Children even loathe a book which is above their capacity. Let the child become acquainted with things before you attempt to teach him opinions, with men before you introduce him to the Almighty, and let him see enough of the phenomena of nature to lead him to inquire their origin before you attempt to explain that origin.

NEMO.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### MISSIONARIES.

(Continued from page 301.)

Another objection to Missionary enterprise, is the ungenerous prejudice excited against the Heathen, by the misrepresentations of their character and sentiments, which are encouraged. There is no doubt that the Heathen are wretched enough ; no doubt they are deplorably ignorant, but he must have little acquaintance with mankind who can believe one half that is told respecting them. We would be the last to apologize for the superstition—the last to adopt the absurd notions of those whose conversion the missionaries have attempted. Our readers know our sentiments too well—we have too strenuously contended for knowledge, and too earnestly stated the importance of correct instruction, to be so understood. But we do not believe the condition of the Heathen is one half so bad as it is represented.

Every nation is apt to make its own laws, religion, manners and customs the standard of right. By it they compare whatever they discover in others, and pronounce it correct or incorrect, as it agrees or disagrees with their own. Our own education is generally the criterion by which we determine the worth or correctness of any thing which we find among others.—The religion, laws, manners and customs of the Hindoos are very different from ours, but that is no certain reason they are not as good.

We are no advocates for the religion or popular superstition of the Hindoo ; but we do not believe it one half as gross, nor the people one half as stupid as missionaries represent. Our missionaries, one half of them, were never far out of sight of their mother, the church or seminary, until they found themselves bound for Hindoostan or some other pagan country. Landed

upon these strange shores, amid objects entirely new, among a people different from those they left, speaking a different language, using different forms of religion, seeking heaven by rites and ceremonies different from those enjoined by the "West Minister Catechism," or the "Confession of Faith," they stare around—"Why, the people must be fools or stupid wretches to act so different from what they do in our country!" Full of these impressions made by the novelty of the thing, they write home to their friends, that they have fallen among "man-eaters—awful wretches, deplorably ignorant, who never read the New-England Primer, nor heard a Calvinistick sermon in all their lives. What besotted creatures these Hindoos are! What monstrous superstition prevails among them! What horrid gods! Good God, how ill-shapen! Here is a god having the body of a man with an elephant's head upon it!" O Hindoostan! how art thou fallen! land of the ancient Gymnosophists, instructress of Zoroaster, Pythagoras, Plato and others, whither hast fled thy ancient renown!

The Hindoos are superstitious: no body doubts this—so are many Americans. We need not travel to the land of Brama to find superstition. We have enough and to spare nearer home. "The Hindoos worship images." Be it so. Who believes that the Hindoo who purchases those images at the ware-house supposes them to be gods? Christians have images, or at least the most numerous denominations, but no one who thinks a moment, can believe there is a human being so benighted as to suppose an image, which either himself has made or seen made, is the God that created the worlds. Missionaries may say so, but no man in his senses will believe a word of such stuff. The Hindoos, like all who have images, consider them as symbols, to remind them of their duty, of the particular divine being they are supposed to represent, of some memorable circumstance in the history of their God, of his incarnation, &c. as Christians have their beads, crucifixes and paintings of the passion of Christ, pictures of the twelve apostles and of the Holy Virgin Mary.

We have before us one of the sacred books of the Hindoos, *Bhagvat Geeta*, which contains an account of the sublime mysteries of their religion. We intended to have made some extracts from it, and probably shall, when we have time and room. This book is nearly as ancient as our bible, and if one may judge of the original from its translation, the theology it inculcates is not essentially different, from that which has long prevailed in the Christian world. Here is much sublimity and much incomprehensibility, much that is absurd, but much that no inspired writer has ever exceeded. The nation that could produce it, must have been deeply learned, and those who read it and practice what it enjoins, cannot be said to be irreligious or to have no knowledge of God among them. The theological opinions of the Hindoos may be easily ascertained from the remark of a Bramin who, on hearing repeated from Pope's Essay on man—

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul,

Warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent," &c.

started declaring the writer must have been a Hindoo.

Their moral precepts are such as would do honour to any people. Their manners are much refined. No people are more polite, or in general more friendly.—One fact speaks volumes in their praise: they patiently submit to have the missionaries live among them.—Should we, just, holy and refined as we are, tolerate Hindoo missionaries that should come among us to convert us to Braminism? We persecute one another. One sect does all it can to prevent another from propagating its peculiar notions: what should we do if men should come among us declaring the Christian faith a fable, calling us ignorant, benighted wretches, and should begin to preach and to circulate their tracts and other pious productions for the purpose of converting us to the religion of Hindoostan? Lord save us from an exhibition of rage and madness like the one which would be immediately seen.

But the "Hindoos are ignorant." Who has said so? Some one just as ignorant, who probably never conversed with half a dozen of them in his life. They may not know all we know, but they may be acquainted with many things of which we are ignorant. But "they are deceitful, dishonest," &c. Who makes the assertion? And where will you find a nation of which this cannot in some degree be said? A traveller who should pass through this country might perhaps make an observation not more in our favour.

But why all this rage to convert the heathen to Christianity? are we to suppose all are to be damned who die ignorant of it? Some may say so, but those who do, we consider stand in the greatest need of missionary labour. God saves all that are saved, and can as well save a man with a Hindoo faith as with a Christian. We would civilize all that are uncivilized—we would give, had we power, all the knowledge there is in the world, to every individual—we would if we could, place every man in the path of investigation—give him an opportunity to examine all religions, and leave him to embrace one to suit himself. We do not consider ourselves at liberty to force any religion however good upon any one. O. A. B.

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## A CARD.

Mr. O. A. Brownson acknowledges his obligations to the Editor of the Gospel Preacher for ascribing the 22nd Sermon of that very useful paper to him. He is duly sensible of the very great honour done him in attributing this very excellent Sermon to him, but he disclaims it, as he never saw the Sermon, or knew any thing about it, until it issued from the press.

## Portico Department.

### THE PARTING OF SUMMER.

BY MRS. HEMANS.

Thou'rt bearing hence thy roses,  
Glad Summer, fare thee well !  
Thou'rt singing thy last melodies  
In every wood and dell.  
But in the golden sunset  
Of thy latest, lingering day,  
Oh ! tell me, o'er this checkered earth,  
How hast thou passed away.  
Brightly, sweet summer ! brightly  
Thine hours have floated by,  
To the joyous birds of the woodland boughs,  
The rangers of the sky.  
And brightly in the forests,  
To the wild deer wandering free ;  
And brightly, 'midst the garden flowers,  
To the happy murmuring bee.  
But how to human bosoms,  
With all their hopes and fears,  
And thoughts that make them eagle-wings,  
To pierce the unborn years ?  
Sweet Summer ! to the captive  
Thou'rt flown in burning dreams  
Of the woods ; with all their whispering leaves,  
And the blue rejoicing streams ;—  
To the wasted and the weary  
On the bed of sickness bound,  
In sweet delicious fantasies,  
That changed with every sound ;—  
To the sailor on the billows,  
In longings, wild and vain,  
For the gushing founts and breezy hills,  
And the homes of earth again !  
Art thou to me, glad Summer !  
How hast thou flown to me ?  
My chainless footsteps naught hath kept  
From thy haunts of song and glee.  
Thou hast flown in wayward visions,  
In memories of the dead—  
In shadows from a troubled heart,  
O'er thy sunny pathway shed !  
In brief and sudden strivings,  
To fling a weight aside—  
'Midst these, thy melodies have ceased,  
And all thy roses died.  
But oh ! thou gentle Summer !  
If I greet thy flowers once more,  
Bring me again thy buoyancy  
Wherewith my soul would soar !  
Give me to hail thy sunshine,  
With a song and spirit free ;  
Or in a purer air than this  
May that next meeting be !

(From the Free Inquirer.)

### LOVE AND FRIENDSHIP.

Young Love, in morning's early hour,  
Came frolicking by Friendship's bower ;  
The maiden bailed the lovely boy,  
Stroked his wings and golden hair,  
Kissed his cheek all bright with joy,  
And quickly spread her simple fare.

She spread the couch and spread the board ;  
" These fruits—this spring are all my hoard,  
But health and peace shall on thee wait,  
Share thy sports and give them zest ;

And, sheltered from the storms of fate,  
Thy head shall pillow on my breast."

The urchin eyed the gentle maid ;  
" Thy cheek is pale," he pouting said ;  
" Dark thy cell and cold thy spring,  
" All too rude thy leafy bed."

He turned and shook his silver wing,  
Sprang into air, and instant fled.

He seeks the hall with jewels set,  
Where pleasure pours her bright sherbet,  
And cups of pearl and rubies rare

With nectared juice are foaming o'er ;  
And snowy feet, all light as air,  
Are glancing on the painted floor.

And there in revel and in song,  
He frolics with the giddy throng,  
Basks in Beauty's sunny eyes,

Bends his bow against her heart ;  
Next the cap of Folly tries,  
And rings his bells with mimic art.

But, faint and weary, see him now,  
With ruffled wing and fevered brow ;  
The laugh, the song, the dancers' maze  
Before his reeling senses swim ;  
And Pleasure's smiles and Beauty's blaze  
Are more than worthless now for him.

With aching head and bursting heart,  
He wanders from the crowd apart ;  
On the hard earth his limbs are thrown,  
Thinks he now of Friendship's grot ?—  
When lo ! a sweet face bending down,  
Whispers " Young love ! thy sin's forgot."

She's ta'en him to her gentle breast,  
She's lull'd him on her knee to rest ;  
On his bright cheek the dimple wakes,  
His pulse comes soft, his breathing free ;  
And from his lip the murmur breaks,  
" Sweet maid ! young Love shall dwell with thee."

And cheerily now flit by the hours,  
While Love's smile lights those shaded bowers :  
And Friendship's cheek now wears the rose  
And dimple of her laughing boy ;  
And his with temper'd lustre glows,  
And feeling mild, and tranquil joy.

F. W.

### LIFE.

The leaf that falls in autumn's hour,  
The rose that fades upon the stem,  
Are Emblems of the silent power,  
Of time and change o'er us and them.  
Yet happier is the rose's fate :  
For spring will other leaves restore,  
And summer will new flowers create,  
As bright as those which bloom'd before.

But when life's morning dreams depart,  
And grief succeeds to fancied bliss,  
Oh ! what shall cheer the lonely heart,  
Or soften sorrow's bitterness ?  
Years will roll on ;—and time will bring  
Its various changes, but in vain ;  
There is in life but one short spring,  
And it can ne'er return again.

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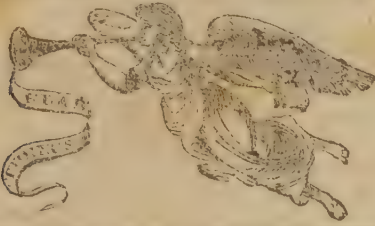


HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, DECEMBER 6, 1828.

## THE PREACHER.

"Give attention, brethren, to what I say."—1 Thim. vi.



## A SERMON

## ON THE MEANS OF SALVATION.

BY L. S. EVERETT.

"Sirs, what must I do to be saved?"—Acts xvi. 30.

This is indeed an interesting inquiry. It is one which should be made by every intelligent being. But important as it is, it is far more essential, that a correct answer should be given. Nothing is easier than to propose questions of this nature; but, judging from the answers which have been given to this inquiry, I am led to suppose, that some difficulty has attended the labours of our spiritual doctors, whenever they have attempted to answer the important interrogation in our text. This difficulty, however, has not arisen from any insurmountable obstacle in the text itself; but it lies in giving an answer which shall coincide with the fashionable dogmas of the day.

This portion of divine truth, although it has been often spoken of, has generally been misinterpreted. Thousands have asked this question, while a mysterious answer has often been given, until at length the idea has been obtained among many, that some awful reply must be made to it, as solemn as eternity, and as momentous as the concerns of another world. I would by no means take any thing from the importance of the scriptures; but the text before us, has, no doubt, been often misapplied, and therefore it becomes us to examine it with care, and endeavour to give a scriptural answer to the question. From our context we learn, that St. Paul and his associates had dispossessed a certain damsel of a spirit of divination, by which she had brought her masters much gain. And when her masters saw, that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace, to the rulers, who tore off their clothes

and commanded to beat them with rods, which was done accordingly. After this they were cast into prison, and the gaoler was charged to keep them safely. At midnight, Paul and Silas prayed and sang praises to God: And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bands of all were loosed. This, as might well be expected, alarmed the gaoler, whose life would have been forfeited had the prisoners made their escape: hence in his agitation, he drew his sword and was about to kill himself; but Paul cried with a loud voice, saying, "Do thyself no harm for we are all here!" Then the gaoler calling for lights sprang in, and being in a tremour, fell down before Paul and Silas, and bringing them out, said, in the language of our text, "Sirs, what must I do to be saved?"

Although there is not in the subject before us, the most distant allusion to a future salvation; yet, in order successfully to refute an idea which has been founded upon the supposed signification of these words, I intend to admit for the present, all for which our opposers contend; and shall endeavour, in the first place, to show from their own premises, the incorrectness of the doctrine which has generally been drawn from the text.

It has been supposed, that the question contained in the words which now claim our attention, amounts to an inquiry, "what shall we do in order to obtain eternal deliverance from hell? I will not, for the present, pretend that the answer given to this question, by St. Paul, is not correct; even if the gaoler desired information about the things of another world. I would not say, that faith in Christ is unnecessary to prepare us for another world, but I say, that even if a belief in the Lord Jesus Christ, is essential to our eternal salvation, yet, the doctrine drawn from this text is wrong according to the ideas they entertain in regard to the way of salvation.

Admitting, then, for the sake of argument, that the gaoler desired to know of Paul, what he should do to be saved in another world, we will put the question—"What shall we do to be saved?"

The following answers have been given by the orthodox, viz. You must repent—you must be convicted—you must be converted—you must be baptized—you must believe the dis-

tinguishing doctrines of *our* church! Each of these answers shall receive a careful examination.

1. "We must repent." Repentance is a term to express sorrow for any thing past; and an eminent orthodox writer informs us, that it takes place in men, when made acquainted with the gospel. Now, if repentance is the first step towards gaining eternal salvation, I would ask of what service can the gospel be to mankind?

If we can exercise repentance without a knowledge of the gospel, and if repentance entitles us to salvation, the gospel can be of little or no use. For in this case, our repentance would supercede the necessity of any manifestation of the grace or mercy of God. The truth is, our good friends are too fond of going to heaven without the assistance of any being but themselves. In order to see the fallacy of those opinions which we hear advanced every day of our lives, we have only to observe, that their system *begins* where it should *end*. Repentance, they tell us, is the first step towards heaven; whereas, in truth, it is the last. This is an exercise of the mind, which can never take place until we have heard the sound of mercy; but they tell us, that mercy must be kept out of sight and hearing until vengeance has slain us with the sword of vindictive justice! To this end they proclaim the terrors of the law, and endeavour with fire and smoke to subdue the sinner, so that he may be prepared by repentance to taste a sweet morsel of grace! This is like starving a man to give him a good appetite.—A skilful physician would endeavour to administer some medicine which would cleanse the stomach, and put that in order by some mild and gentle tonick, without recommending starvation. But, if we may judge from the assertions of our opposers, we may conclude, that they consider it necessary to frighten a man to repentance, and then appease his fear with the cry of mercy.

But this, so far from being correct, is exactly the reverse. The apostle informs us, that "the goodness of God," (or rather a manifestation of it,) "leadeth to repentance." The gospel is a proclamation of the goodness of God, and therefore, I contend that the gospel is to be preached to the sinner, not *after* he has set out on his journey to heaven, but *before*, in order to induce him to exercise godly sorrow for sin. Again: if the gospel is not to be preached to the impenitent sinner, I can see no use in preaching it at all. Because, the grand object is, to show mankind the goodness, and to proclaim the good will of God, that they may, by an acquaintance with his benevolent designs, be led to repent of their past iniquities and abstain from future wickedness. And nothing can be more evident, than the fact, that if mankind are driven to repentance by the fear of

hell, the object is attained, and therefore the gospel can be of no use. But what is gospel? Answer, it is "good news for all people."—Then why is it necessary to repent in order to gain *eternal* salvation? It is not: for the *eternal* salvation of all mankind is made sure in the covenant of promise, therefore our want of repentance can never disannul that covenant. It is fixed and immovable, and the gates of hell can never prevail against it. But, says one, shall we understand our speaker to say that repentance is entirely unnecessary? No, my friends: Repentance is necessary, but it does not effect our *eternal* salvation; but of this I will speak in its proper place.

One thing more deserves our notice. If it is admitted, that our future salvation depends on nothing but a partial decree of the Almighty, an exercise of repentance, if it has any concern with our salvation, is not a mean of obtaining it, but rather an effect of such decree. Therefore, if we admit all for which our opponents contend, and at the same time, put both ends of their system together, we find that all they have told us about repentance, is worse than useless.

It is said by those against whose doctrine I now contend, that all mankind are called upon in the bible, to repent. We readily grant all this; but *why* are they required to do thus?—Say they, all are required to repent that they may have eternal life. What must they repent of? They must have a godly sorrow for the great obstacle that prevents their salvation.—What is it? Not sin—what then? Answer—*An eternal decree of the Almighty!*

For one, I can see no advantage that can arise from repentance on this ground. Unless we repent of the decrees of God, and alter them by our repentance, we may as well "sit still, as to rise up and fall."

The great question is not yet answered,—*"What shall we do to be saved?"* *"You must be convicted."* Convicted of what? Answer, sin. But how shall we know that we are sinners? Answer, "by the law is a knowledge of sin." But the law of God is said to be a transcript of his own character. Then we must know the character of God, and judge of ours by comparison. But, my good friends, the book called the bible, informs us, that to know God is life eternal! According to this, the whole scheme of preaching up terror will avail nothing! It will never convict a single soul.—Mankind will be under the absolute necessity of obtaining eternal life, before they can be convicted of their sinfulness!!

The question is not yet answered. Mankind at this rate, will all get to heaven before they are qualified to use the means of salvation!—We will look farther for an answer to our text.

*"You must be converted."* In other words, you must meet with a change. What are we to understand by being changed? Is it, the



change spoken of by the apostle to the Cor. xv. 51? He says, "Behold I shew you a mystery: we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Is this the change we must undergo before we can be saved in the eternal world? One would suppose so: but No, say our orthodox brethren—we must meet with a change in this life; we must be born again *here*, or we never can be saved; we must be changed from nature to grace before we can enter heaven. For the sake of argument we grant it: what then?—How shall we go to work to be converted? Answer—we must *repent*—and—*but stop!* I have shown already, that no man can exercise a proper repentance, until he knows the true God, whom to know is life eternal. Well then, says the objector, we must believe: believe what? Why, believe the gospel: what is gospel? "Glad tidings which shall be to all people!" This will never do; if we believe this we shall all be Universalists!

For my part, I can see no way to overcome these difficulties on the limitarian scheme.—The more we look into their ideas, the farther we stray from our subject. The question remains, "*What shall we do to be saved?*" "You must be baptized." How shall we know what kind of baptism is efficacious? Why, says one, infant baptism is no doubt a scriptural ordinance. Why so? because it is a substitute for circumcision, and that was enjoined by the law. But hear what the apostle says, "I Paul say unto you that if ye be circumcised, Christ shall profit you nothing, for I testify again to every man that is circumcised, that he is a debtor to do the whole law." What shall we say in this case? Shall we go to heaven by the deeds of the law? No, for by the law shall no flesh be justified in the sight of God. We are all condemned by it. If then, infant baptism is a continuance of the ordinance of circumcision, I see no way to avoid the conclusion that we are better off without it, than we can be with it. But, says another, that is not the proper kind of baptism. The baptism of John, is the New-Testament mode, and this is no doubt an ordinance necessary to our salvation. But how did John baptize? By immersion, say our honest brethren. Then we must be immersed in order to be saved! But what says St. John on this subject? When the priests and levites asked him "Who art thou?" he confessed and denied not; but confessed, I am not the Christ. And they asked him, and said unto him, why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not; he it is who cometh after me is preferred before me."

And again: "I must decrease, but he must increase." And again: "I indeed baptize you with water unto repentance (or reformation) but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire!"

Now I would ask, is there no difference between the baptism of John and that of Christ? Certainly, there is as wide a difference as there is between fire and water! Whose baptism shall we choose, Christ's or John's? Christ's by all means! What is Christ's baptism? Ans. The baptism of the holy spirit. Then pray tell me, of what use is all this contention about water baptism? none at all. I venture to declare on the authority of the holy scriptures, that if the Atlantick ocean shall be all sprinkled, or poured, or used in any way in the ordinance of baptism, it would never save a single soul! But says one, must we not be baptized in order to be saved? Yes, of this there can be no doubt; but the proper baptism is that of the Spirit of the living God, and not that of the polluted and beggarly elements of this world.

But 't was not my design to contend against ordinances. I wish only to show, that, admitting all for which our opposers contend, they will not obtain their object. That is, I wish to show, that even if the answers they have given to our text be strictly true, they will fail in proving from their own premises the salvation of one single soul. Now the baptism, on which the greatest stress is laid, by way of distinction, is called "Believer's Baptism." What are we to understand by believer's baptism? If these words mean any thing, we are to understand the baptism of those who believe heartily the gospel of the blessed God. Now what is the gospel? If the testimony of a multitude of the angels of heaven will settle the question, I answer, it is "good tidings of great joy which shall be to all people."

This proves too much for our opposers. According to this, we must all become Universalists, before we are fit subjects for baptism, and if we do become such, we shall believe the eternal truth that all the nations, kindreds and families of the earth, shall be blessed in Christ, sanctified by his spirit, and baptized by the unquenchable fire of divine love. I cannot discover that water baptism has any thing to do with the work of our future salvation.

We must go farther for an answer to the question, "What shall we do to be saved?" "You must believe the distinguishing doctrines of our church." Whose church? Orthodoxy's church! What are the distinguishing doctrines of this church? Answer—"Total Depravity"—and—"Eternal Election and Reprobation." The first answer stands thus: "Believe that you are totally depraved, and thou shalt be saved." Remember, that believing

lie, will never save any one. This our good friends would not have us do by any means. We must believe the truth. What is truth? Why, that I am totally depraved! We grant it for the sake of argument. What follows? I must believe that I am totally depraved—it is true that I am so, and then I am a fit subject for heaven! Good God! what a heaven would this make! Its inhabitants would be no better than the devil himself! Of this system we may truly say, in the language of the wise Solomon, “vanity of vanities—all is vanity!”

But another distinguishing doctrine claims our notice. “You must believe in the doctrine of eternal election and reprobation.”—Why? Because, say they, this doctrine is plainly taught in the bible. If so, it must be true of course. We will admit it for one moment. It is true, then “that God from all eternity predestinated some men and angels to everlasting death, and elected some to everlasting life.” Now let us bring this idea to the test of reason and common sense. Suppose that I am one of the number who, from all eternity were reprobated to endless perdition. Admit this to be an eternal truth. Now, in compliance with the directions of our Calvinistic brethren, I believe this truth; will such belief save me? O no! But, say they, you cannot know whether you are reprobated or not, in this mode of being. We grant all this; but the difficulty is not yet removed.—For in whatever way you turn, the same decree blocks up the entrance of life against the one who is not, from all eternity, elected to salvation; and unless believing a thing to be true, will make it *false*, there can be no advantage derived from believing *this* essential doctrine.

Thus we find, my brethren, that all they have told us about the way of eternal salvation, can be of no farther use, than to show us the absolute absurdity of their own system! The truth is, according to the system under consideration, if we believe all their doctrines, and subscribe to every article of their creed, it will not in the least, operate in our favour; but on the contrary, if there is any sin in charging God with wilful malice, it would sink us to the nethermost hell!

Thus far, I have told you what we *must not* do to be saved; and now we will dismiss our disagreeable examination of error, and endeavour to obtain a scriptural answer to the question before us. I have already said that our text was primarily addressed to Paul and Silas by the gaoler, who was alarmed about his personal safety. Although it is evident that nothing more than a temporal deliverance was referred to, by the gaoler, yet we may well indulge in the supposition that he wished to know what he should do, to obtain the salvation of God. Many have supposed, that the text refers to a state of future happiness beyond the grave, but against this idea we may

urge many reasons in addition to what has already been intimated.

1. There is nothing connected with the text which can justify such an opinion. Many commentators on this passage give it as their opinion that the text should be rendered—“Sirs, what must I do to be *safe*?” And Mr. Wakefield explains the inquiry to mean, What shall I do to avoid punishment for what hath befallen the prisoners and the prison? This, he adds, is beyond all doubt the sense of the passage; though Paul, in his answer, uses the words in a more extensive signification; a practice which was common in those days.

2. An incontrovertible objection to the common opinion, is, that our future salvation does not rest upon contingencies. If any thing is fixed and established in the divine purpose, our future life or death is beyond the reach of circumstances. Therefore, inasmuch as salvation in the eternal world, is not the *consequence*, but rather the *cause*, of faith, we may conclude that the salvation alluded to, in our text, is either a temporal deliverance from some impending calamity, or spiritual salvation which may be enjoyed in this life.

That there is a kind of salvation which may be enjoyed in this mode of being, is abundantly evident. Hence it is said, “God is the Saviour of *ALL* men especially of those that believe.” The believer enjoys a prelibation of that happiness which awaits him in another world. That is, he tastes of heaven by anticipation, and as a natural consequence, he is delivered from all those doubts and fears which torment the unbeliever.

This is no doubt the kind of salvation to which the apostle alludes in his answer to the gaoler; although, as I have before observed, the question of the affrighted keeper of the prison, primarily referred only to the peculiar situation in which he was then placed by the opening of the prison doors.

With this in view, we again put the question, What shall we do to be saved? Without a moment’s hesitation, I give the answer of the apostle: “Believe on the Lord Jesus Christ and thou shalt be saved.”

To many it may appear, that the question is now settled. But I humbly conceive that we have but just begun upon our subject. It is too often the case that preachers, lay down rules for their hearers, and then leave them to plod on in the dark, without giving an explanation of those rules. I will not, therefore, content myself with barely telling you, that you are to believe on the Lord Jesus Christ, but with God’s help, I will endeavour to show *what* you must believe, and *why* you should do it. A few words on these two particulars will finish my remarks, and relieve your patience.

1. *What* must we believe of the Lord Jesus Christ that we may be saved? Must we be-



lieve that he was a God? No. Must we believe that he was a man? No. What then?—We must believe that he was the Mediator between God and man. But, says one, what good will that do? Answer—*none at all*. We must believe more than this; we must believe that our Lord Jesus Christ is an *all-sufficient* Mediator. Now let me ask, what will constitute such a Mediator. Answer, he must have power and a disposition, to do all that work for which he was sent into the world: For what purpose did our Lord Jesus Christ come into the world? Answer, to take away the sin of the world—to make reconciliation for iniquity, and to bring in everlasting righteousness. In a word, he must not only have power, but he must exert that power in the work of destroying the works of the devil, and in working out the salvation of all that which was lost. This is what we must believe, and without fear—without hope of reward, I declare, that nothing short of a full belief in Christ as a person who has given himself a ransom for all, will ensure our salvation in the present world. So much for what we must believe.

2. *Why should we believe this?* Answer, because it is a fact plainly revealed in the scriptures. Hence it is said of him by John, "Behold the Lamb of God who taketh away the sin of the world." Again: "He gave himself a ransom for all to be testified in due time." Again: "He is the propitiation for the sins of the whole world." Again: "He was delivered for our offences and raised again for our justification." Again: "All things both in heaven and on earth are given to him." Again: "Of all thou has; given me, (says the blessed Jesus,) I have lost nothing, but will raise it up at the last day." Again: "I will give thee (says God) the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And again: "He shall see of the travail of his soul and be satisfied." Here, then, is one good reason why we should believe in Christ, and unless we are so deaf, that we will not hear, it seems impossible to withstand so great a cloud of witnesses.

Another reason why we should believe in the Lord Jesus Christ, is, because there is no other way to obtain happiness, which springs from a firm confidence in the testimony which he has brought to a dying world. Hence, with much truth it is said, "There is no other name given under heaven among men (than his) through which we must be saved."

In vain shall we look to any other source for substantial consolation. In him—in his declarations—in his precepts, and in his examples, we can find a rich supply for all our spiritual wants, and therefore, if we would be wise, we shall go to the fountain, which he has opened, and taste of the waters of life everlasting.

I have thus, in a few words, endeavoured to give a scriptural answer to the great question contained in our text. In doing this, I have not urged you to trust in the arm of flesh, nor to put your confidence in the dogmas of men. "To the law and to the testimony I would have you repair, and He who cannot lie, will never suffer you to "go empty away."

Here let me remark: As this subject has been generally explained, you have no doubt discovered many difficulties. The idea that the great concerns of eternity are left in an uncertain state, is to the candid and unprejudiced Christian, inadmissible. When we cast an eye around us, upon the works of creation and providence, and discover in all these the utmost regularity, we cannot admit, that the great work which concerns our eternal well-being is left to rest on the efforts of erring man. Although there are many positive and undeniable evidences of the eternal truth, that all who have felt the curse of sin, will be made alive in our Redeemer; yet, out of itself, to my mind, affords incontestible evidence, without the help of any other, that our final state, and that of all mankind will be that of bliss beyond the reach of vicissitude. Should the question be asked, *why so?* I answer—the Lord God is without hypocrisy, and he requires us, and all mankind, to believe without doubting in our Lord Jesus Christ as our common, our all-sufficient Mediator and Friend. If then, our Creator does not trifle with his children, he is in and of himself, all that we are required to believe him; and as all must admit that the invitation is to all, as it was to the gaoler, we may conclude that there is a fulness in our Redeemer for the ends of the earth. The command, then, is to us all, "Believe in the Lord Jesus Christ." It is to *us*, my brethren—it is to the vilest sinner—it is to the highest saint—it is to the whole intelligent creation of God. How consoling then, is the reflection, that a God of tender compassion—a Being who delights not in the misery of his children, and who has power to accomplish his desires, holds out the olive-branch of peace and reconciliation to his dependent offspring, and invites them to come to the plenteous table of life and bliss everlasting!

How can we requite such kindness? By believing on his Son! This is the path marked out for us to travel in—this is the way of peace and happiness—this is the way of wisdom—and this is the way to obtain in this life, that salvation which is the offspring of faith.

Brethren: Believe—believe and live. Believe on the Lord Jesus Christ, and you shall be saved from that fear which hath torment; believe and you shall be saved from condemnation; *Believe*, and you shall have joy without measure and consolation without alloy.

May the Lord take away our hearts of stone, and give us hearts of flesh, that we may

no more doubt the faithfulness of his promises, and the plenitude of his grace.—AMEN.

## ORIGINAL COMMUNICATIONS.

### GENESEE ASSOCIATION.

We are at length enabled to present our readers the minutes and proceedings of this association. We did not until we received them, know the cause of so long a delay, but are really sorry to learn it was owing to a serious injury which brother Samson received in his hand immediately after the meeting of the association. We are happy to learn, however, that he is so far recovered as to be able to write. Could our prayer be answered, his hand should never want the power to write, nor his mind lose its ability to direct.

O. A. B.

### *Proceedings of the Genesee Association, for 1828.*

The ministers and delegates composing the Genesee Association of Universalists, met according to previous appointment, in the town of Victor, Ontario co. N. Y. Sept. 24th, and organized the council by choosing Br. J. S. Flagler Moderator and Mrs. O. Ackley and H. Samson Clerks.

Prayer by Br. O. Ackley.

Proceeded to read the letters from the several societies, and examine the credentials of delegates, when the following Brethren were found to compose the council:

Ministering Brethren—J. S. Flagler, O. Ackley, H. Samson, N. Stacy, L. Knapp, W. I. Reese, O. A. Brownson, J. B. Shannon, M. P. Morgan, S. A. Skeel.

Lay Delegates—Samuel Shepherd, Joseph Emerson, George Matheson, Elijah Baker, A. Goodell, E. Hodskeiss, Gross Gates, Asa Upson, Amos Blood, Aaron Newton, Henry H. Gilet, Reuben Gage, Joseph Havede, Harly Graves, James Hodges, Rufus Cook, John Russ, Augustus Mather, Amos C. Wilnot, Ezra Wilmoth, Rufus Humphrey, Wm. Legate, N. Post, Elias D. Wight, Daniel Buzzell, Br. Crittenden and Br. Wait.

Adjourned the business of the council till half past three o'clock, P. M. Repaired to the house of public worship and attended divine service in the following order:

At 11 o'clock, A. M. introductory prayer by Brother N. Stacy; sermon by Br. Shannon, from Matt. iii. 23; closing prayer by Br. M. P. Morgan.

At half past 1 o'clock, P. M. introduced prayer by Br. L. Knapp; sermon by Br. N. Stacy, text James i. 27; concluding prayer by Br. O. Ackley.

At half past 3 o'clock, P. M. met in council according to adjournment. Appointed Mrs. H. Samson, O. Ackley, & W. I. Reese a committee to receive requests for letters of fellowship and ordination.

Heard the report of the committee of discipline for the last year, who presented no cause of complaint as having occurred during their term of service.

Voted Brs. J. S. Flagler, H. Samson, and W. I. Reese be a committee of discipline the ensuing year.

Adjourned the business of the council till half past 7 o'clock to morrow morning.

Thursday, 25th—Met agreeably to adjournment, and opened the business of the association with prayer by Br. H. Samson.

Voted that this Association will appoint within its territorial limits quarterly meetings, to be holden at such places as shall be thought proper by the delegates composing this body, and to be observed on the last Saturdays and Sundays of such months in the year as shall contain five Sabbaths.

Voted, that the quarterly meetings appointed by this

Association for the ensuing year be holden as follows: The first at Parma village, Monroe co. Nov. 29th and 30th; the second at Pen Yan, Yates co. March 28th and 29th; the third at York Centre, Livingston co. May 30th and 31st; the fourth at Lima, Genesee co. August 30th and 31st.

Voted, that Br. S. A. Skeel, an ordained minister, having recently taken up his residence within our territorial limits, receive the fellowship of this association.

Voted, that Br. W. I. Reese, be continued the standing clerk of this association.

Voted, that the minutes of this association be published in the Gospel Advocate, printed at Auburn.

Appointed Br. H. Samson to prepare the minutes for publication, and append a circular.

Adjourned the Association to meet in the town of Ontario, Wayne co. N. Y. the fourth Wednesday and Thursday in Sept. 1829.

Thanks for the protecting care and gracious presence of the Most High was feelingly offered up by Br. Flagler.

The publick services of Thursday were attended as follows: Morning service—Introductory prayer by M. A. Morgan; sermon by Br. O. A. Brownson, text Ps. ix. 17th; concluding prayer by Br. S. A. Skeel.

Afternoon service—Introductory prayer by Br. O. A. Brownson; sermon by Br. H. Samson, text Micah vi. 8th; appropriate address and concluding prayer by our worthy Br. N. Stacy.

### CIRCULAR.

To the wide spread family of man—to every Christian under the heavens of God, and especially to those who have heard, investigated, and understandly imbibed the doctrine of God, who will have all to be saved and come unto the knowledge of the truth: the ministers, churches, and societies composing the Genesee Association of Universalists; influenced by the example of the angels who sang at the birth of the Redeemer, send salutations of peace and good will.

### DEARLY BELOVED BRETHREN:

Moved by a sense of duty, and having our hearts warmed with a love of the service, we have been permitted, under the auspices of Divine Providence, to celebrate another anniversary convocation for the purpose of consulting the prosperity of the kingdom of Christ, and to devise means for a more extensive spread of that truth which is destined to make every man free.

Our meeting was as a meeting of the angels of God. We met the children of Abraham from the east and from the west, and from the north and from the south, and sat down with them in the kingdom of righteousness, and peace and joy in the holy ghost; and regaled our mortal appetites upon that bread which come down from heaven to give life to the world. It was a season which will long be remembered by the friends of God's impartial grace—the fervent coals of love appeared to burn upon the altar of every heart, while the lamp of cheerfulness and joy was lit up, and with heavenly lustre shone forth in every feature. No root of bitterness rose up among us to disturb our peace, or to eclipse our joy—the angel of the New Covenant hovered around us, and we truly sat together in a heavenly place in Christ Jesus.

Ten ministering brethren were present—fourteen societies were regularly represented.



and one preacher added to our connexion by the fellowship of the association.

The brethren who were called to the desk proved themselves to be workmen that need not be ashamed; for they rightly divided the word of God, and gave to every one a portion in due season; while an attentive and crowded audience listened with rapturous joy and delight to their communications of knowledge and comfort. To this was added the charms of musick, excellently performed, which gave additional pleasure and satisfaction to the entertainment.

The discourses which were delivered on the occasion, were truly interesting and impressive, combining practice with theory in such a manner as to put to silence the tongue of slander, and even to hush the untutored passions of the most violent opposer, and bid a bold and solemn defiance to all the enemies of God's impartial grace, to show themselves in support of their narrow, selfish, and misguided prejudices.

In the first discourse delivered on the occasion, predicated upon the words of that distinguished *Chier*, John the Baptist, "Repent ye, for the kingdom of Heaven is at hand."—It was clearly shown that the kingdom of heaven, or reign of God under the Messiah, had no reference to a secular kingdom in this world, clothed with the pomp and parade of modern orthodoxy. Neither had it any reference to that ideal heaven beyond the grave, where the partialist is taught to expect happiness eternal at the expense of the endless perdition of the greatest part of the human family—but that it was a kingdom of righteousness, peace, and joy in the Holy Ghost. And although this kingdom might exist in an individual heart, ("Know ye not that the kingdom of God is within you?") yet it is destined to break in pieces all other kingdoms, and to fill the whole earth; that repentance does not consist in the formal language of the life, or the shedding a few crocodile tears for what our mothers have told us was wicked, and for which our Ministers have taught us that God in his wrath will punish us to all eternity; but that it is a virtuous principle, nobly existing in the rational soul, which, under the operation and control of the goodness of God will produce a thorough reform and radical change from that which is evil to that which is good.

In the second discourse, pure and undefiled religion before God and the Father was illustrated and shown, to possess the threefold properties of theory—experience and practice. The theoretical part of this religion was made to consist in proper and consistent views of the character, purposes, and government of God; its experimental properties were represented as embracing all the strength and confidence of faith, and all the satisfaction and pleasures of life, which mankind, in God, through Je-

sus Christ, are permitted to enjoy in this world. Its practical part was made to consist in imitating God in all his imitable perfections, especially in charity and holiness—visiting the widow and the fatherless in their afflictions, and keeping unspotted from the world.

In the third discourse, the retributive government of God was brought into view, particularly with respect to the sinful part of his offspring, predicated upon the declaration of the Psalmist, "The wicked shall be turned into hell, and all the nations that forget God." This portion of scripture, which has been so often perverted for the purpose of supporting the doctrine of endless misery, was shown to be perfectly consistent with the final holiness and happiness of the whole human family; the doctrine of endless torture was shown to be unmerciful, unjust, useless, and inconsistent with the holy scriptures, and such reasons assigned for rejecting it, as we believe, carried conviction to every heart, and proved that the doctrine was not of God.

In the fourth discourse, the whole duty of man was explained in reference to the divine requirement, "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." In all these discourses it was clearly shown that the doctrine of God's impartial grace, terminating in the ultimate salvation of all men, was directly calculated to produce, in experience and practice, every thing which can be honorable to the Deity and happyfying to man.

Brethren, be not dismayed; the cause you have espoused is based upon the foundation of God, which standeth sure, and must, and will exist, with increasing glory through revolving ages, like some fair, noble edifice, firm in its strength, and beautiful in its proportions, with its foundations deeply fixed on earth, but with its lofty and aspiring turrets high raised to heaven. The current of things may roll along its base—the tide of clerical influence and popular opinions may beat against its walls, the stormy gusts of malice may assault its lofty battlements, and the heavy rains of calumny may descend upon its spacious roof, but all in vain: a building thus constructed and supported is impregnable. It shall be lasting as the order of heaven—it shall survive the wreck of nature and the crash of worlds.

But, brethren, in as much as there ever have been and still are some who are disposed to dispute the utility of the doctrine we profess, on account of its practical influence, it specially and particularly becomes us to let our conduct be a letter of recommendation, seen and read of all men. This is a kind of conviction which must at length prevail over the most obstinate and unyielding prepossessions. A good life is an unanswerable refutation of every charge. If we evince in practice those

excellent principles we profess in theory, our doctrine *must*, eventually, have a good report of all men. Such an exemplification of its tendency, will more effectually conciliate public esteem than all the reasoning of laboured argument. Then as we honour our profession, our profession will be an honour to us.—Remember, my brethren, that the interests of the cause are in your hands. Be careful not to blend with it your weakness, nor stain it with your vices. Consider with what dignity, fidelity, and respectability you ought to support the character you bear, and render the name of Universalist illustrious, as designating worth and virtue of superior stamp.

Finally, brethren, may your lives and your virtues confute the slanderous reports of your enemies, and may we all be constantly making approaches towards that state where the credit of virtue is established and its satisfactions perfect and eternal. Amen.

Signed by order and in behalf of the Association.  
HOLLIS SAMSON.

#### *Editor of the Gospel Advocate:*

SIR: I send you a specimen of the conduct, and a description of the person of one of those itinerant impostors who prowl about our country, procuring subscriptions for worthless books and periodical pamphlets, at a price far above what the same works can be bought for of the publisher.

One of these fellows obtruded himself into my house a few evenings since, when the following dialogue took place between us:

"Well, doctor, I want your subscription for one of the best medical periodicals in the United States."

"I do not wish to subscribe, sir."

"But this is a new work and very cheap, only six dollars."

"Very cheap, sir!"

"I am sure you would like it."

"Perhaps so."

"Look at it—double columns on each page, close printed, the best of matter, &c. &c. &c."

"I shall not subscribe."

"Then you will take some religious work—do you belong to any denomination?"

"No."

"Then you will take the National Preacher?"

"No."

"It will suit you, as it is edited by divines of every description;—will you have one or two copies?"

"None at all, sir."

"Would you not like to become the agent of some such work in this place?"

"No."

"Well, doctor, I will take a bed here to-night—I should like a good bed and warm room."

"I cannot lodge you without putting you into the best bed in my house, which is not convenient."

He left me, but returned to the charge next morning with better success. He came in while the family were at breakfast.

"Well, doctor, I hope you are in a better humour this morning, and will now subscribe."

"No, sir."

"Then I will take breakfast with you."

And "suiting the action to the word," placed himself at the table. When done he left the house with "*I thank you for my breakfast.*"

The fellow is rather tall, slim, *red hair*, well dressed, travels on foot, pretends to much piety, talks of *seminaries*, *eastern manners*, *good society*, &c. &c. and filches something from every house he enters.

Yours with respect,

Williamsville, Nov. 6, 1828.

L. S.

FOR THE GOSPEL ADVOCATE.

#### A SCOURGE OF SMALL CORDS.

If ever there was a period since the establishment of American Independence which called for the United efforts of all the friends of civil and religious liberty, it is the day in which we live. It is sufficient that we are put in full possession of facts, too stubborn to be refuted by sophistry and artifice, that a bold and daring attempt is making to sap the foundation of our liberties and enslave our free born citizens. A superficial perusal and a very partial acquaintance with church history is sufficient to put us on our guard against combinations of irreligious bigots and superstitious fanatics who are continually vociferating with their ungodly tongues "stand by for we are more holy than thou." It is true in the judgment of Heaven's boon, and from the profession they make of the purity of their peculiar religious tenets we should hope better things of them, but alas our hopes are perished, we must view them as they are and not as they ought to be. As individuals we have our rights in common with all, a right to believe as much respecting God and religion as the evidence presented affords so far we are willing to reciprocate with our neighbors, but the old adage is good, because "true actions speak louder than words," we appeal to facts.

The Rev. Clergy and their associates are making a mighty effort to force a market for their unsaleable merchandize and that too at their own price, "for no man buyeth their merchandize any more." Therefore are those soul-dealers, driven to the pitiful refuge to adopt the present scheme with full hopes of success. John Calvin their leader set his successors the shameful example. Pardon me kind reader, I mean the case of "Servetus," in his tortures of a slow fire and green wood, this was



done in imitation of what Calvin supposed he saw in his God, but it was not the God of salvation, which is our God. I should not have mentioned this circumstance but for the sake of throwing a little light on the subject before us, in consequence of a piece which recently appeared in one of our weekly papers, lauding to the skies one of the butcherers of the human race, and that too in consequence of his pious acts. I have no war with the author of the piece alluded to, for I know him not, but enough, pardon the digression. Peace to Calvin's shade but dishonour to his memory. But to the subject, we would have left Calvin slumbering in the dust, and mingling his ashes with his cotemporaries, but we discover a design to coerce us into measures as mean and contemptible as those adopted in days of yore. We now exhibit some of the adopted plans in modern days for the sake of exciting the pity and contempt of a religious and discerning publick. For years past we have had Home and Foreign Missionary Societies, Bible and Auxiliary Societies, Male and Female Cent Societies, Mite and for ought I know, half mite societies. In addition to the above we have been presented with rag, bag and rotten fruit societies stalls of publick auction, for which souls have been knocked down to the highest bidder like common merchandize in our populous cities. Alas, we have so far beggared all description, pouring contempt on the good old way, by redeeming souls from falsehood and error by such trash.

As the Sabbath School establishment with its votaries has been sufficiently castigated to put their modesty to the blush, if such qualities they possess, we leave them in good hands for justice to be administered. But to the utter astonishment of the public in the language of scripture, "though you bray a fool in a mortar with a pestle among wheat, yet his folly will not depart." Ignorant and superstitious men will not improve by admonition. The last mighty effort to extinguish the glimmering light of our religious freedom, is the exhibition on Columbia's favoured soil. The grand Auction Stall of Church and State, far less than the senseless image without ears to hear, eyes to see, or a mind to conceive, which was in ancient times exhibited on the plains of Drura, and an awful penalty annexed to the law against all those who would not fall down at the sound of the musick, and worship the king's Image.—The contrast is very striking in the penalty of the two laws. The former tortured for a few moments in fire unquenchable, which the remnants of mortality should endure. But the unhalloved mandate of the latter council condemns to everlasting or endless punishment in that state, over which frail man has no control, and of which he can have but faint conceptions even in the meridian of his strongest hopes. It is true and it might be argued

with some degree of plausibility by the advocates of this scheme, that our accommodations if we will comply with their request, are good; that we shall be accommodated with the rulers to preside over the destinies of our nation who love our souls almost as well as God himself. And that their image will not hurt us; and in the bargain we shall be accommodated with Pioneer stages from Albany to Buffalo for the present, with careful drivers, and soon, if the scheme answers their speculative purpose they will be able in a few years to drive Jehu, like from all parts of our state to the Capitol, and the pious representatives of the common people will get their fare gratis, when the funds will admit. But we feel jealous even on this ground, for if the countless millions of dollars shovelled down the gormandizing throats of the different treasuries, have not satisfied the monstrous appetites of the present rulers, we might exhaust the mines of Peru and hammer out the golden wedge of Ophir, yet they would cry give, or be damned forever. Let us then fearlessly approach their strong citadel, even enter their temple of folly and in imitation of our Saviour, present them with a nervous arm grasping the strong cords of reason and truth and drive the buyers and sellers out of our religious temple, and inform them they shall no longer make it a den of thieves. We will reverence none but God, to him alone we are amenable in conscience and politically we will be free in our own unalienable rights.

WATCHMAN UPON THE WALLS.

### ADVOCATE AND INVESTIGATOR.

"EARNESTLY CONTEND FOR THE FAITH."

#### THE SIGNS OF THE TIMES.

Many persons love to amuse themselves in speaking about the signs of the times and about the spirit of the age; and every one seems anxious to make himself and others believe every thing is as favourable as possible to his peculiar wishes. For ourself we are apt to think the signs and spirit of this age have no remarkable difference from those exhibited in every other. We observe the same passions at work, and however time and circumstances may vary the particular direction of our exertions, the object of our wishes appears to be invariably the same. The constituent principles of human nature are doubtless as immutable as the God that gave them birth.

No matter in what age or country we make our observations, we shall discover about the same routine of affairs, continually varying in appearance but essentially the same. The clergy are now, as formerly, endeavouring to increase their power over the human mind under the pretence of saving souls. They are soliciting the wealth, or a portion of the wealth accumulated by industry, for the pious purpose of serving God, and the benevolent object of converting the world.—The orthodox are extolling the wisdom of their fathers and the purity and felicity of antiquity, deprecating innovations, and deploring the degeneracy, the profli-

gacy and licentiousness of the age. Dissenters declaim against the corruption of the orthodox, censure their arrogance, deny their infallibility, claim the right to think for themselves, and in their turn, deny the right to all who do not think like themselves. Believers are extolling the excellence of their faith, its necessity, its soundness and its utility; painting the despair, the fears and wretchedness to which the unbeliever is condemned, and especially the horror he feels in the prospect of death. The Infidel lets off his battery against implicit faith—scorns to be a slave to antiquity, laughs at the believer's foibles, and exults in being freed from all restraint and absolved from all moral obligation, &c.

But to be more particular. Our Presbyterian friends seem engrossed in their grand enterprizes for obtaining a larger portion of the heathen for Christ, or the priests. But it would seem mankind are so perverse that there is not much prospect of enlarging the bounds of Calvin's Zion. Foreign missions are continued, but they amount to little more than some few schools in which the heathen children are instructed. This is probably the most judicious method which can be devised. If the standard of education throughout the world could be elevated, and a general interchange of the knowledge, views, discoveries and improvements of each nation of the globe with the others, could be brought about, we think the moral and religious condition of mankind would be materially benefited. They would, in time lose their exclusive spirit, and the badges of nations and religions would be swallowed up by a general feeling of mutual interest and mutual emulation.

The schools of which we speak, if judiciously conducted, will doubtless do much towards meliorating the condition of mankind; but if they are, as we have too much reason to fear, under sectarian guides supported by sectarian influence, they will only introduce new causes of contention among the heathen who, we all know, are wretched enough without being cursed with the miseries of a sectarian warfare. But good often follows evil; and notwithstanding these foreign schools are established on principles which we highly disapprove, we shall feel gratified to Almighty God for whatever benefit they may confer upon the human race.

Domestick missions among the Indians of our forests, are productive of no little profit to the society which sends out missionaries. The natives indeed are not converted, but some of their property is, and this species of conversion is, we conclude, equally as agreeable. Some very fine estates will be in the possession of *somebody*, and may perhaps be employed in erecting a Holy Inquisition, that the land may be purified of what is offensive to God.

Mission!—"Home Missions," perhaps we should say, seem to be prosecuted with considerable vigour, but with no very great success. The managers of the grand enterprize are not destitute of skill. They commenced an invasion of the Heathen, but soon found they had too many domestick enemies to push their conquests, they therefore, very wisely, concluded to garrison the foreign territory acquired with numerous

schools, which should, as occasion might offer, make a few sorties upon the enemy and overwhelm him with a shower of tracts and New Testaments. This being done, they were at liberty to turn their arms against the rebels at home. This they have done. But as their troops were raised with the assurance that they should be marched against the Heathen, accordingly their leaders told them that their brethren who had revolted were heathens, and the poor college-tutored troops knew no better. But alas! the home-heathen are very stubborn; and if the resolutions of the several councils which have been held, may be considered as any sign, we should think the rebel army was fast increasing, while the royal force was daily weakened by desertion.

The orthodox papers breathe a solemn and even a melancholy tone. They speak of the low state of religion, represent revivals as becoming like angels' visits, "few and far between,"—Churches as cold and formal—dangers as multiplying on every side—the Lord as hiding his face, as hanging a black cloud over their prospects, as darkening their souls, &c. Resolutions by the several synods are passed, enjoining a more vigilant caution to ministers and people—days are set apart for prayer and humiliation, and such kind of things. Prayer is the orthodox conquer-all-things, but we should think that of late, this all-powerful weapon had lost much of its efficacy. They ask but they receive not—perhaps because they ask amiss.

We think our orthodox friends are too avaricious they are continually asking favours of the Almighty without reflecting they ought to thank him for what he has given. We cannot blame the Deity. They are never satisfied. If he gives them a revival they represent it as large again as it is; and instead of thanking him for it, they tease him for another. Let them learn to be grateful for what they receive and their cup will overflow.

Our cause, or the one in which we are engaged, goes on progressing with the march of intellect. New societies are continually forming—new preachers are rising up, and several have lately renounced partialism, and commenced proclaiming the unbounded goodness of God and the final emancipation of the world. One we mention: a Mr. Myers, of Pennsylvania, has left his former doctrine of endless misery, and is now preaching Universal salvation. He is said to be a man of talents and influence. He is about to commence, or has commenced, a paper in German for the benefit of the German population of Pennsylvania, among whom there exists no small desire to become acquainted with the way of life. We are pleased with the progress of liberal sentiments. We are encouraged to go forward, and we feel grateful to Almighty God for the prosperity he has granted us. O. A. B.

#### OUTRAGE.

The following proceedings of the Presbyterian Church in York, Livingston county, N. Y. should have been noticed before, but have been delayed for the want of room. We are not fond of publishing proceedings which are calculated to excite the indigna-



tion of community against any class of people professing to be Christian. We would spread the mantle of charity over their foibles and their follies, but alas!—her mantle is not sufficient to conceal every outrage upon the feelings and characters of those who may fall under the displeasure of petty religious associations.

We should refuse to publish any account of a solitary act of the kind which follows, but this act is not alone. It was done, not through mistake or inadvertency, but from a settled policy adopted by all those who arrogate to themselves all that is correct in theory or virtuous in practice. We have long been acquainted with the tyranny and want of principle which usually characterizes Church Sessions, and have more than once prayed, that if we should ever be so unfortunate as to be tried for some real or imaginary offence, that Providence would so order it that it should not be before a tribunal professedly religious.

Religious people act, not from their own views of propriety, but from what they apprehend to be the will of God. Desire to conform to his will stifles every sentiment of humanity, deadens every sense of forbearance and makes them deaf to the cry of distress. Does a brother or a sister complain of oppression, the command of God is alledged as the cause, and the reply is made, we must obey God rather than give way to our own feelings of propriety or compassion. God save us, we say, from those who decide according to their own views of the commands of an invisible being, and particularly from those who have nothing but the vindicating of the honour of God at heart.

The plain statement of the case to which we have alluded, will display the spirit by which nearly every Church Session is actuated.

Mrs. Cook was a member of the Presbyterian Church. Her husband was a Universalist. The Universalists had preaching in the place one fourth of the time—the Presbyterians, we believe, all the time. Mr. Cook did not refuse to accompany his wife to her meeting when there was none of the society which he preferred. As he attended the Presbyterian meeting with his wife out of complacence to her, he requested her to reciprocate the favour occasionally when the Universalists had preaching, which she did, as every woman should.

But the Church were dissatisfied, called frequently to converse with her, charged her with being a Universalist, threw out abusive expressions against her husband, and almost seemed to believe she would go to hell because she hoped her husband through the goodness of God might go to heaven. She was twice cited to appear before the Church, and was finally suspended from the communion of the Lord's Table, &c.

Now we should smile at this grave body of people, pursuing a woman time after time merely because she had regard enough for her husband to attend meeting with him a few times; but there is an evil in it. The spirit which governed them is the spirit which sows the seeds of domestick discord, destroys the peace of families by alienating the affections of their members. The officers of our Churches think obedience to them is paramount to all other obligations, and that the one

who refuses to yield to their imperious mandates is guilty of contumacy and must be delivered over to the buffetings of Satan, &c. We detest the wretch, who, under the mask of religion, labours to destroy the peace of the fire-side, and make that paradise the scene of confusion and bitter altercation; but alas! it has become too common. We add no more—the following may speak for itself.

O. A. B.

#### CITATION 1st.

*The First Presbyterian Church in York to Mrs. EUNICE COOK:—*

WHEREAS you have given just cause to your Brethren to be dissatisfied with you; and they having endeavored to convince you of your obligation, and to draw from you those concessions which the nature of the case requires, without producing the desired effect, they deem it an indispensable duty, which they owe the great Head of the Church, to wait on you no longer, but to proceed with you as an offender.

You are hereby cited to appear before the Church, at a meeting to be held at the house of Ralph Brown, on the first Tuesday of February next, at 10 o'clock in the morning, to answer before the Church to the following allegations, preferred by the church to wit:—

Common fame accuses sister Eunice Cook of violating her covenant obligations, by frequently neglecting to attend public worship on the Sabbath,\* with the church and congregation with which she is connected, and meeting with the Universalists, and in justifying herself for so doing, and giving countenance to their religious services, not only by her attendance, but by her expressions also.

#### SPECIFICATIONS.

1st. Since early last spring, (she has by her own confession before the Church on the 5th of October last, at the house of Rev. J. Baldwin) repeatedly absented herself from the meeting of the church of which she is a member, and met with the Universalists, a part or all of the day when they had preaching at the Centre of York on the Sabbath.

#### Witnesses.

JOB LOCKWOOD,	ALBION SMITH,
SETH CHURCH,	ERASTUS KNOWLON,
NATHANIEL CROOK,	M. MORSE.

2d. when kindly expostulated with for so doing, at the time and place above mentioned, she justified herself, by saying that which implied that she had a right to attend meeting a part of the time with her husband; and that the church ought not to be offended. She further said that she could do no better than she had done, and if the church could not bear with her, she wished for a letter, (or to that import.) She was informed that it could not be granted consistently; and after her reasons were candidly attended to, and she was faith-

\*By attending meeting one fourth part of the time with her husband.

fully told what was considered to be her duty,\* under her circumstances, and much tender advice given her, she observed if you feel as tender towards me as you pretend, why can't you give me a letter, and let me go in peace?" [Witnesses the same as above.]

3d. On an evening, on or about the 23d of November last, at Mr. Rufus Cook's House, in conversation with a Committee appointed by the church to converse with her, she fully justified herself on the ground that she had other duties to attend to, besides her duties to the church, and she implicitly intimated that her obligation to obey her husband was more binding than any other obligation whatever. She further said that she could not do any differently from what she had done, and also she said that she could and did unite with the Universalists† in worshipping God. Witnesses, A. SMITH and M. MORSE.

By order of the Church,

J. BALDWIN, *Clerk.*

York, Jan. 10, 1828.

This citation was not attended to by Mrs. Cook, accordingly another was sent, which we omit, to which she replied by a written communication which follows.

#### MRS. COOK'S LETTER.

To the First Presbyterian Church in the Town of York.

Brethren, I feel myself injured and abused by your proceedings; for I am made to suffer, and feel as though it was without a cause. The charges you have preferred against me I acknowledge, but esteem them harmless, and unworthy of being brought as an accusation, since they do not shew the appearance of crime in me. I am not charged in them with having changed my sentiments, nor can I be: Therefore the crime of heresy cannot be brought. I am not charged as being a murderer; a thief; or evil doer; or as a busy body in the concerns of others. But I am charged with going to meeting with my husband, and for not confessing that I have done wrong in so doing. But Brethren, how can I do that? He has attended my meetings for years, and shewn himself kind in my accommodations, and scarcely has he refused when requested, although your meetings were disgusting to him. Should I then refuse a return of favour when kindly solicited by him? and if I did, how could I expect that he would continue his friendship to me.

Your second specification does not merit a reply. If you wish me to understand by obligations, that you bind your members in such a manner that they are at liberty under no

\*The tender advice above alluded to was to this import. That she must expostulate with her husband and convince him of his errors and take her children one and all to the Presbyterian meetings.

†Mr. Albion Smith asked Mrs. Cook if she could join with the Devil in prayer? her reply was that she never attended meeting where the Devil led in prayer.

circumstances to attend any meeting but your own, then let it be made known to the world.

You charge me with joining the Universalists, in worshipping God. What ought I to do? When I see others worshipping God, and speaking of his great goodness to the children of men, should I withhold my thanks because others bless him, I cannot do this, and I should rejoice to see the ends of the earth praise him. And I do sincerely hope that the avenues of my heart may never be so closed, that when I hear a fellow mortal offering up his adorations before the throne of Him who sits in majesty on high, that I shall withhold the tribute, due from me to Him. Far was it from my thoughts; when I became a member of your body, that I might enjoy privileges which were near, and dear to my feelings, that the vindictive hand of persecution, would so soon overtake me. But while I am made to feel, there are those that assume to themselves, the power of driving away from the feast, the Lord has prepared, whom they please, I can rest assured that the Lord has prepared a feast on high, for those that love and fear him, where none can molest or make afraid, but where peace and joy reign forevermore. I would refer you to the 65 hymn of 2d Book Watts.

Finally, Brethren, if the course of conduct complained of in me, is such that you can no longer walk with me, I must think that it is because you are too much straitened in your own bowels, I pray therefore for a recompence of the same that you be enlarged; at the same time withdrawing myself from under your watch, care and discipline, and shall henceforward cease to consider myself a member of your body. Wishing that you may abound in every heavenly gift and above all *Charity*.

I submit my cause to Him who rules the earth in righteousness.

EUNICE COOK.

York, January, 1828.

### SELECTIONS.

#### REGENERATION.

*What is Regeneration?*

I answer, A change of character or situation; considered either with respect to the past character or situation of the individual himself, or with respect to the character and situation of others. The word was one of familiar use among the Jews and Greeks, to express a change of external situation or fortune. When a Gentile embraced the Jewish religion and submitted to the rite of circumcision, he was said to be born again. And in the same sense, the church of England, in the baptism of infants, "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church," &c.

Cicero, in one of his letters to Atticus (vi.



6.), has the following passage ; " *Amicorum literæ me ad triumphum vocant, rem a nobis, ut, ego arbitror, propter hanc palingenesian nostram non negligendam.*"

"The letters of my friends invite me to a triumph ; a ceremony, in my opinion, not improper on account of this my *regeneration*,"—alluding to the honours which he had received on his return from exile.

Probably Matthew xix. 28. "Ye which have followed me in the regeneration," is to be explained of external situation, in somewhat the same manner. But generally, in the Scriptures, "*regeneration*," "*being born again*," "*being a new creature*," &c. mean a change of character, and are nearly synonymous with *conversion*. It may help us, therefore, to enquire, What is the meaning of conversion ? converted from what ? to what ? "He hath converted a sinner from the error of his ways," &c. "Except ye be converted," says our Saviour, and "*become as little children*, ye shall not enter into the kingdom of heaven." They were not to be converted from a corrupt nature, but from the *error of their ways* ; and they were to become as humble, docile, and free from actual sin (that is, as pure), as little children ; "for of such is the kingdom of heaven."

Most of the difficulties and perplexities of this subject have arisen from the various interpretations of our Saviour's conversation with Nicodemus,—a passage of acknowledged obscurity, and concerning which scarcely two commentators are agreed. I wish, however, to call your attention to two or three circumstances, which may help us to understand it. "Art thou a master of Israel," says our Saviour, "and knowest not these things ?" The subject of the conversation, therefore, was such as a Jewish teacher might be expected to know. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ?" The conversation, therefore, was not of the higher mysteries of the christian faith ; the subject of it, was such as might be called *earthly things*, when compared with other topics of a higher nature.

Nicodemus was a *Pharisee*, and therefore beyond doubt a *formalist*, laying great stress on the *external acts* of religion, proud of his privileges as a Jew, and his distinction as a Pharisee ; he was a *ruler of the Jews*, and therefore unquestionably believed (as did even the Apostles until after the resurrection) in a temporal Messiah,—in a conqueror, who should deliver them from the Roman yoke ; he came to Jesus *by night*, probably because he was afraid or ashamed to come by day. Yet he acknowledged Jesus to be a teacher come from God." Now, for what purpose did he come to Jesus ? It might be, first, either to satisfy himself whether Jesus were *the Messiah* or not ; or, secondly, admitting him to be the Messiah, to

ascertain what he should do to secure his favour.

Whichever his motive might be, our Saviour perfectly understood it, and addressing himself to the precise character of Nicodemus, he says, "*verily, verily, I say unto thee*, Except a man be born again, he cannot see the Kingdom of God." That Nicodemus should not understand this personal remark, is not surprising. That *he*, a Jew, must become a proselyte to a new religion, or that *he*, a Pharisee, must be totally changed, or advanced in his situation and fortune (for you may take it either way), was absolutely incredible to him. Conceiving, therefore, that the words could not be used in their common figurative sense, he resorts to the literal meaning as the more probable of the two. Our Saviour then repeats the assertion in the same emphatical words, "*Verily, verily, I say unto thee*," but alters the doubtful phrase, of being born again,—"*Except a man be born of water, and of the spirit*, &c. As if he had said, "You, Nicodemus, Jew, Pharisee, as you are, you must become a proselyte to a new religion, and that openly, (not secretly, by night, as you now came to me, but by performing a public act) by being baptized and what is more, you must be changed in character ; you must become spiritual instead of formal ; you must not rest your hopes in external ordinances ; you must be born of the spirit, as well as of water.—"*That which is born of the flesh, is flesh, and that which is born of the spirit is spirit.*" That is, when you make a proselyte to Judaism, and cause him to be born again, by submitting to the external ordinances of Judaism, he is still only a Jew outwardly ; being born of the flesh, he is flesh ; but when his character is changed, when he has imbibed the spirit of your religion, then he is "*a Jew inwardly*," "*his circumcision is that of the heart, in the spirit, and not in the letter.*" You addressed me as a "*teacher come from God*," because I *worked miracles*, and you spoke just now of being born again, in the literal sense of the words, as if you expected something miraculous in the change. But there is no room for wonder, I am not speaking of any miraculous or sensible agency, but of the operation of natural causes. "*Marvel not that I said unto thee*, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the spirit." You see in the one case, as well as in the other, the *effect* of natural (that is, not miraculous) causes."

Your next question is, Whether regenerated does not sometimes take place suddenly, instantaneously. I answer, Yes, *sometimes*,—but probably not often. The operations of the human mind are directed by certain established laws, and, as far as these have been investi-

gated, they act *uniformly* in *similar* cases.—The conversion of St. Paul was sudden, instantaneous. He was a young man of ardent feelings, pure morals, and warm piety, zealously devoted to what he believed to be the cause of true religion. He verily believed that he was doing God service in persecuting the Christians, because he verily believed Jesus, to be an impostor. But when Jesus, in the brightness of his celestial glory, presented himself to him in the way, and spoke to him, he could no longer doubt. There was not room for a moment's hesitation. He became a Christian. And so would any one, who, with the same character, had entertained the same doubts. When a gay and thoughtless young man sees one of his companions suddenly drop down and expire, in the midst of his sport; he feels for the time a deep sense, of the uncertainty and frailty of human life. If he cherishes this feeling, and dwells upon it, until he has made it habitual, and of course, acts upon this habitual feeling, making it the great business of his life to prepare for death, he is converted, regenerated, he is become a new creature,—and suddenly, if you please. But if the same effect is produced upon another young man, not by any one striking event, but by the concurrence of a thousand small events, no one of which has been of sufficient importance to leave a trace on the memory—(a serious thought, excited in a solitary walk, renewed on hearing a sermon, recurring again on reading the Bible, and deepened by some disappointment or affliction, again and again in a course of years), this last is converted, regenerated, as well as the former. For it is to the effect, we look, and not to the particular manner or time of its production.

It is not usual, in the course of God's providence, for great effects to be produced at once; you cannot go back to the beginning of a plant, so as to say, that at one moment it was not, and at the next, it is. You cannot trace back the progress of your own character, so as to find the beginning of your knowledge, your virtues, or even of your habits. You have grown up to be what you are in body, and in mind, by the same gradual process. It is in the *power* of God to create men full grown, in the possession of all their faculties and strength, as he did Adam. It is in the *power* of God to communicate knowledge at once, as he did to the Apostles, who were enabled to speak in languages which they had never learned. And it is in the *power* God to, call men at once from the love of vice to the practice of virtue. But this is not his ordinary mode. He acts by means, and by gradual means; by parental instruction, by education, by the example of others, by the events of providence, and the teaching of his spirit. One of the old Puritans used to say, that if parents every where did their duty, domestick education, and not preaching,

would be the ordinary means of regeneration.

You ask, further, if regeneration be brought about by the special agency of the spirit of God, or by our own exertions and means. I answer, in the first place, that we know nothing about the mode of operation of the spirit of God, and therefore the scholastick distinction of a general and special agency is vain and presumptuous, receiving no countenance from the Scriptures, the only source of knowledge on this subject. I believe most devoutly in the constant operation of God's spirit upon the human mind, but then I believe, as firmly, that this operation is perfectly consistent with free agency, and that it cannot be discerned by us. It is probably the same sort of influence which the minds of our fellow-beings exercise over us, and consists in the suggestion of trains of thought. When you read this, I shall be operating upon your mind by the suggestions of certain arguments and opinions; the next train of thought into which you fall, may seem to you to arise naturally from what you are now reading, and yet it may, in fact, be suggested by the spirit of God. I believe, most firmly and habitually, in the superintending providence of God, and yet I do not believe in a succession of miraculous (or special) interferences. A very slight change in the order of succession of my thoughts may lead me to some place, or to do some thing, which bringing me within the operations of other existing causes, may change the whole course of my life. But enough of this. I answer, secondly, in the language of our Saviour, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him." "For every one that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh, it shall be opened." Language cannot be plainer. Whether regeneration be brought about by our means and exertions or not, it is certain that our exertions and means are necessary for this purpose. We must *ask, seek, knock*. The very passage which declares, that "it is God who worketh in us, both to will and to do, of his good pleasure," commands us to "*work out our own salvation*."

Your last question is, If regeneration depend upon our own exertions, how and when are we to commence, and be assured we have attained to it? The first part of the question is already answered. We are to *repent*, and to bring forth fruits meet for repentance. "Draw nigh to God, and he will draw nigh to you."—"I will arise and go to my Father, and say to him, Father, I have sinned." The first step is to be made on our part,—God is ever ready to receive us.

As to the second part of the question, we are to judge of our religious state by the unerring rule of our Saviour,—by the fruits it



produces. "Whosoever believeth that Jesus is the Christ, is born of God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "And they that are Christ's have crucified the flesh with the affections and lusts." Read also the Sermon on the Mount. Whoever can find in himself, in any prevailing degree, these characteristic, may safely conclude that he is born of God. He hath the witness in himself. All other assurances of safety are fallacious. A man knows himself to be religious, as he knows himself to be honest, just, or temperate—that is, by his habitual intentions and actions.

A large number of religious sects believe in the immediate, sensible operations of God's spirit, which many of them conscientiously associate with the holding of their peculiar doctrines. This is the case with the Quakers; (who are Arminians, and about half of them Unitarians;) with the Methodists, both Calvinistic and Arminian; with the Moravians; the Smith Baptists, (who are generally Unitarians,) &c. Now, as many of these sects are good men, and true Christians, and as it cannot be that the "one spirit" should teach contradictory doctrines, it must be that they mistake the operations of their own minds for divine impulses. The authority of Jesus Christ should settle this question: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

I have thus endeavoured to give a particular answer to your questions. I do not present my views to you as the *truth*, but as my *opinion* of the truth. I wish you to take nothing on my authority, but search the Scriptures and examine for yourself. Pray to God, who is the Father of lights, to enlighten your understanding and lead you into the knowledge of all necessary truth. Let your prayers be frequent and fervent, and join to them a careful reading of God's word, especially the teaching of Jesus Christ, and you cannot fall into any dangerous error.—*Haven's Remains.*

### A MAHOMETAN SERMON,

DELIVERED AT ALGIERS.

The attributes of the Deity were the subjects of the Priest's discourse; and after some exordium, he elevated his voice and exclaimed:

*God alone is Immortal.*

Abraham and Solomon have slept with their fathers; Cadjah, the first born of faith; Ayesma, the beloved; Omar, the meek; Omar, the benevolent, the companions of the Apostle, and the sent of God himself; all died—but God, Most High, Most Holy, liveth forever! Infinites are to Him as the numerals of arith-

metick to the sons of Adam! The earth shall vanish before the decrees of His eternal destiny; But He liveth and reigneth forever!

*God alone is Omniscient!*

Michael, whose wings are full of eyes, is blind before him! The dark night unto Him is as the rays of the morning; for he noticeth the creeping of the small ant, in the dark night, upon the black stone, and apprehendeth the motion of an atom in the open air.

*God alone is Omnipresent!*

He toucheth the immensity of space as a point; He moveth in the depths of the Ocean, and Mount Atlas is hidden by the sole of His foot! He breatheth fragrant odours to cheer the blessed in Paradise, and enliveneth the pallid frame in the profoundest hell!

*God alone is Omnipotent!*

He thought, and worlds were created; He frowneth, and they dissolve into smoke; He smileth, and the torments of the damned are suspended. The thunderings of Hermon are the whisperings of His voice! The rustling of his attire causeth lightning and an earthquake; and with the shadow of His argument He blot-teth out the Sun!

*God alone is merciful!*

When He forged His immutable decrees on the anvils of eternal wisdom, He tempered the miseries of the human race in the fountains of pity. When He laid the foundations of the world, He dropped a tear upon the embryo miseries of unborn men; and that tear, falling through the immeasurable lapses of time, shall quench the glowing flames of the bottomless pit. He sent His prophet into the world to enlighten the darkness of the tribes; and hath prepared the pavillions of the Houris for the repose of true believers.

*God alone is just!*

He chains the latent cause to the distant event, and binds them both immutably fast to the fitness of things. He decreed the unbeliever to wander amid the whirlwind of error, and suited his soul to future torment. He promulgated the ineffable creed, and the germs of countless souls of believers which existed in the Deity, expanded at the sound. His justice refreshed the faithful, while the damned spirits confess it in despair.

A gentleman, says a Liverpool paper, by mere chance, strolled into a coffee-house, where he met with a captain of his acquaintance, on the point of sailing to New-York, and from whom he received an invitation to accompany him, which he accepted, taking care, however, to inform his wife of it, which he did in these terms: "Dear wife, I am going to America, yours, truly." Her answer was not at all inferiour, either in laconism or tenderness: "Dear husband, a pleasant voyage, yours, &c."

## Poetical Department.

## ON SCEPTICISM.

BY R. MONTGOMERY.

If Death forever doom us to the clod,  
And earth-born Pleasures be our only God,  
The rapid years shall bury all we love,  
Nor leave one hope to re-unite above!  
No more the voice of Friendship shall beguile,  
No more the mother on her infant smile;  
But vanishing, like snow upon the deep,  
Nature shall perish in eternal sleep!

Illustrious beacons! spirits of the just!  
Are ye embosom'd in perennial dust?  
Shall ye, whose names, undimmi'd by ages, shine  
Bright as the flame that mark'd ye for divine,  
Forever slumber—never meet again,  
Too pure for sorrow, too sublime for pain?  
Ah, no! celestial Fancy loves to fly  
With eager pinion and prophetick eye,  
To radiant dwellings of immortal fire,  
Where Pain can never come, and Pleasures never tire;  
There, as the shoral melodies career,  
Sublimely rolling through the seraph sphere,  
In angel-forms, you all again unite,  
And bathe in streams of everlasting light!

When friends have vanish'd to their viewless home,  
And we are left companionless to roam,  
O! what can cheer our melancholy way,  
But hopes of union in the Land of Day?  
Soul-loved companions of our greener years,  
Warm'd at our joys, and weeping at our tears,  
How oft renewing Memory paint each hour,  
When friendship triumph'd, and the heart had power!  
Yes, hallow'd are those visions to the brain,  
When Heaven unveils, and loved ones smile again!

And thou! forever fond, forever true,  
Beneath whose smile the boy to manhood grew;  
To sorrow gentle, and to error mild,  
Shall death forever tear thee from thy child?  
Ah, no! when thy bewilder'd days are o'er,  
And toils and troubles shall prevail no more,  
Thy renovated mind shall bask above,  
In amaranthine bowers of bliss and love;  
There shall we muse amid the starry glow,  
Or hear the fiery streams of glory flow:  
Or, on the living cars of lightning driven,  
Triumphant wheel around the plains of heaven!

And say! how will the sceptick brave the hour  
Of Death's divine, inexorable power,  
When all this fairy world shall glide away,  
Like midnight dreams before the morning day?  
See! how he shudders at the thought of death!  
What doubt and horror hang upon his breath!  
The gibb'ring teeth, glaz'd eye, and marble limb!  
Shades from the tomb stalk out, and stare on him!

Lo! there, in yonder fancy-haunted room,  
What mutter'd curse trembled through the gloom,  
When pale and shiv'ring, and bedew'd with fear,  
The dying sceptick felt his hour draw near!  
From his parch'd tongue no soothing accents fell,  
No bright hopes kindled at his faint farewell;  
As the last throbs of death convuls'd his cheek,  
He gnash'd, and quail'd, and raised a hideous shriek,  
Rounded his eyes into a ghastly glare,  
Lock'd his white lips, and all was mute despair!

Go, child of darkness! see a Christian die!  
No horror pales his lip, or rolls his eye;  
No dreadful doubts, or dreamy terrors, start  
The hope Religion pillows on his heart,  
When with a dying hand he waves adieu,  
To all who love so well, and weep so true!

Calm, as an infant to the mother's breast,  
Turns fondly longing for its wonted rest,  
He pants for where congenial spirits stray,  
Turns to his God, and sighs his soul away!

## THE DYING MAIDEN TO HER LOVER.

BY ELIZA RENNIE.

They tell me, love, that I must die—

That soon this faint and quivering breath  
Must fail e'en thy dear name to sigh,  
And pause in death.

Oh, joy! to think a spirit crushed  
And bruised like mine, shall pass to peace,  
Then let thy sorrows all be hush'd,  
Thy murmurs cease.

The shot which strikes the wounded bird,  
The storm that fells the blighted tree,  
Are blows dealt forth by Mercy's sword,  
So Death to me.

Heed not the idle tongues which tell  
'Twas thou who formed my early tomb,  
'Twas I—I loved, for life, too well,  
And wrought my doom!

Be gay—forget—task pleasure's power  
To furnish days of sunny glee;  
I would not shade one passing hour  
With thought of me.

And yet to be forgotten quite!—  
No, no—thy poor, fond girl would fain  
Be sometimes summoned to thy sight,  
And love again.

Let Memory's glass give back my form,  
Such as when first I pledged my truth,  
With health and joy, and feeling warm,  
And fresh with youth.

I would not that thou now should'st see  
My hollow eye, and faded cheek:—  
Nay, chide not woman's vanity,  
Nor call me weak.

Your picture and the ring you gave,  
Close 'gainst my heart are firmly clasped—  
The miser yields but to the grave  
The gold he grasped.

Because I wildly o'er them wept,  
They hid my treasures from my eyes,  
But I had marked the spot, and crept,  
And found my prize.

I bore my idols quick away—  
They since have slept upon my breast;  
And never from that home shall stray  
Till all's at rest.

Remember that my dying kiss  
Upon thy pictured semblance fell,  
My sight grows dim, my all of bliss,  
Farewell—farewell.

## WOMAN AND VIRTUE.

There is an all-absorbing spell  
That will not let attention rove,  
In woman's features, when they tell  
Of virtues all must love.  
Faint is the trace of charms divine  
From aught created that can flow;  
But mirrored there, more bright they shine  
Than in all else below.

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## AND IMPARTIAL INVESTIGATOR.

HAVE WE NOT ALL ONE FATHER?...HATH NOT ONE GOD CREATED US?...MALACHI.

AUBURN, N. Y. SATURDAY, DECEMBER 20, 1828.

## THE PRAECIPUE.

Give attendance to reading, to exhortation, to edification.

## A SERMON.

*Delivered at Brooklyn, Susquehanna county, Pa. on the 11th of September, 1828, at the funeral of Mrs. Policy Bailey, consort of Col. Frederick Bailey.*

BY D. STRESTER.

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 51—57.

Next to the virtuous cares, and the moral and religious duties of this life, are the interests of the life to come—the hopes and the prospects of our high and endless destination.

"To be, or not to be—that is the question!" And at a moment like this, when we gaze in silent contemplation upon this cold and motionless memento of mortality, this question rushes into the mind and feelings, with unusual interest and force.

The brevity of human life—the uncertain tenure by which we hold our title to existence here—the transient duration and the limited periods which mark the progress, maturity and decay, the birth and dissolution of all terrestrial objects and beings, at once awakens the solemn and portentous inquiry of "the dead, where are they, and the prophets, do they live forever?"

My friends: When we behold infancy and age falling together into the grave, and often the healthiest, the wealthiest, and the strongest among us, as well as the more weak and feeble, yielding to the grasp of death, we cannot but feel a deep and trembling sense of our own insecurity.

The vivacity of youth, the flush of healthiness, and the nerve of the strong man, though like wires of brass, afford no certain guarantee against the summons and the sword of the "destroying angel,"—all—all must fall alike into the grave, and slumber side by side.

What men, and all this ruin of mind, this prostration of worth and greatness, this chaos of genius and charms, can equal a strong and indubitable confidence of being raised by "the mighty power of God," to life; to glory, and to joys eternal? That such shall be the final destination of our spirits, as "ordained from the beginning," by him "who gave us life and breath and all things"—and as revealed unto us in "the gospel of his dear Son," for our encouragement and comfort in death, and the consolation of all that mourn, will appear most evident by a careful recurrence to the character of God, and to the word of his grace.

I have thought proper, on the present affecting occasion, to pursue this theme of discourse for several reasons, but mostly, because it is one on which the deceased delighted to dwell, one which she most heartily believed, and cordially loved in her life time, hugged to her bosom in death, and exemplified to the world by her religious conversation, and honoured by her social intercourse and private virtues.

The resurrection of the human family from the hollow, from mortality to immortality, or from impurity to perfection, was a theme which engrossed all her affections, and laid a foundation for her Christian resignation to her sufferings through a long period of lingering disease. Her sincerity was never questioned; and as the lamp of life reeled away in its socket of mortality, her faith kindled more into the divine, and hope burned more ardently in her bosom; and, after taking an affectionate leave of her numerous, surrounding and weeping family, "sweetly as babes sleep,"—I can say it with confidence for I saw it—"sweetly as babes sleep," she swooned into the arms of death, and has gone, as we believe, to realize in full fruition, all and more than she had ever sketched in the brightest visions of her hope.

But I have another reason for inviting your thoughts on this serious occasion, to the subject of our final destination, and the peace and glory that will attend it: it is because I want to comfort, and not re-lacerate the already bleeding wounds of the sorrowful. For, to wound their feelings afresh, or to infix more deeply the stings of grief with which they are already agonizing, is not the duty of ministers of the merciful Redeemer, who are commanded to comfort those that mourn, as brothers "of consolation in the chambers of affliction." "To bind up the broken hearted,—to comfort those

that mourn, and to speak peace to the troubled in spirit," was the example of the Saviour of men, when he wept with Martha and Mary at the grave of Lazarus, and softened the severity of their anguish, by preaching the *resurrection of the dead*. Upon the strength of such high authority then, as the example of the Son of God, let me direct your minds for consolation and instruction in this season of deep trouble, to the same divine subject, *the resurrection of the dead*, and the transcendent glory that shall follow.

In attempting to speak upon this subject, I shall not resort to ingenious speculations, nor call to my aid the force of cold and unsatisfying philosophy; neither shall I attempt to reconcile the doctrine with some sceptical objections, or defend it from the attacks of idle and imaginary objectors. *True philosophy is the philosophy of God's word*. As our guide to religious truth we want no other, and no other can we admit; for, by "this we travel in the light" of the sure word of prophecy, as a day star from on high, but by any other, every step we take, is into more uncertainty and deeper darkness.

I will not pretend that nature furnishes any demonstrations of the resurrection of the dead, or that human reason unaided by revelation, would have come to any satisfactory conclusions, or sure evidence of this glorious truth. But this much we may say, that the doctrine of a resurrection to life and immortality, is the foundation of the Christian system and of the Christian's hope; that strikes from it this essential fact, and at one blow it is reduced to a mere system of morals, and the New-Testament is levelled to a rank with the philosophy of Socrates, or the morals of Seneca or Zeno.

I admit, that in some measure the doctrine of a resurrection is veiled in obscurity; but the mystery which hangs over it, is so far removed by the revelation of Jesus of Nazareth, as to leave us in no uncertainty relative to the fact itself, and gives all the information requisite to our hope and comfort, in contemplation of the joys that will succeed it. For "Behold I shew unto you a mystery: we shall not all sleep, but we shall all be changed," &c.

These words which seem to be a general climax, or summing up of the Apostle's statement and illustration of the doctrine of the resurrection, are made the ground of our present discourse. The first three verses contain no more than a brief summary of the fact he had so zealously laboured through the whole chapter, viz. that "this mortal shall put on immortality, and this corruption shall put on incorruption," or in other words "the dead shall be raised, and we all shall be changed." The last four verses speak forth the language of divine exultation, excited by a knowledge of a triumphant victory over death and the grave, "through Jesus Christ our Lord."

I shall call your attention in the first place, to the fact stated and argued by the apostle, viz. that "the dead shall be raised, and we all shall be changed."

It appears to be the anxious and deep solicitude of the apostle, to make us perfectly acquainted with the ground and reason of his hope in immortality. He shows that it is not a visionary and fanciful speculation; that it does not rest upon contingencies for its accomplishment; that it did not originate in the ardent wishes and desires of mankind to exist hereafter; no—but that it had its origin in the deep counsels of Almighty God—was proclaimed to the world by the revelation of his spirit, and demonstrated to hundreds by the crucifixion, death and burial of "his well-beloved Son," whom he raised from the dead on the third day, by the energies of his mighty power. For a confirmation of this great event, he relies not upon popular and flying reports; he fixes not the scene of the crucifixion of Christ at some distant and uncertain place, nor to remote and distant periods by which the least deception could be practised, or rational doubts be indulged; but all is limited to a narrow compass of time and place, and within the observation and knowledge of those, who had condemned and crucified him.

That the apostle might remove all grounds of doubt and suspicion, that might at any after period arise in relation to this event, he becomes circumstantially exact in his narration of facts and incidents. He does not omit his narrative till a lapse of time should baffle inquiry into its correctness; but brings it within the reach of investigation by friends or foes, by giving the names of those who were then alive, and had been favoured with ocular demonstrations of the truth of what he recorded. He alleges, that Christ "was raised on the third day;" that he was seen after this, "first by Cephas, then by the twelve, after also by James and all the apostles, and last of all by *himself* also, as one born out of due time."—This statement was bold and unvarnished, and had it been a forgery originated by the apostle, was it not easy for the Jewish rulers, then assembled at Jerusalem, to have detected and exposed it to the world? They had placed the body of Christ in the tomb of Joseph, and placed their centinels around to watch and keep it. How easy then, might they have produced the body, and forever silenced the report of his resurrection! Is not their silence on this subject, then, a tacit acknowledgement of its truth, and in connection with their bitter malice toward him, an evidence that they knew it to be such? and if so, have we not stronger evidence of the resurrection of the Son of Man, than of any other fact in the annals of history, which depends alone on history for its confirmation? For, consider that he was in the midst, and surrounded by a host of vigilant



and watchful enemies; that he was the object of continual publick gaze; esteemed indeed by few, but hated and scorned by the multitude; that every word he uttered was waited upon the wind, and every action was tested and heralded to the world; that speculation was busy to analyze his character and purposes, and vindictive malice was impatient to immolate his being, his followers and his kingdom: consider all this, and thus open and unveiled, while the eyes of an envious and inimical world were fixed on him, and a million of voices drowned in the cry of "crucify him, crucify him," he was condemned at the bar of Pilate—publickly executed upon the cross—his burial solemnized, and on the third day his resurrection announced to the world, and many hundreds, regardless of ecclesiastical and secular censures, bear bold and humble testimony to this miracle of mercy.

Consider, I say, all these momentous facts, and then say—had it been a fiction, a fraud, a cheat upon the world, would not the combined wisdom of a great nation, then surrounding this theatre of action, and filled as they were with indignation and hatred towards him, been able to detect such an enormous and glaring imposition as this must have been, and crushed it in embryo? There cannot a question rest upon this subject in any sober and reflecting mind; for we have here the evidence of friends and foes, which unites in one current of testimony, all the evidence of which any historical fact is or can be capable.

But we have not only this concurrence of testimony to confirm the fact of Christ's resurrection, but we find it consistent that such an event should take place by a reference to the character of God, and the relation which subsists between him and us, as Father and child. For whatever is calculated to increase and strengthen our confidence in him, and our friendship and regard for each other; whatever has a tendency to assuage our sorrows and enhance our felicity, to smooth the rough passage through life, and illumine the darkness of the tomb, is worthy of a God to do. And what can be more conducive to this end, than a knowledge, that our origin is the same, and that by virtue of the resurrection, demonstrated by that of his own Son, the same will be our eternal destination? This is indeed a truth, which fixes our filial affections in God as our common Father, and our fraternal friendship for each other as brethren of the same family.

2. We find the apostle, in the next place, establishing the *certainly* of our resurrection upon that of the Son of God; that as "Christ was raised by the almighty power of God, so will he also raise us up by him." "For now is Christ risen from the dead, and become the first fruit of them that slept;" "for since by man came death, by man came also the resurrection of the dead;" "because he liveth we

shall live also, and be like him, for we shall see him as he is;" "who is the first born of every creature, the first begotten from the dead with power that in all things he might have the pre-eminence; for he shall change our vile body, that it may be fashioned according to his own most glorious body, by the mighty working whereby he is able to subdue even all things to himself."

Such, my friends, is the plain and lucid language of the inspired penman upon this great and interesting subject; and we find it not more reasonable than scriptural, that we may and ought to indulge the fullest confidence in immortality, a "victory over death and the grave through Jesus Christ our Lord."

The resurrection of Emanuel, is not a stronger demonstration of a superiour power above us, than it is a pledge of our own immortality by the merciful interposition of him who controls our destiny. It shows that we were not flung into existence without design, and left to the sport of fate, and the buffetings of chance through life, and to be swallowed up at last in unconscious nonentity; but that we are watched over as the apple of *His eye*, and are safely kept in the hollow of the hand of his faithfulness. For our consolation, when we weep over the grave of a friend, or waste away on the pillow of death ourselves, he has shown us his dominion over the powers of darkness, and that he will walk with us thro' the valley of the shadow of death, and place our feet upon the rock of ages; that "the dead shall be raised, and we shall be changed." That this benevolent disposition is extended impartially to all men, and that all shall be alike partakers in this miracle of grace, will appear most satisfactory by attending farther to the apostle's statement and illustration of its extent and tendency. We proceed, then, to follow him in conclusion.

3. The apostle having shown the certainty of the resurrection, proceeds to speak of its extent and universality. In this he is not less clear and conclusive; he demonstrates it by metaphors, the meaning and application of which cannot be easily misunderstood, distorted or perverted. When we read that "as in Adam all die, even so in Christ shall all be made alive," we understand him to imply, that as all men, by their natural constitution, are heirs to temporal death, so by the purposes of God and the gift by grace, are they made heirs of eternal life through him who made them conquerors, and more than conquerors, over death through Jesus Christ our Lord; or, as all men are subject to temporal death by nature, so shall they be made partakers of spiritual life, through "the redemption there is in Christ Jesus." That as, "by the offence of one, judgement came upon all men unto condemnation; so by the righteousness of one, the free gift came upon all men unto justifi-

tion of life." We are also assured by the same apostle, that "as many as have borne the image of the earthy, shall also bear the image of the heavenly."

That all mankind bear the *earthly image* none can deny, and that all, therefore, shall bear the *image of the heavenly*, is also certain. The one being admitted, the other cannot be denied. Hence the apostle adds, "there is a body terrestrial, and a body celestial: the glory of the terrestrial is one, and the glory of the celestial is another; for as one star differeth from another star in glory, so also shall the resurrection of the dead be." There is a glory attached to the earthly character of man, but it is, comparatively, no glory when viewed in relation to our heavenly and celestial state. It was well said in reference to that "better part, which shall never, never die"—"it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

Now, if we shall be raised in Christ Jesus, in a heavenly image, in a spiritual body, in glory, in power, and in incorruption; shall we not be fitted as living stones, for that spiritual temple whose builder and maker is God?—Mark the import of this language, and see then if you can associate with it any idea but that of absolute perfection and consequent superlative peace. If you can, then is incorruption no protection against impurities, nor immortality against death. But to investigate this enquiry with certainty, let us examine for what purpose we are raised, and what will be the result of this last, and signal interposition of divine power. The universality of the resurrection being settled, we naturally attach a distinct and definite purpose to the divine Being in so doing; he must have acted in this, in reference to some specified and determined object; and nothing is more clear than this, that his object was either *good* or *bad*—partial or impartial—merciful or cruel. But it cannot be bad, nor partial, nor cruel; and if we reason correctly upon the opinions generally entertained by our Christian friends, we think it cannot be good, nor impartial, nor merciful. What then can we do in this dilemma, but to recur to the character of our Maker, and attach to him a motive for conferring immortality upon us, which shall correspond with his adorable perfection?

No one will feel disposed to deny, that the character of our heavenly Father, is strictly paternal, and that his moral government over the world, is distinguished by all a father's kindness, tenderness and care. Seasons roll round with us all, when we would pour out our tears into his bosom, and lift our cries to him. In periods of deep mourning; when all around is clothed in thick darkness; when

nought but the still small voice of the spirit breathes the sweet language of a Father's love, do we most feel the paternal goodness of the Deity. It is then the object of God in conferring immortality on all men, seems more than ever to brighten around us; for then we hold closer communion with him, and the "spirit taketh of the things of Jesus and sheweth them unto us." The wisdom which is from above, being "first pure, then gentle, easy to be entreated, full of mercy and good fruits, without hypocrisy or partiality," teaches no motive, in a benevolent God, for raising mankind from death to immortality, but to make them blest, by wiping away their tears, and "putting a new song into their mouths even praise to the living God."

But let us take another view of the divine character in which there can be no difference amongst us. We all believe in the infinitude of God's *wisdom*, and *power*, and *goodness*; and that there can be nothing in his nature contrary to these cardinal perfections. We go still farther together; we say that power alone, without wisdom to direct, and goodness to stimulate, might burst forth in deeds of violence, rashness and destruction, and would be more properly an object of rational dread and fear, than of admiration; that wisdom without power would be useless; and without *goodness*, might degenerate into artifice and craft; and that *goodness* to originate the best of purposes, but without wisdom to draw the designs, and power to execute them, would be a lame and inefficient principle; so that the character of God, to be perfect, and worthy of admiration and trust, must unite the fulness of wisdom, love and power, and there must be nothing in him contrary to these; for God is not divided.

If, then, we agree thus far together, as all Christians do; that God, being infinite in goodness, can indulge no motive, and do no act but of kindness towards us; that his wisdom is adequate to devise means to procure our best good, and his power equal to its accomplishment. What then prevents our taking another step together, and saying that, therefore, his object in raising us from death, is, and must be, to confer upon us pure, unmixed, and everlasting enjoyment. Is this too much for Infinite *goodness* to conceive, and power to accomplish? If it were too much to conceive for all, it were too much for any, and our hopes must perish together.

Nothing can be more certain than this, that goodness can originate nothing but good; nothing else will it approve; all else will it ultimately destroy. Hence sin and all unrighteousness will it bring to an end with their concomitant evils, and exalt her children from impurity and suffering, to incorruption and peace.

Will any say, that eternal banishment from heaven, to darkness and woe, would be a good?



If so, why shun it? why dread it? why not eagerly pursue and follow after it? If you say it is not good, but evil, then it is not the work of infinite goodness, which can conceive no motive, and do no act, but with a view to the highest good of its object; hence it cannot be the act of God, and therefore, falls to the ground. What then can we conclude from all that we have seen, but that the object of Jehovah, in the resurrection of the human race, is to exalt them from their defectable state ultimately to a state of glory and consummate enjoyment? This motive corresponds with his perfections and nature, and no other can.—Hence with reason may we unite our language of exultation and triumph with the apostle, saying, "death is swallowed up in victory:—O death, where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory, through our Lord Jesus Christ." A glorious consummation of this spiritual warfare; a labour worthy of a God; a conquest ever to be celebrated, by anthem and song to "him that sitteth upon the throne and to the Lamb."

How true is the language of a Saviour, saying, "And I, if I be lifted up from the earth, will draw all men unto me;" "for I came not to condemn the world, but that the world through me might be saved." "For the Father hath given all things into my hands, that of all he hath given me I should lose nothing, but raise it up at the last day;" and "as many as he hath given me, shall come unto me, and they which come unto me, I will in no wise cast off."

The victory shall be perfect; for "he must reign, till he hath put all things under his feet;" till "death the last enemy shall be destroyed, till the last trumpet hath sounded, till the "dead are raised incorruptible, and we all shall be changed." "Then cometh the end when he shall have delivered up the kingdom to God, even the Father, himself become subject, and God shall be all in all." The song of redemption, which was once heard in vision, shall now swell into living strains, and dwell upon the tongues of a redeemed universe;—"saying blessing, and honour, and glory, and power, be unto him who sitteth upon the throne, and to the Lamb forever and ever."

In contemplating the result of this great scheme of redemption, we are constrained to add, "not unto us, but unto thy name, O Lord, be the glory."

The blood which poured forth from the cross, as from a high altar, was destined to wash away the sins of the Universe. Its efficacy reached back to the first transgression, and onward to the end of time. From that moment we date the victory over all principality and power—over death and hell. At that moment the bars of death were sundered, tombs opened, and

the dead arose into life again. Then the immortal song commenced, and the purposes of God in the redemption and salvation of the world began to open, astonish and enlighten the world.

We view it with admiration, and from it deduce the inference that, "if God hath so loved us, we ought also to love one another," "not in word only, but in deed and in truth." "By this shall all men know that ye are my disciples indeed, if you have love one towards another." Indulge then, this spirit all the days of your life, and in the close receive the plaudit of "well done, good and faithful servant enter into the joys of thy Lord." AMEN.

#### ADDRESS TO THE MOURNERS—

*And first to the husband of the deceased:*

My Christian Brother:—You have been called by the providence of God, to travel through a series of deep trials and afflictions. From you has recently been removed by death a tender infant, the object of your care and affection; and now, to the same house of silence, you are to consign the companion of your youth, the partner of your cares and your toils, and the faithful, affectionate, and tender mother of the children which now surround you.

To dissolve a union so long since consummated, so happily maintained, and so tenderly felt, is like breaking up the foundation of the sympathies, and permitting the feelings and passions to burst forth in one uncontrolled current of intemperate grief.

But you, my Brother, have the consolation of which, many we fear are unhappily deprived. You mourn not as those who have no hope; who tremble alternately between the flattery of hope, and the depressions of fear. Distrusting not the goodness of your Maker, knowing that He who hath promised is able also to perform, by faith you can follow her departed spirit through the shadow of death, to the "kingdom and church of the first born, whose names are wrote in heaven."

True, in her death, you have lost all that can hallow the name of *wife*, of *mother*, and of *friend*—society around you have lost a worthy member, an agreeable companion, a kind neighbour; the poor, and they will find it so, have emphatically lost a liberal benefactor; the sick and afflicted, a kind attendant, a skilful nurse, a faithful friend; and the cause of humanity, within the circle of her influence, a practical supporter and advocate.

But these traits of moral worth and excellence, which are known and acknowledged by all who knew her best, are a source of consolation to them, and we hope and trust they will prove the same to yourself.

In the depth of your affliction you have the happiness to know, that nothing, which could add to the number of her days, or to alleviate

her sufferings, has been neglected; and what is an additional gratification, is, that she was sensible of your kindnesses, and more than grateful for them all.

Her expressions of increasing confidence in her Saviour till her last moments; the unfolding of her sentiments of peace with all the world, and her benovolent wishes extended towards all mankind; and what is more still, a Christian distrust of her own merits, and a warm wish to be forgiven of all, of aught that she had ever done of real or imaginary wrong, as she freely forgave them,—all these considerations, though they may deepen the remembrance of her worth now, will have their happy reaction to soften and alleviate the deeper wounds and pains of the heart.

But a family of kind and dutiful children with which you are surrounded and blest, though their presence may often reflect upon your mind the image of their mother, and arouse for a moment the tranquilized feelings; will, nevertheless, prove a solace in your troubles, and a pillar of support in your declining days. True, she who has divided with you the cares and burdens of life, will do so no more; but you will reconcile your feelings to the appointment of providence, and be strengthened in your trials by a full conviction, that what is your loss, is her gain.

She lived a firm, sincere believer in, and a disciple of, the truth as it is in Jesus, and by its light she died. Her hearty devotion to its interests, and unwearying efforts to give it prevalence and spread in the world, will ever endear her memory to the Christian society who worship here; and lead them to realize that in her death, though a female, they have lost a strong pillar of support, and an energetic and useful member of the Christian family; one that did much by her influence and her aims to promote and circulate the truth she believed through this community. They will weep for her, and sympathize with you; if possible they will divide your troubles among them; and drink with you this cup of bitterness.

My brother: May I now commend you to God, and to the word of his grace, which is able to give you comfort here, and guide you safely to the haven of rest and joy.

*To the children of the deceased:*

My dear brothers and sisters—For well may I call you such, since the mother for whom you weep, has been also a *mother to me*: her house has been my home, and her pillow my resting place. With you I have shared more than an inmate of the family; I have shared all a parent's kindness, and a parent's care.—She provided me with medicine when I was sick, and a home when a stranger. Why then should not your feelings be my feelings, and our tears flow together? Why shall we not

profit together, by the faithful instructions which have fallen from those lips which are now cold and motionless in death? Those admonitions to virtue; her deep pleadings for your good conduct and worthy deportment in life; her seasonable warnings when danger threatened, and her midnight watchings to assuage the aching temple, and to sustain and comfort you when sickness bore you down;—these with a thousand tender recollections of days and hours gone, return upon you now with the force of reality.

I repeat these things before you, that you may profit by them; and I hope you will long and ever remember the advice of your affectionate father, as you hung around the dying pillow of her you love: "My children," said he, "you have lost the kindest and most faithful of mothers; she has spared no pains for your comfort and happiness; she has given you good counsel and advice; I hope you will treasure it up, and long remember it; she clasped you in her arms and blessed you as long as she could—but—she is gone!" Tears told the rest of his feelings as you wept together.

Yes, long may you remember her good counsels and advice, for her sake, and most undeviatingly may you follow it, for your own. If temptation fling out a flattering allurements to vice; remember a mother's warning, and "touch not, taste not, handle not." Should passions rise from some sudden impulse, to disturb your domestick peace, and break in upon the friendship and tranquility of home, remember a mother's warning, and smother the raging flame. Be ye always of one mind and spirit, suffering no root of bitterness to spring up among you. Remember the affectionate admonition of the Saviour to his disciples, as he was about to leave them for the last time: "My little children, love one another." This is applicable to you, to us, and to the whole world. Indulge it in spirit, in word, and in deed; and then shall your father's dwelling be the bethel of quietness, and in your partings you can realize "how good and how pleasant it is, for brethren to dwell together in unity."

But remember also that you have yet a Father, faithful, kind, indulgent—one whom you love, revere and honour. Remember that you are young, and he is old. The winter of age has frosted on his brow, and he is fast descending into the vale of years, and leans upon you for comfort and support in the evening of his days. Be kind, be attentive, be faithful to him; rendering him all the aid in your power, in discharging the duties and cares which are yet due, and tenderly due, your little brothers and sisters. Remember they can no longer pour out their little complaints, and whisper the tale of their grief into a mother's ear. No longer get their troubles cured by the maternal



kiss, and the soothing language of a mother's voice. To you, and to your afflicted father, will they now come, and in you may they find a sister's pity, and a brother's love. Turn them not coldly away, nor speak rashly to them. Bear with patience the infirmities of their infancy, and reconcile them to each other, if they fall out in their plays; and in riper years they shall look upon you and bless you. Remember the example of him, "who took little children in his arms and blessed them, saying, 'of such is the kingdom of heaven.'"

Finally, my young friends, live in peace with each other, and with all men; discharge faithfully your duty to God; your neighbour, and yourselves; and God will give you comfort in the day of trials and tears, and at last gather you into his kingdom, where "there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are done away."

*To the only sister of the deceased who is now present.\**

My Christian friend:—In this scene of mourning and general grief, it is yours also to bear a deep and feeling part. The separation of hearts knit together, by the strongest and warmest ties of nature; especially a separation which breaks the ligaments, that bind a sister's, to a sister's heart, cannot but wound deeply the tender and refined sensibilities of the female bosom.

Not only were you attached to one another by the strong bond of natural affection; by the intercourse of your young and ripening years; but your separation from home and kindred, drew still closer the bond of your union. The value of friendship is most deeply realized, when by death or distance its intercourse is broken.

Removed far from the land of your father, and from your relatives and kindred by birth, with the exception of her who can no longer mingle in your troubles or your joys; it is natural that your feelings on this occasion, should be more than ordinarily wounded.

But you have yet many friends who sympathize with you in your tears, and will wipe them away with the hand of kindness. Your companion in life, and the children which surround you, will prove a solace and support, and diminish the amount of your grief, which would otherwise be insupportable.

But the great source of consolation is to be sought, not in the world or the friendship of it, but in him who was emphatically called "a man of sorrows and acquainted with grief;" who has affectionately invited us to him, in the

tenderest language, saying, "come unto me, all ye that labour and are heavy laden, and I will give you rest." Remember it is the promise of him that wept with those that wept, that "tears should be wiped from all faces;" "for blessed are they that mourn, for they shall be comforted." Turn your attention to him; drink deep into his spirit; indulge the religion of the cross; follow the teachings of the spirit of truth, and your days will be passed in peace, and your latter end be crowned with the favour and salvation of God.—AMEN.

Addresses to more distant relatives, and to the congregation, are omitted.

## ORIGINAL COMMUNICATIONS.

FOR THE GOSPEL ADVOCATE.  
CHRISTIANITY.—NO. 2.

MR. EDITOR:

I resume my remarks on Christianity. An Evangelist says, "Jesus wept;" and the occasion on which the great Founder of our religion exhibited this proof of his humanity, is one peculiarly tender and affecting; and one which very clearly discloses the characteristick disposition of our Saviour, and most interestingly exhibits one of the loveliest features of his religion.

About eight furlongs from Jerusalem, on the shady side of the Mount of Olives, lay the little romantick village of Bethany, now indeed a place uninviting to the traveller, but formerly, when Jerusalem was in the pride of its strength, a more delightful retreat could scarcely be found in the land of Judea. Here dwelt Lazarus and his two sisters, Martha and Mary, with all that felicity which so naturally flows from brotherly and sisterly affection.—The affection of a brother for a sister, and particularly of a sister for a brother, is one of the most pure, tender and pleasing affections known to the human bosom, and is one of the few bright spots where the traveller, after having wandered through the gloomy paths of this cloudy world, delights to rest himself and feast on the rich scenery it presents. It is a little paradise in the midst of a rude, uncultivated waste, where the air is perfumed with fragrance, the landscape interspersed with flowers, shady groves and delightful streams. Never shall I forget the early days of my pilgrimage; when the feelings were buoyant—when hope was ardent—the imagination lively, continually embellishing the little world with ideal pictures, the heart unsuspecting and open to every generous emotion. How readily were all our feelings commingled! When sickness oppressed me with its rude hand and dejected my spirits, how kindly did my sister watch by my side to soothe each anxious thought and bid the burning fever give over its rage and let me rest! Dear to my heart is the memory

\*The sister here addressed, is the only relative of the deceased, residing in this country with her. She had many other sisters, and numerous relatives, living principally in Connecticut, from which state she formerly emigrated.

but it exists now only in recollection. That sister has gone! I have formed other connections, perhaps more tender, but they too are broken. The world has become almost a wilderness—but it is no matter.

Here, in this little romantick village, resided Lazarus and his two sisters. In this little family, the "Son of Man," the "Man of sorrows," was accustomed to repose himself after having suffered the scoffs and endured the insults of the unbelieving Jews.

The situation of our Saviour, during his humiliation, one would think was sufficient to awaken every generous emotion in the human bosom. He was destitute of the common comforts of life—"he had not where to lay his head." His earthly parents were in low circumstances, supported by the daily labour of their hands. The world was opposed to him; the rich scorned him; the powerful derided, and the religious persecuted. Under all these discouraging circumstances, attended by a few fishermen, he traversed the cities of Judea, the villages of Galilee, proclaiming the glad tidings of the reign of God. Ah! little does the world realize how much the reformer, the bold and benevolent spirit, who dares step forth to correct the abuses of his age, and shed new glory upon benighted man, has to endure in his philanthropick exertions! Nothing but confidence in God, and a prophetic vision of the benefit he shall confer on posterity, and the tears of gratitude with which they will bless his memory, can buoy up his soul and give him courage to attempt his task.

Into the bosom of this little family, however, Jesus seems to have been a welcome guest. He was a brother with them and shared their affections as well as their hospitality. It was delightful! The little circle was one of those pictures on which the eye can gaze without being weary, and one which the heart can contemplate with increasing pleasure. Who would not delight to sit at his feet and receive in tones of gracious familiarity those sublime lessons of religion and morality which elevate the soul with the purest gratitude to the great Benefactor of our lives, and expand the heart with the most unbounded good-will to mankind? With what joy could the angels hover over the little group, and what smiles of complacency from the Father of Spirits must have irradiated their countenances!

Why is this scene changed? Why does the soft bosom of the affectionate sister heave that sigh? Why are those eyes which so lately beamed with joy, now suffused with tears? Why collect the Jews to that house to comfort those who so lately seemed supremely happy? The brother, the soul of the little community, is where? Alas! he is not. Jesus is not there. But he comes. Why bend their silent steps to that lone sepulchre? Why look so intensely upon the half hidden mouth of that cave?

Why move these stones? Why weeps the Lord of life? Why groans the Saviour of men? He can abolish death; he can force the tyrant to yield his prey and rescue the lawful captive from the bonds of the mighty! Why then flow his tears? The powers of the grave yield up their victim at his command. Lazarus is restored to his weeping sisters! Why then did he weep? Was it weakness? No. Was it sin or imperfection? No: it was humanity in its purest state, exhibiting one of its most dignified, as well as its most amiable features.

"Jesus wept!" Who can say the gospel is a cold, unfeeling religion? I have read of the insensibility of the Stoicks. I would never approve weakness; I would have the soul firm, have it bear with fortitude whatever calamity may befall it or its friends; but it should not be insensible. The great and good are never ashamed to weep at the grave of departed friendship, nor to mingle their tears with those of surviving relatives. The stoick, the ascetick, the misanthropick may read this simple narrative of the Evangelist, and ask themselves if they would not rather melt at such a scene, than stand idle spectators with their hearts unmoved. Here the good man who is affected at the sight of human calamities, who sympathizes with his brethren in their sorrows, may learn that he has the approbation of our divine Master, and his example to indulge his sympathetick emotions. Here the despairing soul who distrusts the compassion of his Saviour, may see how he is affected with our misfortunes, how tenderly he sympathizes with us in our afflictions, and how feelingly he enters into all the minute griefs which invade our bosoms. Here the contracted spirit, who in the excess of his zeal, dooms half the world to the shades of eternal night, may receive a gentle rebuke, and be led to adopt the conclusion, that if any of the human family are damned, it will not be for the want of compassion in the Saviour's bosom, or for the want of sensibility to our sufferings. And here too the sceptick, who denies the power of Christ to bring life and immortality to light, for a part or for all the human race, may lose his doubts in the submission which death and the grave exhibit at his word.

Will some dissenting spirit say, "these are social affairs; that, admitting the Gospel does all which is here affirmed, it only recommends it to a few discontented or unfortunate beings; who are hardly worth noticing in viewing the great scale of things." What is life? what is the condition of the great mass of mankind? Does their rank or their elevation exempt them from the sensibilities of the heart? True, these are small affairs when viewed at a distance, but the greater part of every man's life is made up of small affairs, which, while the sun of prosperity gilds our habitations, it is easy to overlook. But alas! no man's life



is an uninterrupted stream of sunshine. Clouds often arise; tempests gather over our heads, and the thunders of disappointment often, very often, sound in our ears. This state of existence does not seem made particularly for enjoyment. There are indeed many flowers permitted to bloom, but they bloom among thorns, and no pleasure is had without being bought with pain. Deity seems to have placed us here that we might learn to endure rather than enjoy. The various circumstances with which we are surrounded, serve to develop the principles of our nature, and to lead our minds up to that great Being who in his wisdom superintends the whole. But we not unfrequently require something more warm and affectionate than the cold lesson of experience.—“The miseries of life are unavoidable, you must therefore submit.” Ah! this may be true, but not always easy to be done. But I am becoming tedious, my thoughts too gloomy. Mankind like to see the sunny side of life; my next may be more favourable.

Yours, &c. A BELIEVER.

[To be continued.]

FOR THE GOSPEL ADVOCATE.

“Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how, he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.”—Confession of Faith, Chap. X. Sec. III.

MR. EDITOR: I think the Presbyterian “Confession of Faith” a very amusing book. When I am melancholy, and particularly when I am a little vexed with my neighbours, I delight to read it. The Presbyterian, you know, is a very ancient and honorable Church. It cannot indeed boast as many members as some other Churches, but its success in obtaining the control of nearly all our seminaries of learning, from its officiousness in all the grand enterprizes for evangelizing the world, prompted by the zeal or humanity of our citizens, and from the adroitness with which its managers turn the current of popular favour into the channel of their own ambition, it may be said to exert a powerful influence over the manners and morals of community.

You will not, sir, understand me as wishing to oppose this very much respected Church. I was once a member of it, and though I must confess its charms did not improve much upon a more familiar acquaintance, yet I have no wish to exhibit its imperfections, nor to cast the least shade over its virtues. I have sometimes thought the modesty of the Christian must blush at the arrogance of its claims, and the charity of the New-Testament, must weep at the intolerant practice of its members, but as they have the influence of the Holy Ghost, and as most of those who have embraced its doctrines, have been born again, I suppose

that men like myself, who make no pretensions to *spiritual* influence ought not to judge.

But it was of their Confession of Faith that I intended to speak. This, sir, is a precious relick—the stupendous monument of learning, knowledge and piety of more than a hundred divines. Perhaps you will not be able to find much *human* wisdom in it, for its framers discarded *carnal* reason, but then there is no doubt the spiritually discerning may discover magnificent collections of divine wisdom. The framers of this “Confession,” were none of your squeamish feeling sort of creatures, who shudder at every tear they see in the human eye, and weep themselves at the misery of their brethren. No, they were above such things, consequently you must not expect to find the “Confession” remarkable for its humanity. Universalists make a great noise about sending nine-tenths of the human family to hell; but Universalists have no love for God; for if they had, they would not care half so much about his children. Mankind can have only a certain quantity of love, and if that be all for God, it is certain that none of it can be for their brethren; and so if it be all for their brethren, there can be none for God. Now, as Universalists are continually whining about the miseries of mankind, it is evident they have no love for God; for if they had, they would rejoice in the miseries of the damned. The Divines in question cared little about the happiness of mankind, but they were extremely jealous of the glory of their God.

There is, however, now and then an article in this extraordinary book that is admirable. None perhaps more so than the one I have placed at the head of this article. It assures us that all *elect* infants, dying in infancy, will be saved by Christ through the Spirit.” This is very good. Elect infants are undoubtedly children of elect parents. It would be painful, we should suppose, for the parents to be saved and have their children go to that very hot place, where God in his anger will send so many of the human race. But this is not the peculiar beauty of the article. The plain inference, from the fair interpretation of the article, is, that all infants dying in infancy which are not “elect,” will be damned. Now, Mr. Editor, don’t start at this. This is sound Calvinistick doctrine; and though the article does not say that infants shall go to hell, yet it is evident, from the language used, that they do. It provides for the salvation of none but “elect infants,” and that all are not elect is clear from the specification. The term *elect* being used, seems to imply that there is some which are not elect; and these, the non-elect, I suppose, God “has passed by and ordained them to dishonour and wrath for their sins, to the praise of his glorious justice.”

Some might think this sentence extremely cruel. What, send infants to hell! Abomina-

ble! says the Universalist; and so perhaps would say many a tender hearted mother. But I consider it an act of real kindness. Non-elect infants are the children of non-elect parents. The parents of course go to hell, and what better can be done than to let the infant go with its mother? Parents are certainly the best qualified to take care of their children. To take them away or to separate them from their parents would leave them without protectors, or subject them to the guardianship of those who were so filled with the *love of God*, that they could have no affection for them.— This is not all. Nothing is more painful to the parent than to be separated from the child of his affection; and it is some mercy that in the midst of his sufferings the parent has his children with him. Reprobate parents love their children as tenderly as the elect do theirs.— The elect, when they get to heaven, will be swallowed up in love to God that they will not remember the ties which bound them in life, but the reprobate, not having his natural affections destroyed by that overwhelming love, will possess all the sympathies and all the affections for his children, which he did when on earth. You may think, Mr. Editor, that this will give little delight to the wretched sufferers. I think differently: I have cast my eyes upon the little circle—though in misfortune, the mutual love of parents and children seemed to banish the recollection of sorrow;—it seemed to “light up a smile in the aspect of woe,” and to create a little paradise filled with the choicest treasures. It is some consolation to think we may still enjoy this, even in hell.

My Presbyterian friends tell me I shall go to hell. They probably know, or at least it would be rudeness for me to contradict them, but I have pretty much reconciled myself to the doom. When I was young, the idea did indeed seem horrid, but since I have reflected upon it, I do not think it will be very bad.— True, the heat may be oppressive, but habit will enable us to endure a very high temperature, and our bodies will be suited to the condition we shall be in. Most of the whole world will be there, and if we see a few in heaven, we shall not be obliged to confess that *merit* raised them, for they were no better than the rest of us, and they are wholly indebted to the partiality of their Sovereign for their elevation. After all, I do not see why we shall not enjoy ourselves tolerably well. If our sufferings are severe, we will conquer them with patience, and if they are endless, we shall not mind much about them when use has made them familiar.

I perceive, Mr. Editor, you are endeavouring to remove the fears of hell by telling mankind there is no such place. I think you would perhaps be more successful if you should labour to convince them that hell is a decent sort of place, nearly if not quite as good as

heaven is supposed to be. I do not know, Mr. Editor, whether you will have any of the orthodox there to trouble you or not, but I think there will be errors enough to correct, so that you and your Universalist reformers, will have sufficient employment.

Yours, &c. REPROBATE.

## ADVOCATE AND INVESTIGATOR.

“HARVESTLY CONTENT FOR THE FAITH.”

### CONCLUDING ADDRESS.

Time, whose rapid course is run without regard to the doings of men, has nearly brought to a close another year; and we are admonished, that with the year of our Lord 1828, the Sixth volume of our humble work must be brought to a conclusion. We improve the present moment, therefore, to take a retrospective view of the past, to note the present, and to indulge in a prospective contemplation of the future.

During the year to which we are about to bid an eternal farewell, uncommon exertions have been made, by a portion of the Christian world, to advance their plans, and thereby promote their interests. Heavy contributions have been levied upon the friends of missions, the members of tract societies, &c. &c. and, deducting the salaries of numberless agents, the sums so obtained, we are inclined to believe and to hope, have been expended for the purposes specified by those who have made the exactions. But judging from the Reports of those societies, and the statements given in the papers devoted to their interests, it is inferred, that there has been a “falling off” of donors and of donations. This circumstance may be attributed to the very general dissemination of correct views of these institutions, and to the developments made by their advocates themselves. The attempt to form a “Christian party in politics,” the plan adopted in this state to run a line of stages for the benefit of Calvinistic orthodoxy; the uncommon assurance, not to say impudence, of theological beggars; the bare-faced proceedings of several leading Presbyterian clergymen in this and other states; together with the reaction of the “Finney excitement,” have contributed greatly to open the eyes, and awaken the energies of the thinking and reasoning part of community. But much of the good, which has resulted from those measures and proceedings, would have been lost, had it not been for the bold and fearless exertions of those who have been entrusted with the care of the liberal press. We rejoice to have it to say, that a bold, fearless, and indefatigable phalanx of liberal and enlightened men, have made a successful onset against those measures which have long threatened the destruction of our religious, if not our civil, freedom.

By means of a very extensive circulation of liberal papers a free expression of public opinion has been obtained; and it would be presumptuous to deny the fact, that, during the last twelve months, the spread of the doctrine of UNIVERSAL GRACE has been greater than it ever has been before in the same length of time. Our prospects were never more flattering; and we have good reason to be thankful for the opportuni-



ty a generous patronage has afforded us, of contributing our feeble aid, to the general advancement of truth.

This paper has uninterruptedly gone on in the course prescribed at the commencement of the year. If not as brilliant in its career, we trust it has been nearly as useful, as its contemporaries; and from an extensive private correspondence, as well as from an increased and increasing patronage, we infer that our well meant exertions have been kindly and profitably received.

The editor by no means appropriates to himself all the flattering eulogiums which have been bestowed on the *Advocate*; he duly appreciates the assistance which has been cheerfully and promptly rendered, by able and efficient correspondents. So long as a remembrance of this periodical is cherished in the hearts of our readers, it will be associated with the names of Reese, Brownson, Clark, Whitnall, and many others, whose skillful hands have contributed the needed help. They, with all our friends who have so essentially aided us, will accept our cordial thanks for their labours; while at the same time, in behalf of the publick, they are assured, that their productions will ever be kindly received and attentively perused by our readers.

Proposals have been issued for continuing this publication; which, we are happy to say, is warranted by the united testimony of all our friends. The Sermons published in this volume, having, as far as information has been received, contributed much to the edification of our readers, is an inducement to adopt a similar rule in the next. And indeed, though we shall aim at every attainable improvement, no material variation from our former course will be attempted at present.

As the present editor contemplates removing from this place, the editorial supervision of the next Vol. will be committed to the care of Br. O. A. Brownson; but should no special providence prevent, our readers will have no cause of complaint for a diminution of zeal on the part of either; as no distance can annihilate the anxiety that is felt for the prosperity, and increased usefulness of this paper, by one whose interests have been so intimately connected with its success for several years.

In announcing the foregoing facts, it is but justice to observe, that the past and the present, both as regards the success, and contemplated continuance of the *Advocate*, afford us the most delightful assurance of future prosperity. A wide and interesting field is opened before us, and ample scope given for every praiseworthy exertion. The golden period has arrived when we may discuss, with coolness, whatever subjects may be presented to our minds—when we may advert to times and seasons of darkness, and contrast those times with the present—and when we may joyfully look forward to the future for the accomplishment of all that God hath promised; and when we may thus go on hand in hand with our readers, emulous to obtain those celestial enjoyments which are consequential on a belief of the truth.

EDITOR.

### "PIONEER STAGES."

It would seem from the peculiar irritability of the orthodox stage runners—we mean those editors of religious papers who think "Sabbath breaking worse than murder"—that they despair of succeeding in their speculations. They have failed to obtain the contract for carrying the mails, and having been previously disappointed in relation to the patronage they expected to receive from an enlightened publick, they vent their spleen against all who have had independence enough to expose their plans.

Our humble self has come in for a share of abuse from the worthy gentlemen of the "concern" for the honour of which it becometh us to express due acknowledgements.

The editor of the "*Albany Christian Register*" has done us the signal favour of reckoning our paper among those infidel publications," which have opposed the "*Pioneer*;" and informs his readers that, "the stories to the prejudice of the *Pioneer* line have uniformly originated in infidel prints, without character," &c. &c. Now, with all due seriousness we challenge the editor of the *Register* or any of that class of professors to make their assertion good by an appeal to facts. We fearlessly defy them to make it appear from any sentiment either expressed or implied in our columns, that the "*Gospel Advocate*" is an infidel paper.

The Presbyterians will find out—when perhaps it will be too late—that something more than the vituperation of an orthodox zealot is necessary to convince the enlightened portion of community that every thing is infidelity which happens not to conform to their plan of evangelizing the world by running an opposition line of stages, "O, ye simple ones! how long will ye love simplicity?"

### "A house divided against itself cannot stand."

It may be thought by some that we do wrong in calling publick notice to the affairs of denominations with which we have no fellowship; but so long as they call upon us to look to them for instruction, and for those luminous examples, which are to silence all gainsayers and introduce the millenium, we deem it no less our duty than our privilege, to animadvert upon their doings and sayings with all the freedom of thought.

It is no longer a secret that our Presbyterian neighbours are—to use the language of Doctor Beecher—on the verge of "misrule and moral desolation." The spirit of discord has for months pervaded their "secret places" and the storm has at length resulted; as we are informed, in driving many to form the resolution to erect another meeting house in this village! We are not surprised at this event; for it can no longer be disguised that the Finney excitement has rent in twain every society where it has prevailed, and the division in this vicinity may be attributed to that cause.

Thus it happens that we have lived to see a fulfilment of our prediction as relates to the divinity of the "great revival" experienced in this region; and in the brief space of two years, another proof is furnish-

ed to our hands, that those works of God as they have been termed, are nothing more than the works of designing or deluded men.

This matter suggests to those "without the pale of the church" several important considerations.

1. It teaches us that orthodoxy affords nothing to bind together the hearts, or unite the feelings of mankind. Let the world look at the present condition of the self-styled elect, and wonder, and admire, and be astonished at the striking disparity which exists, evidently so, between their professions and conduct.

2. It admonishes all liberal Christians to be cautious, while they reject the doctrines of Calvinism, to avoid copying the examples of those who yet tenaciously adhere to those discord-stirring sentiments. Every man of observation must discover, that contention is the legitimate fruit of a system of faith which upholds the idea of endless discord. If God will contend forever, why may not his offspring be at variance with one another?

3. Universalists should be on their guard against the importunities of the contending parties, lest by giving assistance to either they may innocently contribute to the support of that system which is dreadful in its nature, in its application, and in all its ramifications. It is not the individual feelings of this or that man, of this or that party, which are to be regarded by liberal Christians; but knowing, as we do, that the whole scheme is a perversion of truth, and an injury to the morals of society, all sectional jealousies, and all internal broils should be left to teach the world, by a kind of negative example, the power, the value, and the advantage of the truth as it is in Christ.

It is with something more than cheerfulness that we comply with the request of the highly respected and afflicted brother whose bereavement is noticed in the discourse published in this number:—we comply with his request with *pleasure*; for, aside from the gratification it may afford him, and other relations of the deceased, to have in their possession a Sermon so ably written, rendered thrice valuable by the circumstances of the occasion on which it was delivered, it will greatly enrich our columns, and afford to others similarly situated, the richest and best of all blessings, the consolations of the Gospel of a risen Redeemer—calculated to soothe, to encourage, and to console the afflicted heart, and raise its powers to a contemplation of joys immortal and divine.

During the absence of the editor for a few weeks, two long communications have been received from Mr. A. Rains, in reply to an article published in our 21st number. As the present volume of this paper is nearly completed, and as from intimations expressed in the last of the above mentioned articles, we have reason to apprehend a continuation of the subject beyond the current volume, we shall defer their publication until the commencement of the next. Mr. R. will duly appreciate our object in making the delay, as the public will then have an opportunity to see the whole discussion in a regular series of num-

bers—and should it so happen that a few volumes should descend safely the stream of time to the next generation, the pro and con of the question in debate may bear each other company, survive the "wreck of matter and the crush of"—"sectarism"—and, peradventure, serve as a precious memento to our posterity—a specimen of what in this age of the world occupies the attention of men. Mr. Rains will much oblige us by hereafter adopting for a motto, or at least for a guide, "*multum in parvo*." Brevity is an indispensable requisite for all communications designed for this paper; and while we extend every reasonable indulgence to our opponents, it is expected they will have a proper regard for our convenience in the foregoing respect.

### AN EXTRACT.

When we survey the material world, or the little portion of it which falls within the reach of human observation, we find in every thing a mystery. The light of the morning and the noon-tide splendour of the sun, revives, and cheers us; but we are unable to tell what are the constituent properties of that principle in nature which so materially contributes to our comfort. When autumn's hoary frost, or winter's fleecy snow visit our portion of the earth, we may safely attribute the inconvenience we feel to the absence of calorick; but while we surround the cheerful fire, though we may enjoy the pleasure it imparts, we cannot tell what it is. The skillful mariner may navigate the ocean, aided by the faithful needle; but ask him what that principle of nature is, which enables him to avoid the dangerous shoal, and wend his way to the destined haven, and he cannot tell. Ask the chemist what that fluid is, which Franklin domesticated; and he may call it electricity, but there his knowledge ends. So in all the variegated walks of nature—all is clothed in mystery—in darkness that may be felt.

But we hear of those who proudly boast of their being worshippers of *Nature*! Confessedly, then, they "worship they know not what." For though there is much to admire in all this wide creation, there is mystery in all its parts. He who studies the volume of nature finds much to please, edify, and instruct; but there are bounds set to human knowledge, beyond which it cannot pass, and inclosures around our noblest powers, which limit us to a narrow sphere. But divine Wisdom is conspicuously displayed in giving us a revelation of all that concerns the moral duties of mankind, and in unfolding those sublime doctrines which inspire us with blissful hopes of immortality. All our duties, whether moral or religious, are plainly exemplified and faithfully portrayed in the volume of divine Truth; and here, too, are recorded all those doctrines which are needed to shed abroad in our hearts that holy fervour—that saving joy—that peace—



giving love; which are so essential, to keep us from cheerless despondency while journeying onward to the grave. In all those duties, in all those doctrines, there is no mystery—there is no ambiguity. The things once hid are now revealed—the truths once locked up in the bosom of the Eternal are now declared—the avenues to a saving knowledge of God—of Christ—of Heaven, are opened; and blinded mortals are invited to read, to investigate, to hear, to know, and to live!—And if any to whom these greetings come remain in ignorance, it is because they have neither eyes to see, nor ears to hear, nor hearts to understand.

But in all ages of the world, and in all countries, there have been those who have been fond of clinging to things past finding out.—Leaving the plain path of Wisdom, whose ways are pleasantness and peace—neglecting those duties which relate to this life—despising that simplicity which characterizes the religion of God—of Nature—of Christ, they have sought to read the mysteries of fate, to penetrate the obscurity of the past and the future, and to placate the vengeance of their Gods by yielding a blind assent to dogmas the like whereof is not to be found in heaven above nor the earth beneath.

Ancient Israel, though repeatedly favoured with the luminous revelations of God, were left to wander in darkness. Their religion became corrupted with traditions, their faith was obscured by clouds of impenetrable darkness, and none could understand the things whereof they affirmed. Hence it was, that at a time when darkness covered the empire of mind; and gross darkness the people, “the vision of all had become unto them as the words of a book that is sealed, which men deliver to one that is learned, saying, ‘Read this, I pray thee:’—and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.”

Like causes produce like effects, and hence, a similar departure from the simplicity of the gospel, has in this age of the world produced similar perplexities. In addition to all the revelations enjoyed by ancient Israel, the world has been enlightened by the glorious appearing of him who came to give life and light to the world. He taught by precept, and enforced by example, every moral duty; and he unfolded all those mysteries which enveloped the mind of man previous to his advent. But, so astonishingly have mankind been insatuated—so egregiously have they erred in things divine, that almost every truth, however simple in itself, has been encumbered with a load of mysticism. Take up the creeds and confessions of faith with which the world has been filled, and they are to every man, whether learned, or unlearned, to all intents and purposes, like a book that is sealed. The learned cannot un-

derstand them because they are sealed; and the unlearned cannot read them because they are unlearned! To show that such is the fact, we have only to notice the more prominent features of almost all of those systems of doctrine which are known among us. For example:—Total depravity, connected with moral accountability; salvation from hell-torments, connected with eternal election; vicarious atonement, connected with just punishment for sins; three persons in one God, connected with the fact that there is but one; endless punishment, connected with the idea of Infinite goodness; infant damnation, connected with the doctrine of divine justice; injunctions to be merciful, connected with the foregoing ideas of God.

We turn from the examination of such absurdities with astonishment, and wonder that rational beings have ever made religion to consist in believing doctrines so at variance with reason and revelation. It is indeed surprising that men can be deceived with sentiments between which and our rational powers there is so palpable a disagreement.

In assigning a reason for this anomaly, we are constrained to impute it to the craft and policy of some, and the ignorance and duplicity of others. It has ever been the policy of man to gain and retain an ascendancy over his fellows, by keeping them in ignorance of those truths which level all artificial distinctions and free the mind from mental bondage. It has been, and is, the policy of the wicked, to take away the key of knowledge from mankind, that they may more cheerfully and faithfully serve their oppressors. And one of the most effectual means for the attainment of this unworthy object, is to crowd the mind with inexplicable mysteries, and frown it into a state of inactivity.

It has been the misfortune of the mass of mankind to submit patiently to this sort of tyranny. Creeds have been invented and proposed to the world as the guide to heaven. The children of men, anxious to obtain the proffered blessing, have received them as the truth of God. But imposition can never be practised with success when reason is left free to combat it. So the time has at length arrived, when all these idle dreams are about to be exploded. Their Reverences, who have so long withheld the key of knowledge, are importuned for an explanation—they are learned—but alas, for them and their policy,—*the book is sealed!* The unlearned are next required to give a reason—but woe is me,—*they are unlearned!*

It remains to be seen how much longer the delusion of the people shall continue. It is, perhaps, somewhat problematical whether information shall ever be so generally diffused as to avert the evils at which I have hinted.---Mysteries may yet longer, and for ought we known to the contrary, so long as time shall

last, be palmed upon the world as the religion of God. But unless we are much deceived, there are those, and I thank God there are many, whose minds are already disenthralled; and every revolving year witnesses a visible improvement in the religious world. The eye of faith is fixed on a period when the seals shall be broken—when the book of life shall be opened—and when men, instead of being judged by vain traditions and incomprehensible mysteries, shall have their conduct tried and justly appreciated by the standard of reason and truth.

Let not the philanthropist despair—let not the Christian mourn—let not the philosopher weep. Humanity, it is true, contemplates the condition of our race with sorrow, but a brighter day will yet dawn upon the world—a brighter sun will yet illumine our path. The first step towards improvement is to know our errors, the last is to correct them; and since by the light of our subject we learn what evils beset us, let us endeavour to remove them by a judicious improvement of truth.

There is a system fraught with divine comfort, which is not liable to the objections which have been urged against the opinions of men. It is consistent as a whole, and comely in all its proportions. That system of doctrine is based upon the unpurchased love of the great God of nature. It presents his character to the mind arrayed in all the loveliness of mercy; it invites us to the fond embraces of our Redeemer, by all the encouraging assurances and gracious promises of the gospel; it unfolds to our view a better world, and affords us the satisfying hope that we and ours, and all that we have, and all that we are, (sin excepted,) shall finally reach the haven of peaceful rest. Its only mystery is the mystery of godliness—its last secret is disclosed in the plan of a world's salvation—its last truth is, that God hath purposed in himself to gather together in one all things in Christ.

Present this truth to the learned, and they can read it; deliver it to the unlearned, and they can understand it. If there be any who do not comprehend it, it is because they are blinded by tradition, or frightened by the conjurings of superstition. It is enstamped on every heart; it is written on every leaf of nature; it is portrayed on every page of inspiration. And one of the strongest, most pungent, and convincing proofs of its truth, is its compatibility with every moral duty, and its adaptation to every condition of human life.

Let not the moral of our subject be lost.—The grace of God, unfolded to our view in the scheme of salvation by Jesus Christ, teaches us to deny ungodliness, and practice upon the principle of redeeming love. Hence, if we would act rationally and consistently, we shall maintain that consistency in our conduct which is discoverable in our doctrine. And in view

of what God has promised, let us take courage. Though enemies may assail us—though foes may revile us; yet we will hold fast to our profession and honour it with all our powers.

And finally, the day will come, "when the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness: the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel: they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Thus shall be brought about the desires of the righteous; the Salvation of God shall be revealed, and all flesh shall see it together.—And, when the scenes of eternity are revealed in all their glorious fullness, then shall a blaze of eternal love enlighten with unceasing day the realms of bliss, and ten thousand times ten thousand tongues shall praise our God forever.

## SELECTIONS.

*From the Cayuga Patriot.*

MR. DOUBLEDAY—

As I suppose you to be one of the guardians of our liberties, and that you will do all in your power for arresting the progress of usurpation of authority, I beg leave to call your attention to what I cannot but consider as a most dangerous stretch of ecclesiastical power.

I see by the Western Recorder of Nov. 25, that the synod of Geneva, of the Presbyterian Church, held their stated meeting at Syracuse Oct. 7, 1828. With the proceedings of religious denominations to which I am not attached I never wish to meddle, but when any sect undertakes to overstep the bounds of decorum; when it attempts to assume authority which neither the word of God nor the laws of the land will warrant, I am, I must confess, alarmed for the welfare of my country.

At the meeting above referred to, I find among others, the following resolutions:

"Resolved 3d, That it be enjoined upon the presbyteries within our bounds, to require of the ministers and churches under their care, to exhibit at the meeting of the Presbyteries prior to the next stated meeting of the synod, a statistical report of the subject of intemperance; showing the number of distilleries within their bounds, the quantity of spirits distilled and imported, the number of habitual drunkards, and the cases of poverty, crime, death, insanity and other calamities resulting from the intemperate use of ardent spirits, and also exhibiting the progress of reform: and that the presbyteries be further required to present a condensed summary of these reports to this synod at its meeting, in October next.

Published by order of the Synod.

D. C. LANSING, Stated Clerk."

Has it come to this? Are the Presbyteries



and synods of this country armed with authority to carry their investigations into the business establishments of our land? Will the high minded men, the men of honor and integrity, the friends and supporters of Christianity, allow these bodies to send their runners to their distilleries and stores, and inspect their accounts? How long after this is allowed, before we may expect the agents of Presbyteries and synods to enter our private dwellings, go to our closets, and compel our wives to break all their pretty decanters and glasses, for fear that there may be ardent spirits at some day in them? Sir, I deplore with you and every other man the ravages of intemperance, but I deplore as a greater evil, the stretch of authority which is attempted in this resolution:—And I would most seriously call upon the honest and thinking part of the community, to put the mark of their disapprobation upon such assumptions of power. Let their conduct show, not by increasing intemperance, though this might be looked for from the method now adopted, that they are alive to the preservation of their liberties. Let every sect of Christians too, be on its guard. The laws of the land protect all alike, but when any one shall seek to gain an ascendancy by an unwarranted stretch of authority, let it beware of the consequences: If, Mr. Printer, the concerns of private business and the affairs of domestic life are to be submitted to the scrutiny of any order of men, I hope it will be done by legislative enactment. As for submitting my private accounts, the detail of my business to examiners appointed by the Geneva synod, whether ancient or modern Geneva or to the runners of any of their Presbyteries, I shall not

#### ONE OF THE PEOPLE.

From the Trumpet and Magazine.

#### ANECDOTES.

MR. EDITOR.—For your amusement, if not entertainment, I send you the substance of two Anecdotes, the first of which I remember to have read in my London E. Magazines; possibly it may be new to you however.

“A poor old woman being sick and near her death, was visited by a Calvinistick Clergyman, who inquired of her where she expected to go when she died?—she replied, *to Hell*. The astonished Clergyman, says—And are you really willing to go *to Hell*? O yes, says the dying woman, for I understand that almost all my old friends and relations are gone there, and I should like to go where they are.”

This poor old woman was stigmatized as amazingly stupid and ignorant! But was not her desire in accordance with the dictates of nature? Ignorant, as she undoubtedly was, of the terrific dogmas of the Mother of Harlots, and her numerous Daughters, concerning the

endless and horrid torments of Hell, who knows but she had read the Bible, and imbibed the sentiments of pious Job, and other primitive Saints?

When Elhanan Winchester was a preacher of Calvinism, and in the habit of terrifying his hearers by the most awful and alarming descriptions of Hell, he met with a smart opposer, as he personally told me, who said,—“He had no idea of any Hell that could be a worse place than this world!”

Having room, I will add another story of Gen Jackson of Newton. He was distinguished as a warrior, and served as a Colonel through the Revolutionary war. He was bold, and highminded. Mr. Greenough visited him while on his death bed, and, as he told me, accosted him as follows:—“General, how do you expect to be treated in another world? “How,” said the General, “why like other Gentlemen.”—From this laconick reply, Mr. Greenough intimated, that he had great doubts as to his future well being!!

#### PUBLISHER'S NOTICE.

This number completes the 6th Volume of the GOSPEL ADVOCATE. The 7th Volume will be forwarded to those subscribers who have not signified their intention of discontinuing. To prevent any future misunderstanding, it is requested that those who decline taking the 7th Volume, re-enclose the 1st No. and return it to the publisher by mail; or should this be considered too much trouble, they will please to give the earliest possible notice to the Post-Master, that they decline taking the paper out of the Post-Office; and Post-Masters are requested to be prompt and vigilant in notifying the Publisher of all cases of discontinuance.

The price of the 6th Volume was one dollar and fifty cents, payable in advance. Some of our subscribers are still in arrear. We trust a sense of justice will induce them to remit us, or pay over to our Agents, the sum of One Dollar and fifty cents, as early as possible, and save the trouble and expense of postage incident to a direct application by letter to each subscriber.

Our Agents will materially aid the cause in which we are engaged, by making collections and remittances for the 6th and 7th vols. of the Advocate as early as possible; and we hope they will be willing to make exertions for extending the circulation of the Advocate, commensurate with the efforts we shall make to render it useful and interesting.

## Hectic Department.

The following stanzas, from the Token for 1829, are accompanied, in that beautiful book, by a plate representing the playfulness of childhood during the pastime of a "Saturday afternoon."

### SATURDAY AFTERNOON.

BY N. P. WILLIS.

I love to look on a scene like this,  
Of wild and careless play.  
And persuade myself that I am not old  
And my locks are not yet gray.  
For it stirs the blood in an old man's heart,  
And makes his pulses fly,  
To catch the thrill of a happy voice,  
And the light of a pleasing eye.

I have walked the world for fourscore years;  
And they say that I am old;  
That my heart is ripe for the reaper, Death,  
And my years are well nigh told.  
It is very true—it is very true—  
I'm old, and I "bide my time"—  
But my heart will cap at a scene like this,  
And I half renew my prime.

Play on! play on! I am with you there,  
In the midst of your very ring;  
I can feel the thrill of the daring jump,  
And the rush of the breathless swing,  
I hide with you in the verdant hay,  
And I whoop the smothered call  
And my feet slip up on the seedy floor,  
And I care not for the fall.

I am willing to die when my time shall come  
And I shall be glad to go,  
For the world, at best, is a weary place,  
And my pulse is getting low;  
But the grave is dark; and the heart will fail  
In treading its gloomy way;  
And it wiles my heart from its dreariness,  
To see the young so gay.

*From the Philadelphia National Gazette.*

### STANZAS BY A MOTHER.

"But where's their memory's mansion? Is't  
Yon church-yard's bowers?  
No! in ourselves their souls exist,  
A part of ours." CAMPELL.

I mourn for thee my precious son!  
Yet chide myself for weeping.  
With thee life's fitful race is run,  
And thou art calmly sleeping.  
Thy mortal frame is changed to dust,  
Thy spirit mingles with the just.  
Beside the low and grassy bed,  
Where softened moonbeams play,  
A father slumbers with the dead,  
Amid his kindred clay.  
In blissful climes—to faith's clear eye,  
He "puts on immortality!"

How oft I raise the tearful eye,  
At twilight's saddening hour.  
To those bright worlds that light the sky,  
And ask directing power  
To guide me to that power above,  
Where meet in joy the souls I love!

Yet while the pilgrim's race I run,  
Opprest by careless grief,  
Perhaps the spirit of my son  
May come to my relief—  
May my appointed guardian be,  
And whisper heavenly peace to me!

With thoughts like these I strive to still  
The anguish of my heart,  
And bend submissive to the will  
Whose mandate bids us part—  
In vain! To memory will arise  
Thy wasting form, thy beaming eyes!  
The aching mind will soon retrace  
In melancholy thought,  
The calm pale sweetness of thy face,  
With mournful meaning fraught—  
Still see thee, in thy last dread hour,  
Slain by hectic's withering power!  
O ye, who mourn a child so blest  
With rarest gifts of Heaven!  
Ye too have known the tortur'd breast,  
By sorrow keenly riven.  
Adore—in meekness "kiss the rod,"  
Thy child may lead thee to thy God.

### RELiance ON GOD.

If thou hast ever felt that all on earth  
Is transient and unstable; that the hopes  
Which man reposes on his brother man,  
Are oft but broken reeds; if thou hast seen,  
That life itself "is but a vapour" spring  
From time's up-heaving ocean—decked, perhaps,  
With here and there a rainbow, but full soon  
To be dissolved and mingled with the vast  
And fathomless expanse that rolls its waves  
On every side around thee—if thy heart  
Has deeply felt all this, and thus hath learned  
That earth has no security; then go  
And place thy trust in God. The bliss of earth  
Is transient as the coloured light, that beams  
In morning dew-drops. Yet a little while,  
And all that earth can show of majesty,  
Of strength or loveliness shall fade away,  
Like vernal blossoms. From the conqueror's hand  
The sceptre and the sword shall pass away,  
The mighty ones of earth shall lay them down  
In their low beds, and death shall set his seal  
On beauty's marble brow, and cold and pale  
Bloomless and voiceless shall the lovely ones  
Go to the "congregation of the dead."

Yes, more than this; the mighty rocks that lift  
Their stems from ope on the mountain heights,  
Like time's proud citadels, to bear the storms  
And wreck of ages;—these too shall decay,  
And Desolation's ivy hand shall wave  
O'er all that thou canst see,—blot out the sins  
That shed their glory o'er uncounted worlds,  
Call in the distant comets from their wild  
And devious course, and bid them cease to move.  
And clothe the heavens in darkness. But the power  
Of God, his goodness and his grace shall be  
Unchanged, when all the worlds that he has made  
Have ceased their revolutions. When the suns  
That burn in yonder sky have poured their last,  
Their dying glory o'er the realms of space,  
Still God shall be the same,—the same in love,  
In majesty, in mercy:—then rely  
In faith on him, and thou shalt never find  
Hope disappointed or reliance vain. [Casket.]

As in the spring, so in our youthful prime,  
The mental seeds which carefully we nourish,  
In full maturity will one day flourish,  
And e'en outlive the storms of wintry time.  
They are a source from which will ever flow  
The purest pleasures man on earth can know.

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